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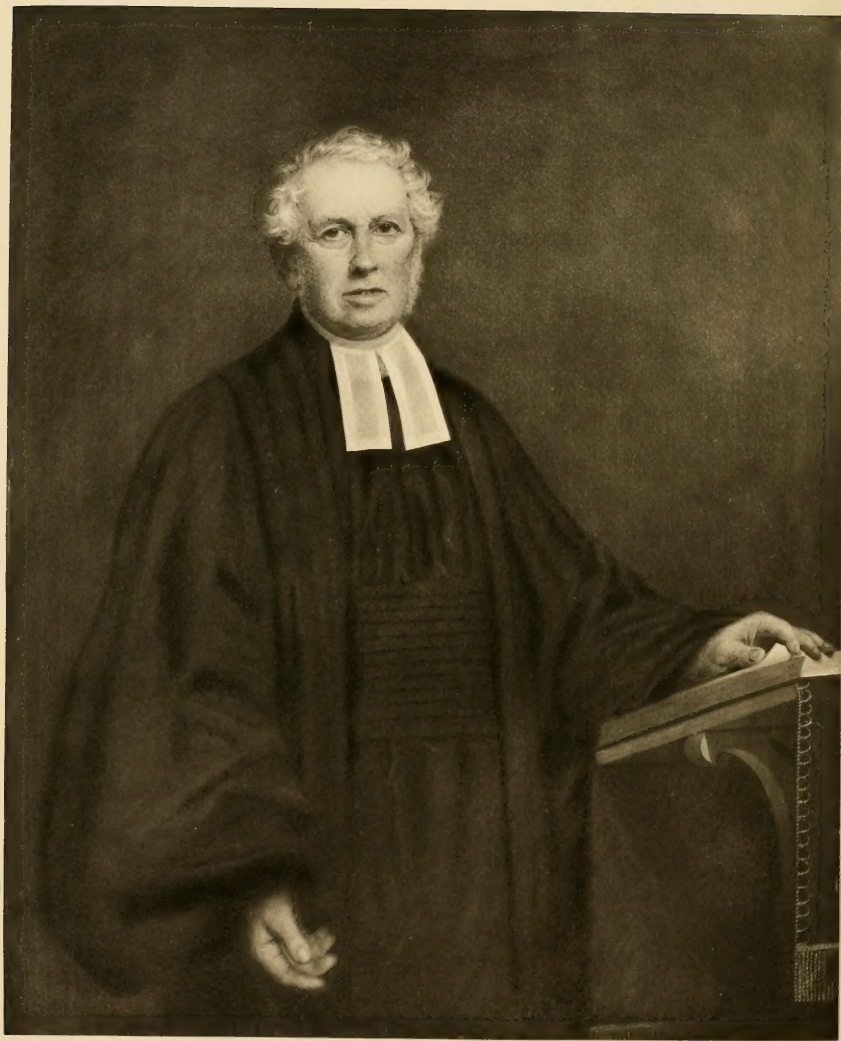
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*The Rev. William Berrian, D.D.
Appointed Rector October 11th, 1830. Died November 7th, 1862.*

A History
of the
Parish of Trinity Church
in the City of New York

Compiled
by order of the Corporation

and Edited by
Morgan Dix, S.T.D., D.C.L.

Ninth Rector

Part IV

The Close of the Rectorship of
Dr. Hobart and the Rector-
ship of Dr. Berrian

New York
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CONTENTS.

CHAPTER I.

HOBART CORRESPONDENCE. PART VII.—FROM HIS RETURN FROM

PAGE

EUROPE TO MARCH, 1827 I

Letter from the Rev. Seth Hart Welcoming the Bishop back to his Diocese—The Ringing of Church Bells; Letter from Bishop Hobart—Letter from Bishop Croes Acknowledging Generosity of Trinity Corporation—From Thomas Bold Announcing Despatch of a Gift of Books from England—From the Rev. H. H. Norris and Serjeant Sellon on the Bishop's Sermon Preached on his Return from Europe—From Miss Norris to the Rev. Dr. Lowndes—From Bishop Hobart to the Rev. H. H. Norris—From Serjeant Sellon—From the Rev. H. U. Onderdonk on the Criticism in the *Theological Quarterly Review* of the Bishop's Sermon—Bishop Hobart's Letter of Introduction for Mr. J. Fenimore Cooper—Steamboat Travel in 1826—Letter from the Rev. Jasper Adams on the Presidency of Geneva College—From the Rev. Evan M. Johnson on his Having Requested the Masons to Lay the Corner-stone of his Chapel in Brooklyn—From the Rev. Henri Pénévrey on Ecclesiastical Affairs in Switzerland—From the Rev. Alonzo Potter Introducing his Brother Horatio—From the Rev. Samuel F. Jarvis on a Gift of Books from England for the Seminary and the Duty Levied on them—From Bishop Skinner Acknowledging Gift of Books from Bishop Hobart—From Mr. Francis S. Key on Church Matters—From Bishop Bowen and the Rev. William Meade on the Proposed Changes in the Prayer-Book—The Merging of the Two Prayer-Book Societies and Letter from Mr. William E. Dunscomb—Invitation from the Vestry of St. Paul's, Detroit, to Bishop Hobart to Hold a Confirmation in their Church, and Letter from the Rev. Richard F. Cadle.

CHAPTER II.

HOBART CORRESPONDENCE. PART VIII.—FROM MAY, 1827, TO

PAGE

HIS DEATH 42

Letter from the Rev. Dr. Beach—From Colonel Troup on St. John's Park—The Rev. John L. Blake on *The American Pulpit of the Protestant Episcopal Church in the United States*—The Rev. C. Griffin Requesting Information on New York Church Affairs before and after the Revolution—The Rev. Edward K. Fowler on the Omission of the Ante-Communion Service—Dr. J. Smyth Rogers on Ministrations to Scattered Church Families—Bishop Inglis—The Rev. H. U. Onderdonk on his Successor at Brooklyn—And on the Successor to Dr. Pénéveyre at the Church du St. Éspirit—Correspondence with the Bishops of Nova Scotia and Quebec on the Status of the American Clergy—The Rev. Horatio Potter—The Rev. G. W. Doane—The Rev. B. T. Onderdonk—On the Church at Corlear's Hook—Bishop Hobart on the General Sunday-School Union—Letter from the Rev. W. R. Whittingham on the Sunday-School Union—Bishop Hobart to the Rev. H. H. Norris—From the Rev. Dr. Lacey on *The Clergyman's Companion*—From Mr. Floyd Smith on the Establishment of the Protestant Episcopal Press—The Rev. J. Adams on his Resignation of the Presidency of Geneva College—Mr. Trowbridge on the Consecration of St. Paul's Church, Detroit—Commodore Chauncey on the Launching of the *Fairfield*—Dr. MacNeven on the Emmet Monument—The Rev. L. P. Bayard Asking for an Orthodox Trinity Church Surplice—Mr. L. Huntington Young on the *Homiletic Monthly*—The Rev. John Hopkins on his Election to St. Stephen's Church, New York—Bishop Hobart Declines an Invitation to a Public Dinner at Tammany Hall—Thomas Swords on the Establishment of the Protestant Episcopal Press—The Rev. Eleazar Williams on his Work among the Oneidas—Messrs. T. and J. Swords on the Unfair Rivalry of the Episcopal Press—Bishop Brownell on his Tour of the Southwest—The Rev. J. C. Rudd on the Name of the Church—On Geneva College, and on the Coming Visit of the Bishop to Rochester—Daniel W. Kissam on Sad Plight of Church at Huntington—Last Letter from the Rev. L. S. Ives to the Bishop.

Contents

v

CHAPTER III.

LAST DAYS AND DEATH OF BISHOP HOBART	87
--	----

Bishop Hobart Visits Auburn—Holds a Confirmation—Is Taken Seriously Ill—Dies September 12th—Account of Last Moments by the Rev. Dr. Rudd—Account of the Funeral—Bishop Onderdonk Preaches the Funeral Sermon—Action Taken by the Vestry—Letters of Condolence from Various Bodies—Annuities Granted by the Corporation to the Bishop's Widow—Letter of Acknowledgment Received from the Bishop's Family—Monument Erected to the Bishop's Memory—Incident at His Funeral—Verses Suggested by the Funeral—Tributes from Bishop White; Rev. Dr. Berrian; Rev. Dr. Schroeder Rev. Dr. Wainwright; Dr. Matthews; Governor King; Bishop Coxe—Summary of Bishop Hobart's Character and Influence—Conclusion.

CHAPTER IV.

WILLIAM BERRIAN, EIGHTH RECTOR	121
--	-----

Mourning for Bishop Hobart—Election of Dr. Onderdonk as Bishop and of Dr. Berrian as Rector—The Induction—Separation of the Bishopric from the Rectorship—State of the Church in the City of New York—Action of the Vestry in Providing for Bishop Hobart's Widow and Family—And in Regard to the Episcopal Fund—Consecration of Dr. Onderdonk—Appointment of Mr. Whittingham as Preacher at Trinity Church—His Former Career—Election of Henry Anthon as Assistant Minister—Establishment of Sunday-schools—Memorial from Pew-Holders of St. John's Chapel—Their Request for a Settled Clergyman over Each Church—Letter of Colonel Graham in Connection Therewith—Action of the Vestry.

CHAPTER V.

THE PARISH AND THE CITY	138
-----------------------------------	-----

Death of President Monroe—The Funeral—Organization of the New York Mission Society—The Church of the Holy Evangelists—Grant Made by Trinity Parish to the Mission Society—Interments in Churchyards of Trinity and St. Paul's Forbidden—Finances of the Corporation—

	PAGE
Resolution as to Confining Aid to Churches on Manhattan Island Only —Oratorios Held in Churches—Condition of Church Music—Sunday-schools—Lectures and Methods of Teaching—Dr. Berrian's Views —The Cholera in New York—Bishop of New York's Pastoral—Church Observance of the Fourth of July—Fast Day Appointed by the Municipality—The Rector's Action Thereon—Meeting of General Convention of 1832—The Ohio Case—Action of House of Bishops—Consecration of Four Bishops in St. Paul's Chapel—The Erection of Monument to Bishop Hobart—Payment to the Sculptor—Proposal to Build a New Church near Hudson Street Cemetery—Repairs to the Organ in Trinity Church—Cutting of a Street through Trinity Churchyard—Remonstrance of the Vestry.	

CHAPTER VI.

THE SYSTEM OF THE PARISH AND ITS DIFFICULTIES . . . 158

Remarks on the System of the Parish—Formation of the Education Society of the Parish of Trinity Church—Its Organization—Memorial from St. John's Sunday-school—Reply of the Rector—Assignment of the Assistant Ministers over Different Sunday-schools—Dr. Schroeder's Scheme of Lessons—Committee Appointed to Consider the State of the Church in Trinity Parish—Relation of the Parish to the Episcopate—Action of the Vestry toward the Endowment of the Episcopal Fund—Petition from St. Jude's Church, Peoria—Aid to Geneva College—Dr. Anthon Offers his Resignation—Memorials from Pew-holders of St. Paul's and St. John's Chapels—Report of the Committee on the State of the Church—The Bishop Relieved from all Parochial Duties—Assignment of Assistant Ministers to Separate Chapels—Standing Resolution as to Manner of Electing Assistant Ministers—Election of Dr. Wainwright—Assignment of the Different Assistants to the Several Chapels—Order of Precedence among Assistant Ministers Defined—Duties of the Rector—Objections of Dr. Anthon to New Regulations—The Rector's Report on them—Declination of Dr. Wainwright—Election of the Rev. Edward Young Higbee as Assistant Minister—Collection of Materials for the History of the Church in America—Grant to Dr. Hawks as Historiographer.

Contents

vii

CHAPTER VII.

	PAGE
PARISH ACTIVITIES	185

The Question of the Residence of the Bishop—Action of the Vestry Thereon—Election of the Rev. James T. Johnston to Succeed Dr. Anthon as Assistant Minister—He Declines—Election of Dr. Wainwright—His Acceptance—The Use of Churches to Hold College Exercises in Condemned—Report of Committee on Qualifications of Electors of Wardens and Vestrymen—Committee on Supplies and Repairs Appointed—Allowance for House Rent Granted to Assistant Ministers—Repairs on St. John's Chapel—Contract for New Organ—State of Church Music in the Parish—Grant to Dr. Schroeder—The Need of a Rural Cemetery—The Division of the Diocese—Purchase of an Episcopal Residence—Repairs to Roof of Trinity Church—Resolution in Regard to Interments—Report of Committee on Music—Precedence of Senior Presbyter—Action of Vestry—Letter of the Rector to Dr. Schroeder—Dr. Schroeder's Reply—Correspondence Laid before the Vestry—Resignation of Dr. Schroeder Accepted by the Vestry.

CHAPTER VIII.

PAROCHIAL MATTERS	205
-----------------------------	-----

Dr. Hodges Appointed Organist—Repairs to Roof of Trinity Church—Erection of Houses for the Assistant Clergy—Congregation of St. Paul's Chapel Memorializes Vestry to be Set Off as a Separate Parish—Memorial Presented to the Vestry—Referred to a Special Committee—Who Report Adversely to the Memorialists—Schroeder Controversy Closed—Unstable Condition of Trinity Church—Repairs Ordered—Plans for a New Building Accepted—Mr. Richard Upjohn Appointed Architect.

CHAPTER IX.

RECTORIAL RIGHTS AND OTHER MATTERS	218
--	-----

The Rector's Right to the Distribution of the Communion Alms—His Report Thereon—Claim on Certain Market Sites—The New Organ for Trinity Church—Recital in St. John's Chapel—Establishment of a Classi-

cal School Proposed—Episcopal Fund and Action of the Vestry Thereon
 —Journey of Dr. Berrian to Santa Cruz—Election of Dr. Wainwright as
 Temporary Assistant Rector—Act of the Legislature to Validate Actions
 of the Vestry in Rector's Absence—Return of the Rector—Resignation of
 Dr. Wainwright as Temporary Assistant Rector—The Instruction of
 Students of the General Theological Seminary in Music—Report on the
 Poor Fund and the Assistant Ministers Considered—Canon LII. and its
 Meaning—Letter of Thanks from Mr. John Henry Hobart—Laying of
 the Corner-stone of the New Trinity Church.

PAGE

CHAPTER X.

GROWTH AND INFLUENCE OF THE PARISH 231

Recurrence of the Question of the Bishop's Salary—Remarks on the
 Outlook—The General Convention of 1841—The Archives of the Diocese
 of New York Cared for by the Vestry—St. John's Park—Resignation of
 William Johnson as Comptroller—Election of W. H. Harison—Paint-
 ings and Portraits Belonging to the Corporation—The Action of the
 Vestry in Regard to a Rural Cemetery—Purchase of the Cemetery at
 155th Street—Improvements in Church Music under Dr. Hodges—Es-
 tablishment of Musical Scholarships—Repairs on St. Paul's Chapel—
 New Organ for Trinity Church—Memorial from St. John's Chapel for
 its Erection into a Separate Parish—Petition Refused by Vestry—Judge
 Furman's Report on the Bogardus Claims—Party Feeling in the Diocese
 —Ordination of Arthur Cary—Stormy Scene in the Diocesan Convention.

CHAPTER XI.

LIFE OF THE PARISH SYMBOLIZED BY ERECTION OF NEW CHURCH 252

Death of Thomas Ludlow Ogden—Neglected Condition of Monuments
 in Trinity Churchyard—The Site for the Bishop Hobart Monument—
 The Monuments and the Tablets in the Old Church and their Position
 in the New—Stained-Glass Windows—Cross Adopted as Finial to Spire
 of New Church—Chimes for the New Tower—Music for Trinity School
 —Memorial of the City Mission Society for Assistance—Grant Given—
 Memorial from St. George's Church for Endowment—Proposal to Place

Contents

ix

PAGE

Wilmington College under Control of Vestry Declined—Ordinance for Election of Wardens and Vestrymen—Building of the New Church—Aims and Expectations—Committee Appointed on Plan for Daily Services in the New Church—Their Report—Views of the Rector—Dr. Hodges Appointed Organist of Trinity Church, and Henry W. Greatorex of St. Paul's Chapel—Arrangements for Consecration of New Church—Rules for Conduct of the Services in the New Church Considered—Appointment of Cornelius R. Duffie as Deacon—Presentation to the Bishop of Michigan—Attack on the Corporation—Pamphlet by "Lay Delegate"—Meetings in New York—Memorial to the State Legislature—Committee Appointed by Vestry to Take Action on the Memorial—Prepares "A Remonstrance to the Legislature"—Which is Printed—"A Reply to the Remonstrance"—"An Answer to the Reply"—Petition to the Legislature against the Memorial Signed by Members of Trinity Parish—The Legislature Decides against the Memorialists—Resolution of Senate Calling for a Return of all the Property of Trinity Corporation—The Vestry Comply.

CHAPTER XII.

CONSECRATION OF THE NEW CHURCH 273

Preparations for the Consecration of the New Church—Invitations to the Clergy—Protest from Nine Clergymen—The Consecration Service—Report of the Committee on Arrangements—Committee on Pews in New Church Appointed.

CHAPTER XIII.

THE EVER-WIDENING INFLUENCE OF TRINITY PARISH 285

Daily Services in the New Church—The Question of the Utility of Deacons Raised by the Assistant Clergy—The Rector's Reply—Appointment of the Rev. Francis J. Clerc as Deacon—Missionary Committee Authorized to Rent Tea Auction Rooms as a Mission Chapel—Return by Christ Church of Old Communion Plate Loaned by Trinity Church Vestry—Lease Granted to New York Fire Department—Repairs and Improvements on St. Paul's Chapel—Request from Columbia College for Use of

St. John's Chapel for College Commencement Refused—Alms Boxes Ordered to be Placed in each Chapel—William Dunlap Appointed Keeper of Trinity Cemetery—Monument to Captain Lawrence Ordered to be Repaired—Monument Changed from its Former Site—Design of Monument—Rev. Martin P. Parks Elected an Assistant Minister—His Acceptance—Report of Committee on the Erection of the New Church Presented—Leave of Absence Granted to Dr. Higbee—Fresh Agitation for Repeal of Act of 1814—Action of Vestry—Memorial Against Repeal by Vestry—Remonstrance and Memorial Presented to Assembly—Summary of Memorial—Assembly Rejects the Petition of the Remonstrants—Request of St. Andrew's Church, Harlem, for Erection of a Chapel in Connection with it—Report of Committee on Church Extension—Application of the New York Protestant Episcopal School—Reservation of Lots near Hudson Street for Chapel and Cemetery—Calvary Church—Altar Presented to it by Vestry—Death of Mrs. Hobart—Annuity Continued to her Daughter—Publication of Dr. Berrian's *Sketch*—Its Purpose.

CHAPTER XIV.

THE PARISH, THE CITY, AND THE STATE 302

Danger Threatening the Parish—Application from Geneva College—Withdrawal of State Aid—Application from St. George the Martyr for Sanction to Exchange Certain Lots on Reade Street for Plot on Fifth Avenue—Application of Dr. McVickar for Aid in Erection of Chapel on Governor's Island—Annual Appropriation Granted—Loan to Congregations of Holy Evangelists and Church of the Epiphany Saves these Churches—Right of Congregations to Erect Separate Parishes Examined into by Dr. Berrian—His Report—Albany Street Extension Brought Up Again—Letter of Thanks to Vestry from Mrs. Lawrence for Completion of Monument to Memory of her Husband—First Anniversary of Consecration of New Church—The Choral School of St. John's Chapel—Bogardus Suit Decided in Favor of Trinity Corporation—Communion Plate Belonging to Parish—Establishment of Parish of The Interces-

Contents

xi

sion, near Trinity Cemetery—General Convention of 1847—Sermon by Bishop Hopkins—Discontinuance of Mission Chapel in Tea Salesrooms—Appointment of the Rev. Sullivan H. Weston as Deacon—Financial Condition of Parish—Report of Rector on Strength of Parish—Resolution Presented by General Dix.

PAGE

CHAPTER XV.

RELATIONS OF TRINITY CHURCH TO OTHER CITY CHURCHES . . . 328

Vestry Agree to Transference of Lot on Fifth Avenue to St. George the Martyr for Erection of a Hospital—Request for an Advance from the Rector of St. George the Martyr to Enable him to Collect Funds in England—Resignation of Rev. Cornelius R. Duffie—Parish of St. John Baptist Organized—Endowment of Geneva College Granted by Vestry—Leave of Absence Granted to Dr. Wainwright—The Passing of the Parish Clerk—Donation Granted to the Late Clerk—Grant to Church of the Intercession—Sermons of Dr. Barclay Presented by Dr. Ducachet to Vestry—Report of Committee on Church Extension—Review of the Negotiations with St. George's Church—Agreement Reached with the Vestry of Trinity Church—Use of Old St. George's Granted to Church of Holy Evangelists—Leave of Absence Granted to Dr. Parks—Memorial from Calvary Church to be Incorporated as a Chapel of Trinity Church—Conferences Held—Approval at First of the Plan by Dr. Berrian, who Afterwards Withdraws his Approval to it—Petition of Calvary Church Declined—Purchase of Lots on Twenty-fifth Street Authorized—Appointment of Messrs. Walter and Bristow as Organists—Application for Permission to Build on St. Paul's Churchyard Refused—Death of Dr. Ogilby—Destruction by Fire of St. Thomas's Church—Friendly Offices of Trinity Parish.

CHAPTER XVI.

TRINITY CHURCH AND THE ANGLICAN COMMUNION . . . 349

The Jubilee in 1851 of the S. P. G.—Letter from the Archbishop of Canterbury—Reply from Diocese of New York—Committee Appointed by Trinity to Take Action—Resolutions and Address of Vestry Sent to the Venerable Society—Commemoration Service in Trinity Church—

	PAGE
Sermon by Dr. McVickar—Special Offering by the Parish—Suggestion by Bishop Hopkins for a Pan-Anglican Council—Reply of the S. P. G.—Invitation from Archbishop of Canterbury to American Church to Send a Delegation to England for the Concluding Jubilee Services—Informal Meeting of House of Bishops—Dr. Wainwright Selected to Represent American Church—Leave of Absence and Donation Granted by Vestry—Presentation by Bishop De Lancey of Portrait of Caleb Heathcote—Arrangements for Transfer of St. George's Chapel to Congregation of the Holy Evangelists—Application from St. George's Chapel for Certain Repairs Granted by Vestry—Portrait of Bishop Provoost Presented to Corporation—Resignation of General Laight as Warden—Plans for Chapel on Twenty-fifth Street Considered—Financial Condition of Parish—Resolutions as to Building Chapel on Twenty-fifth Street—Plans and Specifications for New Chapel Adopted—First Public Service of Church Choral Society—Death of General Laight and Adam Tredwell—Increase of Clerical Staff Considered—Petition of Geneva College for Modification in Terms of Endowment Considered and Granted—Election of Dr. Creighton as Bishop of New York—His Declination—William Augustus Muhlenberg—His Plans for a Hospital—Site on Fifth Avenue Belonging to St. George the Martyr Transferred with Consent of Trinity Parish to the New St. Luke's Hospital—Conditions of Transfer.	

CHAPTER XVII.

EDUCATIONAL AND MATTERS AFFECTING THE CHURCH AT LARGE 371

Appeal of Bishop Strachan to American Churchmen on Behalf of Trinity College, Toronto—Donation by Trinity Parish—Donation by Corporation to Nashotah—Sale of Church of the Holy Evangelists and Its Site Approved of by Vestry—Extension of Albany Street Again Defeated—Erection of Monument to the Revolutionary Patriots—Diocesan Convention of 1852—Election of Dr. Wainwright as Provisional Bishop—His Consecration—Sermon by Bishop of New Hampshire—Sermon by Bishop Fulford—Another Assistant Minister to be Appointed—Election of Rev. Morgan Dix as Assistant Minister—He Declines Election—Claim of Christopher C. Kiersted as an Anneke Jans Heir Dismissed by	
---	--

Contents

xiii

PAGE

Supreme Court—Dr. and Mrs. Berrian Go Abroad—Death and Funeral of Dr. Parks—The General Convention of 1853—Delegation from S. P. G.—Admission of California as a Diocese—Deposition of Bishop Ives—Consecration of Dr. Atkinson as Bishop of North Carolina, and Dr. Davis as Bishop of South Carolina—Office of Registrar to Convention—Consecration of Dr. Kip as Bishop of California.

CHAPTER XVIII.

FINANCIAL AND BUSINESS MATTERS 385

Resignation of Mr. Harison as Comptroller—Revival of the Scheme for the Extension of Albany Street—Opposition of the Vestry—Sermon by Mr. Weston—Extension Stopped by Municipality—The Anneke Jans Claims Again—Action by Rutgers B. Miller—Action by Christopher Kiersted—Action by A. Lozier—Report Requested by the Assembly of the Financial Condition of Trinity Parish—Report Furnished by the Vestry—Spiritual Destitution of Lower Part of the City—Resolutions Offered by General Dix—Queries Propounded by the Vestry to the Rector—The Rector's Detailed Reply to Them—Reorganization of the Clerical Staff in 1855.

CHAPTER XIX.

DIOCESAN MATTERS 399

Administration of Bishop Wainwright—His Death—Funeral Services—Sermon by Dr. Higbee—Resolutions Adopted by the Vestry—Convention of the Diocese—Sermon by Dr. McVickar—Election of Dr. Horatio Potter as Provisional Bishop—Consecration of Dr. Potter—Action of the Vestry Looking to the Support of the Bishop—Action of Legislature in Regard to Trinity Corporation—Reply of the Vestry—Resolutions Regarding Assistant Ministers—Their Election—And Remuneration—Assignment of Assistant Ministers to the Various Chapels—Election of Messrs. Hobart, Eaton, and Haight as Assistant Ministers—Also of the Rev. William Henry Odenheimer—Nominations Made for

an Additional Assistant Minister—Preparations for Consecration of Trinity Chapel—Letter from the Bishop of Fredericton Expressing Regret at Inability to Preach Sermon at Consecration—Its Consecration—Sermon by Bishop Potter—The Music—Sermon by Dr. Berrian.	PAGE
--	------

CHAPTER XX.

RAPID EXTENSION OF PARISH WORK	416
Renewal of the Attack upon the Church—Action of the Vestry—Election of Dr. Vinton as Assistant Minister—Resignation of Dr. Tuckerman as Organist—Assignment of the Assistant Ministers—Election of the Rev. Dr. Frederick Ogilby, the Rev. John F. Young, and the Rev. Morgan Dix as Assistant Ministers—Organization of Work in the Several Churches—Convention of 1855—Dr. Berrian Publishes <i>Facts Against Fancy</i> —Rapid Extension of Parish Work—Offer of the Rev. Mr. Howland Declined—Resignation of Mr. William H. Harison—St. John's Park; Proposal to Sell to United States Government—Report of Dr. Berrian on the Condition and Work of the Parish.	

CHAPTER XXI.

ATTACKS ON THE CORPORATION	430
Meeting of the Senate Committee on the Property of Trinity Corporation—Examination of Witnesses—Testimony of Various Clergy against Trinity Corporation—Report of the Senate Committee—Hearing before the Senate—Committee Amends its Report—Substitute Bill Offered—And Passed—Opening of St. John's Chapel after its Restoration—Memorial to the Revolutionary Soldiers in Trinity Churchyard—Address by Dr. Vinton on the Opening of Albany Street.	

CHAPTER XXII.

CONCLUSION OF DR. BERRIAN'S RECTORSHIP	451
The Atlantic Cable Laid—Service in Trinity Church—Sermon by the Bishop of New Jersey—Death of Dr. Hodges—Report of Special Committee on Finance—Nomination of Rev. Morgan Dix to Assistant	

Contents

xv

PAGE

Rectorship—Memorial of the Assistant Clergy to the Vestry Urging that Action on the Nomination be Deferred—Election of Mr. Dix—His Acceptance—One Hundred and Fiftieth Anniversary of Trinity School—Fiftieth Anniversary of the Ordination to the Diaconate of Dr. Berrian—Sermon by Dr. Berrian—Visit of the Prince of Wales—Trinity Choir Surpliced—Attendance of the Prince of Wales at Service in Trinity Church—Interference of Dr. Vinton in the Prearranged Plans for that Service—Remonstrance from the Committee of Arrangements Presented to the Vestry—Completion of Schoolhouse of Trinity Chapel—Death of Dr. Berrian—Funeral Services—Sermon by Mr. Dix—Accession of Morgan Dix as Ninth Rector of Trinity Church.

APPENDIX.

I.—REMARKS ON THE MONUMENT TO BISHOP HOBART SCULPTURED BY BALL HUGHES	485
II.—RESOLUTIONS ON THE DUTIES AND PRECEDENCE OF ASSISTANT MINISTERS	488
III.—SKETCH OF THE REV. EDWARD YOUNG HIGBEE, D.D.	492
IV.—SKETCH OF THE REV. HENRY ANTHON, D.D.	494
V.—LETTER FROM COLONEL GREEN GIVING DETAILS ABOUT THE REV. DR. JOHNSTON	500
VI.—MEMORIAL TO SET APART THE CONGREGATION OF ST. PAUL'S CHAPEL AS AN INDEPENDENT PARISH	502
VII.—THE ACT OF 1841	509
VIII.—BIBLIOGRAPHY OF THE CONTROVERSY AND ATTACK UPON TRINITY CHURCH, 1856-1857, WITH EXTRACTS	510
IX.—THE CONSECRATION OF TRINITY CHURCH, A.D. 1846	517
X.—SKETCH OF THE REV. MARTIN P. PARKS, D.D.	526
XI.—INSCRIPTIONS ON THE SHIELDS IN ST. CORNELIUS'S CHAPEL	529
XII.—SKETCH OF THE REV BENJAMIN I. HAIGHT, D.D.	530
XIII.—THE SERMONS OF THE REV. HENRY BARCLAY, D.D.	532

	PAGE
XIV.—THE SOCIETY LIBRARY	533
XV.—THE CATECHETICAL SCHOOL *	534
XVI.—THE FIRST APPEARANCE OF A SURPLICED CHOIR IN TRINITY CHURCH	534
XVII.—STATEMENT OF GRANTS, GIFTS, AND LOANS MADE BY TRINITY CHURCH	535
XVIII.—THE CLERGY OF TRINITY PARISH, A.D. 1697—A.D. 1905 .	564
XIX.—WARDENS AND VESTRYMEN OF TRINITY PARISH, A.D. 1697—A.D. 1905	572
XX.—LIST OF WORKS REFERRED TO IN PART IV.	583
INDEX	591

ILLUSTRATIONS.

	PAGE
THE REV. WILLIAM BERRIAN, D.D.	<i>Frontispiece</i>
LETTER FROM BISHOP HOBART TO BISHOP LUSCOMBE INTRO- DUCING MR. FENIMORE COOPER	22
BISHOP HOBART'S HOUSE AT "THE SHORT HILLS"	110
THE GROUNDS AT "THE SHORT HILLS"	112
TRINITY CHURCH FROM THE ARCHITECT'S DRAWING	258
EXTERIOR VIEW OF TRINITY CHURCH. 1846	278
INTERIOR VIEW OF TRINITY CHURCH	282
CHAPEL OF ST. CORNELIUS THE CENTURION	308
THE MEMORIAL SHIELDS IN ST. CORNELIUS'S CHAPEL	310
TRINITY CHAPEL AND THE PRESENT RECTOR'S STUDY	410
THE OLD RECTORY. FROM A VIEW TAKEN SEPTEMBER, 1905	424
THE REV. MORGAN DIX, D.D.	463
LETTER FROM DR. BERRIAN TO MRS. W. R. WHITTINGHAM	474

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INTRODUCTORY.

SEVEN years and a half have passed away since I wrote the preface to the first volume of this *History of the Parish of Trinity Church*; and now, with a fourth volume, I bring my work to a close. It is high time, for the days of my life are far spent, and it is natural to wish to rest from one's labors.

This volume contains the story of the termination of the Rectorship of that great and eminent man, John Henry Hobart, no unfit introduction to the record of his worthy successor. To Dr. Berrian the remainder of this volume is devoted; it ends with the day on which his mortal remains were committed to the grave, and I took his place. Through the goodness of our Heavenly Father, my life, though far protracted, has been prolonged to a point at which I could complete the work; another must take it up, if the Corporation desire that it be brought down to these times: my task is at an end.

In one sense of the adjective, this work deserves the title of *opus magnum*; as descriptive of its bulk, at least, though not, of necessity, of the merit or success of the author. But his object has been rather to present the material for a History, than to give a popular narrative, such as we often find expressive of the individual opinions and possibly the interested, if not partisan, views of the writers. Our venerable Parish needs no such aid from any man; its History fully told, without prepossession or advocacy, is its best defence from ignorant misrepresentation and vulgar abuse and assault. It has been the object to tell the

story, straight and clear, from the beginning, and so to enable the right-minded and the just to comprehend the events of the past two centuries, and to see how things came to be, and why things are as they are to-day. "Let not him that girdeth on his harness boast himself as he that putteth it off." If the editorial harness was put on in no boastful spirit, but with the simple intention of letting a story tell itself, free from notes and comments, perhaps misleading and in any event injurious to the clearness of the narrative and obstructive to the candid reader, he who finally puts it off may do so with a good conscience, and with a deep sigh of relief, as he lays down the pen and writes the final *consummatum est*.

I hope this story will be carried on, by and by. There will be much to tell since 1862. When I then succeeded to the administration of the Parish, the number of our clergy was eight, there are now twenty-five; there were four churches, there are now nine. Christian education is carried forward upon a large scale in seventeen schools of various kinds, of which several are permanently endowed; a Parish Hospital, and a burial ground for the poor, are parts of our equipment: the *Annual Year-Book* grows in size as time goes on. We have come through our trials, as in past years, fighting battles against aggression from outside, but, thank God, at peace within our borders, and almost, if not absolutely, free from controversies, dissensions, or whatever might have disturbed the peace of our household of faith. The future historiographer of the Parish, whoever he may be, will have material for a continuation of the record such as may rejoice the hearts of the faithful, and give fresh occasion to praise the God of our fathers by Whose Hand His people still are blessed.

It gives me pleasure to renew the thanks heretofore expressed to him who almost from the beginning has

labored with me in the collection of the material for this History and in its compilation, the Rev. Arthur Lowndes, D.D., and also to the Rev. Joseph Hooper, to whom I am indebted for various notes and for investigations relating to the rectorship of Dr. Berrian.

To the gentlemen of the Vestry, who, from the first, have enthusiastically approved of the design and liberally provided the means of carrying it out, no words suffice to express my gratitude.

And, now, it remains to say to the reader, Farewell. God prosper, protect, and defend the venerable Parish, and keep us all, clergy and people, loyal to the principles which have held us together, from generation to generation, and faithful to the Doctrine, Discipline, and Worship of our Branch of the One, Holy, Catholic, and Apostolic Church of Christ.

TRINITY RECTORY,
EVE OF THE FEAST OF ST. ANDREW,
November 29, 1905.

A HISTORY OF THE PARISH OF TRINITY CHURCH

CHAPTER I.

HOBART CORRESPONDENCE.

PART VII. FROM HIS RETURN FROM EUROPE TO MARCH, 1827.

Letter from the Rev. Seth Hart Welcoming the Bishop back to his Diocese—The Ringing of Church Bells; Letter from Bishop Hobart—Letter from Bishop Croes Acknowledging Generosity of Trinity Corporation—From Thomas Bold Announcing Despatch of a Gift of Books from England—From the Rev. H. H. Norris and Serjeant Sellon on the Bishop's Sermon Preached on his Return from Europe—From Miss Norris to the Rev. Dr. Lowndes—From Bishop Hobart to the Rev. H. H. Norris—From Serjeant Sellon—From the Rev. H. U. Onderdonk on the Criticism in the *Theological Quarterly Review* of the Bishop's Sermon—Bishop Hobart's Letter of Introduction for Mr. J. Fenimore Cooper—Steamboat Travel in 1826—Letter from the Rev. Jasper Adams on the Presidency of Geneva College—From the Rev. Evan M. Johnson on his Having Requested the Masons to Lay the Corner-stone of his Chapel in Brooklyn—From the Rev. Henri Pénéveyre on Ecclesiastical Affairs in Switzerland—From the Rev. Alonzo Potter Introducing his Brother Horatio—From the Rev. Samuel F. Jarvis on a Gift of Books from England for the Seminary and the Duty Levied on them—From Bishop Skinner Acknowledging Gift of Books from Bishop Hobart—From Mr. Francis S. Key on Church Matters—From Bishop Bowen and the Rev. William Meade on the Proposed Changes in the Prayer-Book—The Merging of the Two Prayer-Book Societies and Letter from Mr. William E. Dunscomb—Invitation from the Vestry of St. Paul's, Detroit, to Bishop Hobart to Hold a Confirmation in their Church, and Letter from the Rev. Richard F. Cadle.

IN the brief introduction to the third volume of this History, the writer gave the reason why a fourth had been added to the series. This, the fourth, will be found to contain the account of the rectorship of the Rev.

William Berrian, D.D., the immediate predecessor of the present incumbent. But before proceeding to the record of his acts, it is necessary to relate the pathetic story of the closing scenes in the earthly life of Bishop Hobart. To this shall be prefixed copies of some additional letters belonging to the Correspondence, of which specimens have already been given. The present chapter contains that part of the said correspondence which dates from the Bishop's return from Europe to March, 1827. We begin with one from Mr. Seth Hart, which was received by him on his return home.

"HEMPS^d 16th Oct. 1825.

"RT. REVD. & DEAR SIR :

"I have this moment heard of your arrival in N. Y.—but nothing particular—and in the joy of my heart and with sincere gratitude to God our preserver, for bringing you again to the bosom of your family, and of the Church which has so long been deprived of your Episcopal ministrations and Pastoral care, I improve this first opportunity of our now starting stage to congratulate you on your return at this favourable time that we may mutually enjoy the blessing of meeting next week, (Bp., Presbyters, Deacons, and Lay Delegates) in Convention—which I anticipate as a more joyful event than the expected *meeting of the waters* of the Ocean and the Lakes.'

"Before you be otherwise engaged in Episcopal duties of that kind, I take the liberty of reminding you of your having said here on the eve of your going abroad that your first official act in any of the country churches after your return should be to confirm in mine. We shall hope it may be soon. With the best feelings my hard heart is susceptible of, I am, my dear Bishop

"Your affectionate Presbyter & friend,

"SETH HART.

"RIGHT REVD. J. H. HOBART, D.D."

Soon after the Bishop's return a correspondence was started in the newspapers as to the utility of bell-ringing in the city. At first the remarks were confined to the ringing of bells as alarms in cases of fire, and then ob-

¹ Alluding to the completion of the Erie Canal.

jectors condemned all bell-ringing. The following draft of a letter in the Bishop's handwriting is among the Hobart MSS. It is an eloquent plea for the continuance of ringing the church bells, as a call to Divine Worship.

"TO THE EDITORS OF THE AMERICAN.

"GENTLEMEN

"It is the immemorial custom of every Christian nation to announce the hours of public worship by the ringing of bells, thus reminding the community at large of the great duty of worshipping their divine Benefactor & Father. But it seems that this, one of those public observances by which Christian nations are distinguished, & which like other external observances is not without its effect on the religious habits of the people is considered by some of your correspondents as a 'great nuisance.' How does it happen that the delicate nerves & sensibilities which are so shocked at the sound of 'The Church going bell,' should not display themselves any where but in the city of New-York. Ages have rolled away, during which all Christian nations have thus been accustomed to mark the 'holy hours of prayer.' The crowded cities & the lonely villages of our own country, resound with these calls to assemble at the temples of the Most High, proclaiming the religious sense of the community, and reminding the careless & indifferent of their duty. 'The great nuisance' of this practice, so general in every age and country that it may be considered as a dictate of a powerful religious principle, has been no where discovered except in this city. Is it grievous to the sick & dying? But an argument which proves too much, proves nothing. The clattering of pleasure carriages & the heavy thundering of carts are often seriously annoying to the sick & the dying. Why not put a stop to these? In cases of peculiar nervous irritability in sick persons, the noise of carriages is guarded against by strewing the streets with tan. And in every case where requested as necessary to the comfort of a sick person the ringing of a neighbouring bell has been either entirely suspended, or diminished in frequency & loudness. It really seems to me wonderful that only in this city should there be that exquisite sensibility which is so much agonized at ringing of bells, which in England & in some places in our own country, particularly in the neighbouring city of Philad^a where the quiet habits of the Friends prevail is frequently resorted to as an amusement. With this view solely, Christ Church bells in Philad^a sound a merry peal for an hour or more two evenings in the week.

"The usage of *all* religious denominations to summon their people to Church on Sundays, & of some on the *festival or prayer days of the week* has been of so long standing, & is so justified & sanctioned by the long immemorial practice of all Christian nations, that it may be considered as a religious right; and I confess I cannot for a moment think, that in this *free* country where legislation is managed with so much regard to the religious feelings & habits of the people, the corporation of the city will depart from the wise maxim of not governing too much, & will attempt to invade a right which is respected in the strong monarchy of England & in the despotic governments of the old world.

"A FRIEND TO OLD CUSTOMS.

"Dec: 29: 1825"

With some slight alterations the letter appeared in the issue of the *New-York American* for December 30th.

Bishop Croes, with that modesty of character which so distinguished him, thus acknowledged the generosity of the Trinity Corporation :

"NEW BRUNSWICK, Jan. 11th 1826.

"VERY DEAR AND RT. REVD. FRIEND AND BROTHER,

"I received your kind letter, last evening; but the contents of it were wholly unexpected. When, at your request, I cheerfully engaged to perform for you the duties that might be necessary in your Diocese, during your indispensable, but regretted absence ; I considered it not a labour, but a pleasure, as an opportunity was thus afforded me—however distressing the cause—to oblige you, and thus shew you my regard. And during the exercise of the office, I cheerfully and pleasantly did everything that I thought would promote the interests of the Diocese, without exposing myself to the charge of being too assuming or officious. In this I was abundantly rewarded by the pleasure, I received, in the exercise of the office itself, in assisting to keep the Diocese in order, and in progress, and from the courteous, and respectful manner, in which, I was invariably treated by those of your Presbyters and Deacons, with whom I had intercourse, especially those in the town and its vicinity.

"I cannot, therefore, accept of the very liberal sum you state in your letter, if I must view it in the light of a compensation or reward for any services, I may have, done ; but I will not refuse it, on the other hand, I will gratefully accept it, as a generous donation,

from the respected Rector, Wardens and Vestrymen of an opulent Ch.—always liberal in their favours—to the Head of a Diocese, which is unhappily deficient in the means necessary to afford him a proper support.

“I accept also their thanks, with emotions of pleasure.

“I am, my dear brother and friend,

“affectionately and sincerely yours,

“JOHN CROES.

“RIGHT REV. BISHOP OF NEW YORK.”

The Bishop's friends in England kept up their correspondence with him on his return to this country; some, like the Rev. G. Holden, sending copies of their works to the General Theological Seminary.

“MY DEAR & RIGHT REV. SIR

“Your note of the 1st Sept^r was perused with pleasure, tho' not un-mixed with regret that my return home only a few days after you had embarked for America, had deprived me of the still higher gratification of personally congratulating you upon the improved state of your health, & of introducing you to my Family. I have, however, to rejoice with you upon the truly gratifying & distinguished manner in which your safe return to your Diocese was welcomed; & I participate, in common with the rest of your Friends, in those feelings to which such an interesting occurrence must give birth.

“It was my intention to have thanked you by the Canada on her last visit to N. Y. for the Sermon delivered by you in Rome—the place, the occasion were in a high degree extraordinary & interesting! Does it¹ not warrant the hope that a favourable change has taken place in the Vatican? Your benevolent efforts, I trust, were rewarded with the success which they so well merited. The subscriptions in this Country, I am concerned to observe, do not advance as might be wished; but the times are adverse; and the increasing difficulties in the commercial world, will, I fear, for a while continue to obstruct the stream of charity.

“But I will account for my silence—Soon after you left Liverpool for the Continent, one or two of the Pamphlets for which I am indebted to your kindness, were lent to a Clerical Friend, Mr. Holden, who, probably, may not be unknown to you as an Author. Mr. H. was

¹ “the permission I mean granted to you &c.”

much gratified with the perusal of your Pamphlets, and requested that I would present to you, for the use of the Theological Seminary in N. Y. a copy of his works, w^h then consisted of the following :—

“ Illustration of the Proverbs

“ “ “ “ Ecclesiastes

“ Scripture Testimonies &c.

“ Disputation on the Fall.

These Volumes were sent to a Relative of his in Liverpool to be forwarded to me, but, taught to look for your return in the Autumn of 1824, I desired they might remain in Liverpool. Deprived of the pleasure of presenting them in person by my absence at Harrogate, I asked for the Volumes upon my return, but they were not to be found—part of his books were out of Print—application was made to Rivingtons; and not many days have elapsed since Mr. H. was enabled to furnish me with a complete Set. ‘The Xtn Sabbath’ the production of his pen, only a few weeks old, he has added to the Vols. above.

“Mr. H. has deemed it proper to accompany his Offering with a letter to you, as it afforded him an opportunity of expressing the interest which he feels in the Protestant Episcopal Church in America, in which feeling I need not assure you how fully I participate. Mr. Roughsedge our worthy & venerable Rector, as well as many others of our Brethren, who had the pleasure of being introduced to you, have expressed their concern that your short stay in Liverpool, did not allow them an opportunity of renewing their acquaintance with you.

“Have the goodness to offer my best respects to Mrs. Hobart, and to accept the good wishes of

“Your very faithful Servant

“THOS BOLD.

“DUKE STREET LIVERPOOL

“Jan^y 31. 1826,

“The Books are sent by the New York Packet.”

The following letter from the Bishop’s staunch friend, the Rev. H. H. Norris, deals so well with the sermon the Bishop preached on his return from Europe that it deserves to be placed permanently on record.

“March 6th 1826.

“MY DEAR FRIEND,

“Tho I am really at this time overwhelmed with engagements I must not suffer the Packet to leave England without a letter to you,

because my silence might have the appearance of having taken offence at your comparative view of our two countries and at all events would keep you in painful suspense upon a point on which I know you feel a lively sensibility. I have read your sermon with great attention and it is very evident to me that there are two objects aimed at throughout. The first of these is to proclaim your own unaltered attachment to your own Church and its institutions—to stimulate the same feeling amongst its members and to give a popularity to it, which has been kept in check by its Episcopal character, allying it in appearance more to England than to the Civil Government established amongst yourselves; and the second is to do this without giving your friends here reasonable offence, by qualifying all your animadversions with strong testimonies in favour of the Church of England and the warmest expressions of respect and affection.

“I do not conceive it to have been possible to have promoted the first object more effectually than you have done, and if you have not succeeded in your second to the extent which I am sure it was your desire to do, you have fully manifested that desire, and have only fallen into the same dilemma which Du Moline fell into before you when, in attempting to defend the Geneva platform against some French assailant, he ran rather foul of our Episcopal Establishment, and incurred the displeasure of our first James. The correspondence which this produced between him and Bishop Andrewes was published last year in the “*Xtian Rem^{br}*”¹ and you will there see Du Moline very much in your present situation. You will judge I trust from what I have already said that I am not the least out of charity with you for your Patriotic effusions. I desire as heartily as you can do the extension of the American Church; and if there are defects in our system, which I readily admit, next to seeing them corrected my prayer is that you may avoid them and you give me not the least umbrage by pointing them out; but I think with all your inquisitiveness and keenness of observation, your opportunities here did not enable you to get to the bottom of all points upon which you speak with confidence, and that you have consequently committed yourself in some particulars. I honour most cordially that devotedness to your own native land which makes you cherish a preference to it when compared with all other lands ‘in almost every point of comparison.’ This is a genuine English as well [as] American feeling. It predominates with me so strongly, that I have never set foot out of England, though I have the means at my command, and am delighted with the

¹ Abbreviation for *Christian Remembrancer*.

contemplation of men, manners and scenery more than I can express; but when in disparagement of splendid structures, you ascribe their erection to the gratification of *private luxury* or *pride*, and in panegyrising your own substantial, neat, commodious dwellings, you describe them as belonging emphatically to *freemen* and as presenting a landscape not alloyed by the *painful* consideration of their being erected by the hard labour of *degraded* vassals, nor *painfully* contrasted with the meaner habitations, and the miserable hovels that mark a dependent, and sometimes a wretched peasantry, I think you have been carried away by the enthusiasm of the moment and speaking unreservedly where you ought to have guarded your words by strong qualifications. The mansions of our nobility and of our untitled aristocracy are many of them exceedingly splendid—and without doubt there are instances, perhaps many, where the motives to which you ascribe the building of them may accurately apply—but this is far from being so obviously the case in all instances as to warrant any one in the use of so sweeping a denunciation. Their size and their splendour arose in very many instances out of the genius of our constitution, which preserves a regular gradation in Society and does not affect that dead level which the American taste inclines to; and if your freemen upon a small scale ‘walk *proudly* over their land,’ whilst it is an admission on your part that pride has as much to do in the erection of the neat, commodious dwelling as of the immense structure, I can assure you from my own knowledge that many of our freemen upon a large scale walk with the greatest *humility* over their land, not so much exulting in the idea that it is their own, as in the opportunity which it affords them of being what Job was, a Father to the surrounding neighbourhood, and providing its inhabitants both with honest occupation and support.

“I now turn to the other side of your picture. That I mean to be contemplated amongst yourselves and I cannot see in the first place why the owners of the soil with you are so pre-eminently free in comparison with our yeomanry that you are warranted in making the term emphatic—for as it appears to me every landed proprietor with us is under less restraint than with you, in as much as he can direct the appropriation of the property which his own industry has accumulated in what proportions he pleases to his children’s children as well as to the immediately succeeding generation, whereas yours are legally disqualified in this particular, and if any one among you, who has realized property, has the misfortune of having a spendthrift son, he cannot provide against his squandering propensities by a tenancy for life and a reversion to his grandchildren, but must leave these objects

of his affection unprovided for unless he altogether excludes his son from the inheritance. Neither can I see why our tenantry and even our labouring classes are not as free to all the genuine benefits of freedom as your own owners of the soil. I recollect you remarked upon the difference between our servants and yours, but I think my Francis, who has lived with me these ten years, and could be a soil owner to-morrow if he pleased, stood rather high in your scale of comparison. Then again I do not understand why in setting off your own landscape you are not content with what actually belongs to it but must introduce to notice certain hideous objects—such as degraded vassals and miserable hovels—to advantage your picture by the alledged absence of these imaginary deformities. It should seem from your statement that these painful spectacles are common to all countries but yours—which I am sure is very far from your meaning. Were it to be said to any of our Bricklayers or Carpenters that they were degraded vassals, I should be very sorry to receive the retort which would follow, nor should I like my situation much better if the reproach were cast upon their residences instead of themselves. I cannot think that you mean to include England in these disparaging expressions, but by applying “sometimes” exclusively to the last member of the sentence, you make all your previous descriptions general; and indeed in a few pages forward you speak specifically of the ‘often abject condition of the lower orders here,’ as an unavoidable result of the aristocratic nature of our government, which is very much in unison with the former, but I cannot admit to be borne out by fact, except where vice or thoughtlessness has produced it. Nor will the fact bear you out in your assertion that fear is our governing principle. Yours may be a ‘broad’ freedom, ours is a deep one. But it seems we Tories are all wrong and government though in its general powers and sanctions it is the ordinance of God, yet in its form of administration it is the ordinance of Man and St. Peter so pronounces it. You must be desperately put to it to alledge that mistranslation of ours to bolster up your democracy with Scriptural authority. Where will you find a Scriptural critic of any character who puts the construction that you do on *ἀνθρωπίνῃ κτίσει*? The literal translation of these words is ‘human creature,’ which as Lesley remarks does not mean a creature of man’s making, but that ‘creature which is man.’ The Apostle first lays down the duty generally and then particularises. God is the Maker, the thing made is human government, or the government of man under God by men. Look at Parkhurst, look at Schleusner, look at Wolfius, look at Hammond—you will see your text sink under you and democracy go

down to the bottomless pit to which it belongs, for you will find no countenance for it from one end of the Bible to the other except in the narrative of Absalom's rebellion where Hushai acting the part of a democrat, to lull Absalom into security, pledges himself to obey him whom '*God and this people* should choose.' Let me recommend Lesley's Rehearsals to your serious study. There should by all means be a copy in the library of the Theological Institution and every student should study it. I will present a copy if you will promise me it shall be read.

"From the politics of your Sermon I turn to your remarks upon our Universities, which are incorrect with respect to the difficulty of admission as far as Cambridge is concerned, where not only are the Collegiate accommodations doubled within the last ten years but also Lodgings provided in the town where they fail to any extent. As applied to Oxford the remarks are true. That University will only admit that number of students which can be received within the walls of the Colleges. The alternative is that all disappointed applicants go to Cambridge or else to Scotland. But all this is come upon us since the peace; and if war was to break out again, our Collegiate accommodations would be ample. I do not, however, mean to justify Oxford. Some of the Colleges whose provisions are antiquated might help the case materially and the limitation of admissions ought to be suspended while the influx is so great. There is more correctness in what you say of our deficiencies with reference to the study of theology. Our system only carries Collegiate education to the point where general knowledge is acquired, and it branches off to the different professions. Those designed for the Law then go for the prosecution of that Study to the Inns of Court—those designed for Physic either to London or Edinburgh—and certainly those designed for the Church are left too much to cater for themselves, and the consequence is that war of religious systems which prevails amongst us. The evil which results is not an absolute dearth of theologians, for the Clergy form Schools of Theology amongst themselves; there are in most neighborhoods, men matured in their profession and disposed to afford counsel and instruction to their younger brethren, and if you look to the fruit produced, I mean the theological productions of our Clergy, the inference I think will be that they are not very deficient—still I admit that Colleges for the Study of Theology like the Inns of Court for the Study of Law is a great desideratum amongst us especially with reference to its effects in producing uniformity of religious opinion. I should however tell you that Dr. Lloyd is not merely lecturing at Oxford, but forming classes amongst the A.B's

and young fellows at Colleges and is in that way rendering most valuable service, at an immense expense of voluntary labour to himself; for he has two classes attendant upon him to each of whom he devotes three alternate mornings every week.

"Your next point of comparison is the religious arrangements of Europe and America. Those of Rome and Geneva, the Equatorial and Arctic regions of Xtianity, are of course soon dismissed as bearing no analogy to yours,—but Mother and Child must of course have many lineaments in common and so the comparison resolves itself into one in which our respective Countries are exclusively concerned; and as age acts upon everything human—religious establishments as well as men with a certain wear and tear,—it may be admitted without disparagement to an Establishment many centuries old, that it is not so vigorous in its energies as one that is only rising into manhood. I have no doubt that a similar comparison might be drawn in your own family to Mrs. Hobart's disadvantage, tho' probably your marriage was so happily timed that she is contented to yield the palm of beauty to her daughters. But to the point—your system is the equal protection of what you call religion, i. e. false doctrine, heresy and schism, equally with Xtian truth and Unity; and so equally does the State hold the balance between you that I think I recollect the motion for appointment of a Chaplain either to Congress or one of your State Conventions being negatived, because the appointment must necessarily involve a preference of some one or other of the parties at issue upon this momentous question. Our system is that of protecting one confession of faith and tolerating all the others. The differences upon which you expatiate flow naturally out of these different arrangements. Both have their advantages and disadvantages which you admit, but on your drawing them out, these properties appear divided, and yours are all of the former description—ours all of the latter, tho' I can scarcely think that human nature is so much in perfection with you that if I were to traverse the Diocess of New York I should not discover some spots in your feasts of Charity; however of this I know nothing and will therefore hope all things. The first defect in our arrangements which you point out is that of patronage, the general tendency of which you consider as one of the clogs to the Church of England's progress, one of the alloys to her Apostolic and spiritual character. You have, however, in a note to the following page given a description of the other mode of forming the pastoral connection, and it applies to all cases, and I think that every one will admit that the choice being vested in a single individual

offers a much fairer prospect of falling upon a worthy object than it would do if placed in such a popular Assembly. For us, therefore, constituted as we are, patronage is evidently best—our elected Pastors are for the most part religiously factious men—our presented and collated ones, taken as a whole, do the duties required of them with zeal, judgment and efficiency. I should not in the least hesitate to weigh them in the ballance either for professional learning or moral worth with any other bodies of men in the Kingdom, for I am confident that the result would be, as it ought to be, very greatly in their favour. The livings bought and sold in our Church are but as a drop in the ocean, comparatively with the whole. The great bulk of them being in the gift either of the King, the Bishops, the Universities, the Corporations or the Nobility, who have derived their rights from the original founders of the Churches, who both built the edifices and endowed them. With you I perceive an approach to patronage in your great towns where the appointment has taken the first step towards it, being moved from the congregation at large to an aristocracy, and I think very judiciously so, for the best way for taking the *sense* of any body of men is to exclude the greatest number from the deliberations. In your smaller Churches, where the population is as you say humble and scattered, the elective plan will do very well, particularly when there is a master spirit of great energy to manage the whole. Popular election, under such circumstances, is a capital tub to throw out to the whale. He will play with it and become very manageable. I pray God the humility may continue when the population becomes dense, and then your system will go on working as well as at present, unclogged by our obstructions. Tythes are the next disparaging point of comparison and I think you are a bold man to make it, for you hold all the soil of New York as Church property by endowment¹ and where the difference in principle is from a tenth being so devoted to the Church of God and your entire lordship of the soil I cannot perceive. Those who possessed the soil gave a tenth of its produce towards the maintenance of a standing Ministry and it has changed hands ever since saddled with that payment and when sold or given, always with a special exemption of that portion from the transfer and in the former case with a deduction of purchase money equal to the amount, and if abolished to-morrow would rather prejudice the cultivator and only benefit the Landlord. But your objection is not against the reasonableness, but the expediency. There were times and circumstances when you will admit it was a most wise appointment, and

¹ The writer evidently thought the grant of the Crown covered the whole city.

those times were not exclusively the Jewish economy, for tythes were anterior to that intercalary institution given by Abraham and vowed by Jacob; you say they are *calculated* to prevent etc., surely this a strong word considering who appointed them. It would have been more accurate to have used the word *liable*. They do produce this evil in some instances where passion and prejudice predominate, but in numberless others they are paid with the greatest cheerfulness, the farmer knowing that it is much more to his advantage that the Clergyman should hold them than the landed proprietor, and I can assure you that the Tythe Day in a great many of our parishes brings the Clergyman and all his farming parishioners together at his own table to partake of his hospitalities, with as cheerful countenances and as much good will towards each other as any party of neighbours meet on any convivial occasion, and there is this obvious advantage in the means of maintenance that whilst it makes it the interest of the Clergyman to do his duty, that he may make his parishioners feel that they have their money's worth in benefit received, and also enables him to ingratiate himself into their affections by various good turns in the way of accommodations as to payment and remittances, it also places him sufficiently in a state of independence to be under no temptation to please them otherwise than to their edification or to withhold his reproof when their conduct merits it. Your own case which you may take pride and pleasure in recounting as being equally creditable to yourself and to the Trustees of Trinity Church, is you must recollect a very singular one. They are not called upon to put their hands into their own pockets, but have a fund to go to which they must spend, because by the laws of the Union they cannot hold anything like what in consequence of its increased and increasing value it is annually producing.¹ I do not, however, mean to say that they would have acted otherwise than they did had they been under the necessity of providing for you from their own resources. A life so valuable as yours was worth any sum that could be devoted to its reparation and I pray God that the profuseness with which you are now expending its renovated energies may be sustained by adequate supplies.

"I now come to the last point of comparison—our respective Hierarchies. In America the appointment is vested in the Clergy of the Diocese and the Lay Delegates. In England, in the King, and virtually, for the most part but far from always, in his Prime Minister. Yours is precisely as it ought to be in an un-established Church, except

¹ Mr. Norris was misinformed; there was no general limitation as to the amount of property religious corporations could hold.

that I doubt the latter introduction; ours is as it always has been by Royal influence, if not assumed right, since Kings became her nursing fathers and Queens her nursing mothers, till the Papacy usurped the supremacy in this respect, and thus upon the abrogation of that power, it passed with the Supremacy to our Sovereigns. What the operation of your system is as to the appointments which it secures of course I know little. One specimen we have seen, I will admit, above all praise, but we have seen another who I believe to have been as meagre in all Episcopal qualifications as he was expert in those arts which constitute the successful religious empyric and I have heard it whispered that when your Church shall sustain the loss of its venerable surviving Father he will in all probability be succeeded by another who will be no great gem in the Episcopate. From hence I argue that the Elective method does not always answer, but I am so anxious for the prosperity of the American Church, that I pray God you may long be preserved in this particular at least from party politics, and that he may direct you always to the best. In stating the operation of our system you have hazarded an assertion in which the fact will not bear you out, that *almost all* our Prelates have owed their advancement to a secular interest, extraneous from Spiritual or Ecclesiastical considerations. There are instances on the Bench at present, where professional talents have been the sole cause of the Prelate's elevation. I could point out two without consideration, but there are many, and always have been, in which tho' the party would not have been elevated if he had possessed no interest, yet it cannot be said with any semblance of truth that the choice was made without respect to his Episcopal qualifications. It was in fact his pre-eminent learning and good conduct, which put him in the way of gaining that interest thro' which he is elevated, and thus his first move towards Episcopacy was the produce of actual desert. You are quite right in the distinction which you draw between the Church in her Apostolic character and the Church as connected with the State, when you speak of her as the religious benefactor to America, and the State has been punished as she deserved for listening to the dissenters rather than to her, by the loss of her Colonies. She has as you say learnt wisdom in this particular, but you never hazarded a more groundless assertion than in describing our Colonial Bishops as dependent upon the Cabinet Ministry of England, and as not only appointed but controuled by them. For it is impossible for Court interest to have been more cast aside than in their selection, or for men to be more perfectly free than they are to exercise their own judgment in the administration of the great inter-

ests committed to their care. Bishop Coleridge is quite indignant at being so represented and loudly protests against the representation.

"I come at length to our two Churches in their representative capacity, and here I admit that you enjoy what we are virtually deprived, but deprived of by the abuse of the privilege by the Church herself at the period of the suspension ; and if it were to be restored to us to-morrow, whilst we continue distracted by religious differences within ourselves and there is amongst us an overweening party whose maxim is 'by our tongues we will prevail,' I very much doubt whether the restoration would contribute to our peace and not rather multiply our confusions. You are not, however, right in making the Convocation so compeat a nullity as you have done, for the King does not dissolve it but with the Parliament it adjourns itself, and on one occasion a few years ago held several sittings to deliberate.

"I have now gone thro' the topics of your sermon and I hope have so expressed myself as to shew you I am in perfect good humour both with yourself and it. I have not spared it, and why should I? Truth comes out by the collision of statements and opinion, and I think the result of this investigation will be that you will know our Church better than you did. I admire the Sermon as an excellent stroke of Policy. You could not more effectually have conveyed the sensation to your whole Diocess, and indeed throughout the States, that the twenty horse power, whose energies had been for two years suspended, was at work again, and, I have no doubt, have called the attention of your whole communion to yourself with all the enthusiasm of popularity. I have little doubt also that your Sermon will conciliate esteem and awaken consideration amongst aliens and that Episcopacy will become more in favour and nothing will rejoice me more than such an effect. But I must have done, having both fagged myself and I fear wearied you and now I remain with the greatest regard and the best wishes both for your private welfare and public usefulness

"Your affectionate friend,

"GROVE ST.—March 6th 1826.

"H. H. NORRIS.

"P. S. Mr. Watson desires me to say that he defended you tooth and nail till he read the Sermon, and that made his voice falter, for that he could not but think that you [had] given both our radicals and the Presbyterians advantages which were not called for in the straightforward course of your own argument. This was sent as a message, for he has been under surgical discipline, and I have had no opportunity of talking with him since the sermon came to hand. He is, I

am happy to say, just abroad again, and I hope in a much better state of health than when you took leave of him at Cheltenham. I have mislaid your letter, and, till I find it, cannot call to mind the Books you wish me to send you. Southey's *Vandura* is capital and you shall have it as also Molesworth's reply to Davison on Sacrifice.

Serjeant Sellon also wrote the Bishop in regard to his sermon, and we make two short extracts from his letters.

"CHAPTER-HOUSE, ST. PAUL'S, May 1, 1826.

"MY DEAR SIR,

"I was much gratified by the sight of your handwriting, for the next blessing to personal intercourse with a friend, is a letter from him. I had been for some time in expectation of hearing from you, finding from the public papers that you had arrived at New-York, and been most cordially received by your countrymen.

"Many thanks for your sermon—but one had reached my hands before yours arrived. It is written with great nerve and spirit, as if the heart felt what the mind dictated. I almost fancied you in your Episcopal arm-chair at the Chapter-House fire-side, expressing, in your usual animated style, eulogiums on your country. But I rather expect that your animadversions will not pass *sub silentio*. Some, I believe, have taken umbrage at the sermon, but chiefly on account of the notes.

"With regard to the work itself, I concur with you in many main points, but not in all. Whatever faults may be inherent in our constitution by reason of the aristocracy, I look upon an hereditary nobility as a defence and ornament to a state.

"And although evil does in some respects result from the disposition of our Church preferment of pluralities and the like, I cannot but disapprove of ministers and pastors being placed in a dependent state on their congregations, and even exposed to the temptation of seeking the favour of men rather than of God. As to your mode of training young men to the Church, and electing your ministers and bishops, it may be far preferable, I think, to ours; but, I should like them, when elected, to be perfectly independent by a fixed stipend or endowment."¹

In another letter he writes :

"I have often lamented the uncomfortable sensations which I fear were excited in your mind by the irascible and ill founded criticism which appeared in the *Theological Quarterly Review*; but I think they

¹ Berrian's *Memoir*, p. 356.

sank into insignificance by the side of the sound, manly and sensible answer which afterwards appeared in another periodical publication.

"At the same time, if every one knew your heart, temper, and disposition as well as myself, every ill-natured observation would have been spared."¹

Since the Third Part of this History went to press a letter was received by the Rev. Dr. Lowndes from Miss Annie H. Norris which reads in part as follows :

" ADDERBURY,

" N^R BANBURY,

" OXON.

"As the granddaughter of the Rector of South Hackney, Henry Handley Norris, I am glad to say that 4 letters, dated Liverpool, Oct. 30, 1823, York, Dec. 8, 1823, Rome, May 25, 1824, and New York, Jan. 15, 1828 are in my possession as well as copy in my grandfather's handwriting of a letter, 3 large sheets ! to Bp. Hobart, but this is undated, & evidently refers to a Sermon of the Bishop's preached on his return to America, to some of the terms of which my grandfather objected. There were other letters from Bp. Hobart & I hope to find and send them to you, with the ones I have on hearing from you . . . After my grandfather's death in 1851 my father and I looked over—it took months of hard work—the enormous correspondence that was stored away at Grove St. South Hackney, which had belonged to our family for several generations and was not the Rectory, though the Rector (my grandfather, who built the Church and was its first Rector) lived in it—he had been at first Curate to my great uncle, Archdeacon Watson, Rector of Great Hackney. The old house at Grove St. was a rendezvous for very many of the Colonial and other Bishops—with all, or nearly all of whom my grandfather was in constant correspondence. I well remember meeting Bp. Inglis, and Bp. Coleridge there, and among the letters were many from the Scotch and Irish Bps. as well as the English—"

The "long letter" referred to by Miss Norris from her grandfather is the one which we have just presented to our readers. It shows the importance which Mr. Norris attached to it that he kept an exact copy of it.

¹ Berrian's *Memoir*, p. 357.

The four letters from Bishop Hobart which Miss Norris sent, and which are now in the possession of Dr. Lowndes, are a valuable addition to the Hobart correspondence.

Although somewhat out of their chronological order we print three of them here, and the fourth will be found later on in its proper place.

“LIVERPOOL. Oct. 30. 1823.

“MY DEAR SIR,

“I set my foot on English ground which on so many accounts I deeply venerate, but especially as the seat of that Apostolical & primitive Church which the American Church acknowledges & reveres as her parent, this morning. And to my great mortification I find that a letter from you which arrived a few days since to the care of Mr Lawrence has been sent by the last packet to America.

“I shall remain in Liverpool until Monday next when I purpose to set off with all speed for London, and as soon as I can, after my arrival there, will endeavour to ascertain whether you are at Hackney & for this purpose will call at the Messrs Rivingtons.

“When I left N. Y. I was too weak to walk down to the vessel on which I embarked, but the sea voyage has so much improved my health, that I am almost afraid when you see me, you will think that my sickness has been only pretence.

“Believe me that I look forward to meeting you with the highest pleasure & that I am

“most faithfully

“& truly yrs

“J. H. HOBART.”

The above letter unexpectedly verifies the view we took, when commenting on the actual date of the Bishop's landing in England, that the day must have been Thursday, October 30th.¹

“YORK, Dec: 8: 1823.

“MY DEAR SIR,

“I conclude that by the time this letter reaches Hackney, you will have returned to your own mansion, which, whatever you may think of

¹ See Part III., p. 297.

it, is the pleasantest which I have yet seen in this country, and I am confident I shall not find any more interesting to me. For I feel with you as with the friend of my earliest years, &, allow me to say, I am inexpressibly happy in the enjoyment as I trust of your friendship.

"I passed yesterday in this place; &, as usual, having no duty to perform myself, was solicitous to know how others performed their duty. The Cathedral service in that most magnificent building was truly grand. I think incomparably better performed than at either London or Westminster.

"I shall feel somewhat solicitous to know what course my brother Bp C. is pursuing. If you hear anything do let me know. Direct me to the care of your friend the Rev: Mr Walker at Edinburgh.

"I am very desirous that the Bp of Durham should be kept right in this business. Mr Watson intimated to me the day before I left London that it would be proper for me to wait on his Lordship, which I had previously supposed it would not be proper for me to do without an introduction. The intimation however came too late. I requested the young man at Rivingtons Waterloo Place to send to him the documents published by me & the number of the British Critic. I hope he has done so.

"I promised Mr Coleridge to prepare for the next Remembrancer a short account of the American Church. Please to let him know that I will forward this to him next week from Edinburgh.

"I am much delighted with the Bp of Llandaff, there is great simplicity & frankness of manners.

"With my best regards to Mrs Norris, I am my dear Sir;

"most truly & affect^{ly} yrs

"J. H. HOBART."

"ROME. May 25th, 1824.

"MY DEAR NORRIS,

"My absence at Naples prevented the earlier receipt & acknowledgement of your kind letter.

"I am afraid you think that Italy has such attractions for me that I am disposed to forego in order to enjoy them all the religious & intellectual & moral joys of England, some of which with the view of exciting my feelings, you drip off in your letter. But you must recollect my dear friend, that my flight from England was a flight from cares, perplexities and business which to the serious detriment of my health had occupied me thro' the winter, & spring. And tho' I do not pretend to be insensible to those charms of climate & of scenery, & to

those interesting antiquities which have been so often seen with delight, by wiser & better men than myself; & tho' I do not think even the view of the mummeries of the Church of Rome in the seat of its dominion, an unedifying sight to a Protestant, yet I would certainly have wished that my original arrangement of spending the winter in Italy & the spring in London had not been defeated by circumstances which you well know.

"I arrived at Rome on Easter Even; & when I found that the holy Communion was administered by some Church of England Clergyman on Easter morning, I did not hesitate for an instant to give up (which is more than *some* Chh of Eng: Clergy at Rome did) for the enjoyment of this privilege the view of the spectacle of the Pope's benediction &c, &c, &c, which took place at the same hour, nor did I see as you suppose the *full* illumination at St Peters. There were 4 Clergy at the Communion. But as I did not know them I participated among the Laity. Afterwards on my way to Naples, I formed an acquaintance with one of them, & found to my great mortification that I had missed an opportunity of becoming acquainted with Dr Nott, the author of the Bampton lectures who was one of the Clergy who officiated. I also became acquainted at Naples with another Clergyman who intended to pursue on his return the very route which would gratify me; & he was exceedingly desirous we should travel in company. But I was so desirous to get to London, as I promised you, by the roth of June that I resisted every solicitation; & made arrangements for returning in time. But alas! I shall be disappointed. I was taken on my way from Naples to Rome with slight chills & fever, which have yielded to active medicines, but I am too weak to travel, & have found it necessary to lie by. I shall go on as soon as possible. As writing fatigues me, I wish you would have the goodness to write a line to Mr Wheaton, 16 Chapel place, Cavendish Square, informing of my having made arrangements for reaching England by the time I mentioned, & of the cause of my detention. And will you ask Mr Rivington to give the same information to his neighbour Serjⁱ Sellon. With my kind remembrances to Mrs Norris, Mr Joshua Watson & all our friends, I am

"faithfully & affectly yrs

"J. H. HOBART."

As soon as the *Theological Quarterly Review* containing the article in criticism of the Bishop's sermon reached these shores, the Rev. H. U. Onderdonk, as will be seen

in the following letter, immediately wrote a reply, naturally thinking that the Bishop would not himself deign to answer his critic, but leave it to his friends to defend him from all such attacks.

" BROOKLYN, Sept. 22nd, 1826.

" RT: REV: & DEAR SIR

" I trouble you again, to exonerate the Messrs. Swords from any blame as to the publication of a notice of the English Review of your sermon. When I first heard of that Review, the hope was expressed (by whom I do not recollect, but I have since heard it from several) that no answer should be given it by the Bp, whether anonymously or otherwise, & in this I fully agreed, & was more positively confirmed after obtaining and reading it. In this feeling the notice of it was written, & taken to Swords', but they told me of your wish that none but an answer from yourself should appear in the Journal. My own opinion as to the propriety of your *not* noticing it was & (pardon me for saying so) is still unchanged. It was not on that ground, however, that I urged them to print my piece, but for other reasons, you had seen the Review but a short time before leaving town, & your intention to answer it was formed under the excitement whh such venomous abuse would of course occasion, you were to send them copy (so they expected) within, say a week or ten days, (they expected it from Boston, & Mr. J. Swords wrote to you at Albany), whh not being done led me to believe that you had changed your intention of answering it, the decision to insert mine was delayed some days after it was handed in, the setting up some days longer, & the first half sheet was not worked off till all expectation of hearing from you on the subject was at an end, these were strong & I supposed sufficient reasons for proceeding, so that for at least a week past I have not had the *least* fear or anxiety as to the view you would take of the measure; but the final & conclusive reason for proceeding to print my piece was that the *entire* Review was to precede your remarks, & to print *it* entirely in the smallest type would occupy ten or twelve pages of the Journal (so said Mr. T. Swords), & your remarks could hardly occupy a less space, whh would engross more in proportion than is ever appropriated to one subject in any one number of a miscellaneous Journal. In this latter respect the Messrs. Swords agreed with me that you would not probably wish the Review & your answer to appear in the Journal, should you still intend to print any thing on the subject, but would give it in a pamphlet. In every other particular, the blame is mine, as

I was very urgent with them. More especially if your notice was to be too large for the Journal, & therefore be a pamphlet, it seemed a matter of course that the Journal was open to a notice of the Review from any other quarter. I speak of your issuing a pamphlet, not that I believed you would answer the Review, but only in case you should still retain the intention with whh you left the city. I did *not* think that you would, because the Reviewer has defeated himself by his violence with even the English who are tolerably informed, & because his uniting you with America at large in his denunciations will secure you a still deeper & more extended affection from our citizens, & therefore no answer to it is necessary, except for form's sake, if I may so express it, that is, that it may not be alledged that it cannot be answered. Such arguments as these I hoped were the occasion of your not sending copy to Messrs. Swords, & nothing more to them on the subject.

"In a sentence on the other page, I say that the opinion that the Bp. ought not to answer an anonymous & gross reviler was not my reason for urging Messrs. Swords to print my piece, I mean that I had no view of defeating any wishes of yours to whh you might adhere, without denying that I spoke very frankly to those gentlemen on that point. It struck me as highly probable that you would recede from your purpose when you found a volunteer enlisted in your place. How far my extreme repugnance to the very idea of an American Bp's answering a blustering foreign scribbler may have insensibly influenced me in wishing my piece to appear & in urging Messrs. Swords to allow it to do so, it is impossible for me to say. If nothing more should appear in England, nothing of a *respectable* stamp, will it not be a great pity that you should have condescended to notice this beastly effusion? & will it not show that the English do not concur with this Reviewer? If, on the other hand, any thing fit for answering *should* appear there, might not your vindication of yourself be much better grounded on *that*, tho' including also your defence against the Theol: Quarterly?

"New York, Sept. 23rd. I have seen Messrs. Swords on the subject. They are setting up the Review & the communication from yourself whh will appear in the present number of the Journal, probably as an appendix. The article by myself it was at first intended to cancel, but some of the half-sheets have already got abroad, whh renders that measure impracticable, it contains some prominent Extracts from the Review & was put as the first article of the Number. I still *do* regret that you condescend to notice such a production. The Chh Register of to-day contains an article in your defence, the Xtian Journal has one printed, the other Episcopal magazines will of course

New York May 23. 1820

My dear Sir,

I am most happy in the
opportunity of introducing to you my friend
Jas. B. Cooper Esq. whose reputation as an author
the pride of his countrymen is doubtless known
to you, as his works have been republished at
Paris & London.

Mr Cooper is a Churchman & married
into one of the oldest & most respectable of our
New York Church families. Mrs Cooper's
father, (J. P. De Lancey Esq) is a principal
supporter of the Church in the place of his resi.

Letter from Bishop Hobart
to Bishop Doane
introducing W. F. Fenimore Cooper

since near thirty years & her brother (The Rev Com
de Laney) is a distinguished clergyman of our
Church in Philadelphia. As a communicant
of the Church Mr Cooper will exceedingly
value the favor of your acquaintance. And
as Mr & Mrs Cooper purpose to spend some
time abroad, it may be in your power to ena-
ble them when they leave Paris to form some
clerical acquaintance in the places which
they may visit.

Your civilities to them will confer a great
favor on

Rt Rev & Dear

your faithful

affectionate
brother

J. Hobart

Letter from Bishop Hobart
to Bishop Luscombe
introducing Mr. Fenimore Cooper

defend you, then why should you appear in person, for your style will infallibly speak for any anonymous signature? why not wait till you have a *respectable* article to answer? Mr. Swords has the English periodicals down to August, & they contain nothing on the subject. My only regret in this matter is that what I have done is so very contrary to your wishes, & that there is now no remedy. Believe me when I again assure you that before any part of my piece was printed, we all (Messrs. Swords, Stanford & myself) were of opinion that you had relinquished your intention of writing your own defence.

"Very respectfully and affectionately,

"Your obed^t serv^t!

"H. U. ONDERDONK."

The following letter is one introducing Fenimore Cooper to a brother bishop, undoubtedly to Bishop Luscombe who was in charge of the congregation of English churchmen upon the continent of Europe but resided principally at Paris, acting as chaplain to the British Ambassador:

"NEW-YORK, May 29, 1826.

"RT REV & D^R SIR,

"I esteem myself happy in the opportunity of introducing to you my friend Jas. F. Cooper, Esq. whose reputation as an Author the pride of his countrymen is doubtless known to you, as his works have been republished at Paris & London.

"Mr. Cooper is a Churchman & married into one of the oldest & most respectable of our New-York Church families. Mrs. Cooper's Father, (J. P. DeLancey Esq) is a principal supporter of the Church in the place of his residence near this city; & her brother (the Rev Wm DeLancey) is a distinguished Clergyman of our Church in Philadelphia. As a Communicant of the Church Mrs. Cooper will exceedingly value the favor of your acquaintance. And as she & Mr. Cooper purpose to spend some time abroad, it may be in your power to enable them, when they leave Paris, to form some clerical acquaintance in the places which they may visit.

"Your civilities to them will confer a great favor on,

"Rt Rev & D^R Sir,

"your faithful

"& affectionate

"brother,

"J. H. HOBART."

This letter is reproduced, not only for the sake of the literary interest attaching to it on account of its introducing Mr. Cooper, but also as giving a specimen of the Bishop's handwriting in his mature years. This makes the third example of the Bishop's writing which we have reproduced; the first (facing p. 91, Part III.) written when but a lad; the second (facing p. 358, Part III.) showing his usual hand when writing rapidly, and this one, when writing carefully.

Among the letters of 1826 there is a circular of the Steam Navigation Company, which is interesting as showing the method of transportation on the river in those days. A steel engraving shows a paddle steamer towing an excursion barge. It is claimed that this method ensures the greatest possible safety and comfort to passengers.

"Passengers on board the Safety Barges will not be in the least exposed to any accident which may happen by reason of fire, or steam on board the Steam Boats. The noise of the machinery, the trembling of the boat, the heat from the furnace, boilers, and kitchen, and every thing which may be unpleasant or dangerous on board of a Steam Boat are entirely avoided."

We may nowadays consider this method of travel rather antiquated; still in view of recent disasters it is open to doubt as to whether it might not be wiser both on the score of safety and comfort to revert to some such mode of travel for Sunday-School excursions where speed can be no great object.

The Rev. Jasper Adams became Principal of the College at Charleston, S. C., in 1824, but owing to the great difficulties which he encountered in raising the standing of that College, he gladly accepted the invitation of Bishop Hobart and the other trustees to take the Presidency of Geneva College. This position, however,

he resigned in the spring of 1828, returning in April of that year to Charleston College, as its prospects had materially improved since he had left it, and there he remained till the close of 1836. In 1837 he became Professor of Ethics at the Military Academy at West Point, and died in 1841.

“CHARLESTON, July 5th 1826.

“RT. REVD. & DEAR SIR,

“Your obliging favour of June 23d was received five days since, and for the sentiments of regard and confidence which it contains, I hope you will accept my sincere and very respectful acknowledgments.

“The letter of Rev. Mr. Clark and Mr. De Zeng in relation to my election at Geneva, was received on the 13th of June, who informed me that they had consulted with yourself on the subject, and that you were favourably disposed towards me. It was very gratifying to hear of your favourable impression with respect to me, from any source, but it is especially so to be informed of this by yourself. The Rev. Mr. Wainwright and Rev. Mr. Barlow, were also so kind as to write to me. Even before receiving their letters, I was well furnished with information respecting the condition and prospects of the college at Geneva, and it was, therefore in my power, to send an early answer to Messrs Clark and DeZeng, that I was prepared to accept the appointment which it was proposed to confer on me. The institution with which I am at present connected, must, from circumstances, be always limited in its sphere of operation, compared with what may be expected in reference to the college at Geneva. If I should be elected there, I shall contemplate an extensive field of useful and interesting labour.

“Permit me, tho’ late, to express my gratification that your travels in Europe have restored your health, and that you have returned in safety to resume your station of eminent dignity and usefulness.

“I am, Rt. Revd. and dear sir, with sentiments of great respect

“Your very obt. servant

“J. ADAMS.”

The Rev. Evan M. Johnson won for himself such a unique position in Brooklyn that the following letter is worth placing on record.

Bishop Hobart was unalterably opposed, as we have

already seen, to the Masons taking any part in Church functions.

"NEW-TOWN, L. I., July 18th 1826.

"RIGHT REV. SIR,

"I regreted not finding you in town when I last was there. My Brother R— communicated in a letter to me his conversation with yourself relative to laying the corner stone of the chapel in Brooklyn. I am extremely sorry Right Rev. Sir, that the procedure on that occasion did not meet your approbation and am doubly more so, if you consider that any personal slight was intended by me, in permitting the masons to perform that ceremony. I think, Right Rev. Sir, that this undertaking must be viewed in a different light from that of the ordinary proceedings of a congregation. I do not know that the plan will succeed. If it should fail and I cannot raise an Episcopal congregation I do not wish to do any act, which would be in the way of any other disposal of the Building.

"Should the plan succeed, should a congregation be gathered, I never have thot, but in that case, to have a vestry organised, the chapel consecrated and to place the whole, like other churches under your Episcopal care. I know, Sir, the whole undertaking is novel; it may be visionary; I am determined, let the expense and sacrifice be what it will, to make the trial. I should wish in all things to have your approbation and yet, considering the matter with reference to the other congregation, I have felt unwilling to ask of you at present the taking of any decided stand.

"I learn by the papers that you will soon visit some of the churches on Long-Island. I hope, Right Rev. Sir the one to which I minister will be among the number. I will esteem it a favour if you will, at as early a day as may suit your convenience inform me of the time. I trust, Right Rev. Sir, you will give me credit, when I say, that if in some points of doctrine or policy I am compelled to differ with you in opinion, there is not a clergyman in Diocese more anxious and willing in all things to pay you a canonical obedience than your dutiful servant

"EVAN M. JOHNSON.

"RIGHT REV. BISHOP HOBART."

The Rev. Henri Péneveyre, who had lately resigned the Church du St. Esprit gives the Bishop a chatty

account of his return home to Switzerland, his native country.

“LAUSANNE, SWITZERLAND,

“August 25th, 1826.

“RIGHT REVD. AND DEAR SIR:

“I have to apologize for my delaying so long before letting you hear of me. It was my duty, certainly, to write soon after my arrival in my country; but I have been so much engaged with my friends and relations, as well as in several excursions, that it proved impossible for me to find an earlier opportunity. I hope, Sir, you will be so much indulgent as to pardon my too long protraction.

“I have taken care of all your orders, except the *atlas* which is still waiting for an opportunity for the mount of St. Bernard. With respect to the books for the Valleys of Piémont, I left them with the Revd. Mr. Claparède in Lyons, who promised me to forward them by an early and safe opportunity. Your pamphlet for Mr. Beasley in Havre had been taken by mistake in my trunk to Switzerland, but I have sent it to a friend in Paris who will forward it to Havre, free of expenses.

“Now, Sir, I am happy to inform you of my safe arrival in the land of my forefathers, where I met with a kind brother, an excellent sister, and a number of good friends, who welcomed me very heartily; but their kindness cannot obliterate the remembrance of the kind and valuable friends I left in New-York; their memory is still, and will ever be dear to my heart.

“I did not meet Dr. Luscombe in Paris; he was upon an excursion in the country to perform his Episcopal duties. I saw but the son of that Gentleman, and he told me that his father being intended to visit Switzerland in August, he would probably call upon me in Lausanne: hereto however, I have not heard of him at all.

“I preached but twice in this country, and there is very little probability of my being called to preach to any Episcopal congregation, as on account of the disturbances caused by the methodists, lately intruded in Switzerland, our government has enforced the laws against the introduction of any new or foreign doctrine. An exception may be granted in favor of foreigners only; they enjoy the liberty of their own worship, in their own language; as for me, would I attempt to raise an Episcopalian congregation, I should be considered either as a controvertist or a dissenter. Therefore I would rather choose to go back to New-York, than to attempt anything the consequences of which could be a contest with the rulers of my country; for

I am certain that in the present circumstances such attempt, instead of contributing to the glory of God, would cause serious disturbances in the church.

"It was a source of great pleasure for me and of gratitude to God, to find that the Clergy of Lausanne have guarded themselves against the contagion of Socinianism which has infected the Clergy of Geneva. This city which was called formerly the Rome of the Protestant World, is now a Babylon for infidelity. With the exception of a few, who have retained the orthodox faith, all the rest have adopted secretly the opinions of Socinians, which they have betrayed every ways, either in their new translation of the bible or the alteration of their Liturgy; so that one cannot guard too much against anything which comes from that quarter.

"I was informed, when in Lyons, that a Clergyman of Geneva, called Mr. Defernex, had left this last city for New-York, with strong recommendations from General La Fayette; he is reported to be a very learned man, but a poor preacher. If so, he is not the man for the French Church du St. Esprit.

"Were I not afraid of being too much indiscreet, and perhaps overbold, I would request you very respectfully, Rt. Revd. Sir, to be so good as to remember me to my Revd. Bretheren, the Gentlemen of the Clergy in general, and above all of that of New-York: their kindness I will never forget, and their remembrance I will cherish to the last.

"Please to accept for yourself, Right Revd. and dear Sir my best wishes and the protestation of my everlasting gratitude and sincere affection

"Yours respectfully

"HRI. PÉNEVEYRE, D.D."

The following note of introduction is of double interest on account of the writer who gives the note, and also on account of the person introduced :

"U. COLLEGE, Sept. 23d 1826.

"RIGHT REV. AND DEAR SIR,

"I beg leave to introduce to you Mr. H. Potter who is about to enter your Theological Seminary. He is a brother of mine and one in whom I feel peculiar interest. I look forward with deep solicitude to his future progress and tho' I have so often trespassed on your kindness I cannot forbear requesting on his behalf your kind consideration.

"Occasions may arise when young men in his situation need paternal admonition and counsel and I shall esteem it a great favour if on such occasions you will permit him to resort to you.

"I am with sincere affection as ever

"Yours

"A. POTTER.

"THE RIGHT REV. J. H. HOBART,

"HUDSON-SQUARE."

In a letter from "Paris, October 26th 1826," the Rev. Samuel F. Jarvis mentions the gift to the Seminary Library through him by the Rev. Thomas Bowdler, Rector of Addington, near West Malling, Kent, of standard English theology including the works of Bishop Bull, Dr. Waterland, G. Ridley *On the Holy Ghost*, Matthew's *Greek Testament*, *Critici Sacri*, Macknight's *Translations of the Epistles*, Dr. Jackson's Works, and other books on Theology. He speaks also of the good Dr. Luscombe was doing on the Continent and encloses an estimate of the number of British residents in the various cities and large towns. He says that it is proposed to build a church for him in Paris, and refers to the interview with Mr. Canning on the subject.

A memorandum of the Rev. William R. Whittingham, upon the books presented by the Rev. Thomas H. Horne mentions the fact that Mr. James F. DePeyster as the agent of Dr. Jarvis paid duties of \$26 upon them, and with other expenses the charges due to Mr. DePeyster were \$28.47. An application for the remission of duty on the ground that the Seminary was an incorporated literary institution was met by the Collector of the Port of New York with a refusal "on the ground that literary institutions are entitled to exemption of duties only in the case of books ordered by them." The extracts forming the memorandum are in a letter to the Rev. Henry U.

Onderdonk, D.D., Secretary of the Standing Committee of the General Theological Seminary, March 5, 1827.

The Scottish Bishops were much drawn towards Bishop Hobart, and this letter from the Bishop of Aberdeen is but one selected out of many :

“ ABERDEEN 13th of Jan^r 1827.

“ RIGHT REVD. AND DEAR SIR:

“ It was with very sincere pleasure that I received the other day a call from Mr. David Hadden of your city, a townsman of my own, but with whom I had no previous acquaintance, & who most kindly looked in upon me to say that he had left you and your family in excellent health, and, as usual, in full & active employment in the discharge of your manifold & highly important official duties. It was a grievous disappointment to your friends in Scotland, & to none more than to this family, to be denied the confidently anticipated pleasure of a visit from you, before you quitted our British Shores—and to the very last moment, until your departure was actually announced, I cherished the hope of once more seeing you in Scotland, as you had never made good your promise of writing and informing either my brother or myself, what benefit your health had received from your continental residence, and from the relaxation which it afforded from the cares and toils of business. I am quite aware how much you must be occupied by unavoidable correspondence, & what little time you can have to bestow on mere letters of friendship, but a very few lines would have been most gratifying to us, and have prevented us from entertaining even a suspicion, that your Scottish friends no longer found a place in your regards, which I am confident is not the case. I cannot indeed acquit *myself* of blame & apparent ingratitude for not acknowledging, what I nevertheless assure you, were duly valued by me, your excellent selection of sacred Music, & two volumes of Sermons; and tho’ the offer is far too late, yet I hope you will not disdain to accept my best thanks for these testimonies of your much esteemed friendship. I feel a very warm interest in the continued prosperity of your thriving branch of the Catholic Church, & regard its acts & Ministers with affection nothing short of fraternal. But I greatly fear, since my Boston correspondent Dr. Jarvis left America, I cannot hope to receive any such interesting information respecting its ecclesiastical affairs, as I have of late years been favoured with thro’ his kind attentions. I esteemed him indeed a most valua-

ble correspondent in that respect, & look forward with pleasure to a personal acquaintance, when he shall make good his promised visit to Scotland next Spring.

"In regard to our own little church, no event has occurred of any importance, since the Consecration and Mission of Bp Luscombe. It is very gratifying to find that the cautious & prudent conduct of that good man is likely to realise all the benefits so fondly anticipated by some from the experiment: and in time, I would hope, very considerable advantages may accrue from his labours to the cause of protestant Episcopacy on the Continent of Europe; but in order to his success extreme caution & prudence seem requisite.

"There was an intention of renewing, in the ensuing Session of parliament, the application for a public pecuniary grant towards the support of the Bishops & Clergy of our communion: and upon feeling our way a little among persons of influence we have met with considerable encouragement, but the aspect of the times & of our political relations with respect to Spain & Portugal is rather forbidding, & it now seems not a little doubtful whether it would be prudent in us to agitate our application at all, & whether we may not have a better chance of ultimate success by waiting for a more favourable season.

"I doubt not but my Colleagues Bps Jolly and Torry have felt highly gratified by the mark of brotherly regard & attention bestowed on them by your Universities; we all indeed feel it as such, & most gratefully acknowledge the kindness.

"Should a leisure moment ever fall in your way—a most rare occurrence I fear—need I say, what gratification I should feel in hearing particularly of your welfare & continued usefulness & happiness. For a most abundant portion of all these to yourself & family, & for many happy years, be assured of the hearty and fervent prayers of, my dear Sir, Your very faithful and aff^{te}

"friend & brother,

"W. S. SKINNER.

"My Wife and daughter make offer of their very kind remembrance, as I am confident my brother at Forfar would gladly have done, had he known I was writing to Bishop Hobart."

Mr. Key, famous as the writer of our stirring National Anthem, "The Star Spangled Banner," was an active and zealous Churchman of the Diocese of Maryland. He was

a personal friend of Bishop Meade and other leaders of the Evangelical school. He was prominent in the General Conventions of the American Church for a long series of years, and served as a member of the Committee on Hymns which prepared the collection of two hundred and twelve set forth in 1826.

To this collection he contributed the well-known hymn, "Lord with Glowing Heart I'd Praise Thee," which is retained in our present hymnal as No. 443. It has had a wide circulation and is deservedly a favorite. It has been styled by a competent hymnologist as "very genuine," and "as memorable a piece of work as 'The Star Spangled Banner.'"

"GEO TOWN

"Feb'y 4—27

"REV^d & DEAR SIR,

"I had the pleasure of receiving your letter yesterday, & as I have an opportunity of writing to Mr. Meade to-morrow or the next day, & as I know it will be gratifying to him, I will enclose it to him.

"The circumstance you mention about the first proposition from the House of Bishops, did create unfavorable impressions in some persons, but they were more suspicious persons than either Meade or myself. They were suggested to him, though I know not by whom. I should never have supposed that anything unfair was attempted by it. The frank and conciliatory course pursued by you would certainly have exonerated you from any share in the suspicion, even if it could have been entertained towards others.

"I regret with you that the measures proposed & adopted were not received with unanimity and gratitude, as proofs that a spirit of harmony and confidence was vouchsafed to the Church.

"But I am thankful whenever I reflect upon the occurrences of our last meeting, for two things—One is that I have a far more favorable and (I truly believe) a far more just impression as to the religious characters of those I there met with, than I had entertained (as I candidly acknowledge) before—The other is that I believe you and others received the same gratification. We may still differ, (as I have no doubt we do), about many things; but they are small, very small, indeed nothing compared with the great concerns in which we all agree, and

in which, I hope, we shall always endeavour to think that we do agree.

"I have been looking for the hymns & supposed that some such difficulty had occurred.

"I have lately had an interesting letter from the Rev^d Mr. Horrel of our Church who moved out a few years ago to Missouri.—He has established a Congregation at St. Louis which is a very important station, & they have begun a Church, but are unable to finish it without calling for help. It is very desirable that our Church should have a respectable establishment in that growing State. Here we are, I fear, too poor to do much, if any thing, in their behalf. But you may have it in your power to send them aid. In my answer to him, I told him I would suggest it to you.

"I know him well as a most excellent man, who, I am sure, will be a blessing to the people of that Country.

"With sincere regard,

"I am, truly yrs.,

"F. S. KEY."

The work of the Rev. Thomas Horrel in St. Louis was effective and acceptable. This town was one of the early mission stations of the Domestic and Foreign Missionary Society. A stipend was allowed to Mr. Horrel for five years, and in 1829 withdrawn, since "the Church may be considered as permanently established."

The Bishop of South Carolina had been for some years before his elevation to the Episcopate the beloved Rector of Grace Church, New York City. He had been on very intimate terms with Bishop Hobart, and thus expressed himself freely in his letters.

The sudden death of his daughter in October, 1826, called him home from the General Convention of 1826 which was held in Philadelphia. He received the formal sympathy of his brethren in the Episcopate through a Committee composed of Bishop Hobart and Bishop Croes.

The following letter gives some particulars, otherwise unknown, of the previous discussion of the proposed

changes in the Book of Common Prayer in the Convention of 1826.

The periodical mentioned is one then published in Charleston under the control of the Bishop, and entitled *The Gospel Messenger*. It continued several years and had not only a local but general circulation. The year of this letter is 1827.

“CHARLESTON, Feby 13.

“RIGHT REV. & DEAR SIR,

“Your affectionate condolence in my sorrow has been affectionately & thankfully received. It has indeed, pleased God to deal with me *most severely*. My bereavement is bitter beyond any possibility of expression. My daughter was the delight of my affections, my son the pride & confidence of all my hopes & prospects, as the father of a large and helpless family.

“God has seen it good for me that all such too temporal sensibilities should be frustrated, and even give place to an extreme of parental anguish of heart. How I have been kept from utterly failing God knows. I have endeavoured to bear the burden he has seen fit to put upon me, and the effort to sustain myself has, I will hope, been blessed and seconded. The interest of life remains to me yet large, I was permitted to see & feel, in the obligations due my Diocese, my Parish, & my family—and I have struggled to meet its demands.

“Occupation the most active and various, if not laborious, I have found next to prayer my best means of strength; and thus, my dear Sir, I am able to attend to the particular subject of your communication. I could in writing *to you* fill my paper even to overrunning with the subject of my sorrows. For converse with those who have hearts to feel is a real relief to me. But I must not trouble you more, with things on which, if permitted I should *weary even you*.

“You are perfectly right in your recollection of the conversation which passed between us at Dr. Wainwright's in reference to alterations in the Liturgy to be proposed, according to the impression which I have retained of it.

“I not only had not any objection to the suggestion of alteration as to the office of Confirmation, the first particular in that interview which was adverted to, but even anticipated your communication of the sentiments with which you were affected respecting it. In reference to the license to be given as to the lessons & Psalms, we were also

not at variance, although I had not as fully made up my mind as I have since that the alteration proposed in these particulars would be useful. I think it indeed desirable that some modification at any rate should be made of the Ministers' duty in their reading the Psalms & other Scriptures, and at present am under the impression that a new appointment of lessons, as the result of revision, in many instances would be the best plan, and the adoption into the Book of Common Prayer of a greater number than the present of short selections of Psalms, shorter than those we have now, any of which the Minister might be at liberty to use.

"As to the license to omit the Litany except at certain times, I signified to you dislike of it, & I well recollect your saying you should be by no means so anxious for that yourself, as for other particulars. Indeed the alteration in the office of Confirmation, appeared to us the only one of them that was indispensably necessary; while we hoped the other might be found practicable without opposition or difficulty.

"I regret that you should have been affected as you have by the article that appeared in the *Messenger*. The expression, 'undignified,' was not meant to qualify the conduct of the Bishops but the whole proceeding as a measure of the Convention should it become so. So the writer of it assures me. He is a very high Chhman, and I saw the piece before it was given for insertion. My sentiments as differing from those of the writer were frankly expressed; but not considering the manner of the thing offensive, I expressed a willingness that it should be published lest I should be charged with controlling the course of opinion relative to this subject.

"I had intended, at our Convention, which has just adjourned, to express myself fully on the subject of the proposed alterations, had the Journal been received, but as it had not been, the want of authentic communication of them was good reason for saying nothing about them.

"I shall, whenever occasion is duly afforded advocate the measure as to the 3 particulars of which I now understand it to consist. We differ only on one point.

"The 8th Article of the Constitution, and the 44th Canon compared, completely & clearly satisfy me that the State Conventions may, if they see fit, take the alterations under consideration, and express by instructions to their Delegates to the Gen Con^a their sense as to their adoption or rejection.

"I think with you, that the probability is against their adoption in any shape.

"It is taken for granted by a numerous party opposed to them, that they now have the license of necessity for abbreviation or garbling to any extent they please. They would not have this restrained by legal definition, and they with some who are excellent Chmen, but who know not enough practically & experimentally of the grounds on which we wish such alterations, will be a majority against their adoption.

"I think it probable y^r pastoral letter will have effect out of y^r diocese, but fear that still the majority will be of another mind than we.

"With our best regards to your excellent Mrs. H., and my fervent prayer that you may always be exempted from any such affliction as that under which we are labouring,

"I remain,

"Affectionately & respec^t?"

"Y^r Friend & B^r

"N. BOWEN.

"BISHOP HOBART."

This frank letter of Dr. Meade, a leader of the Evangelical party and afterward the Bishop of Virginia, will be read with interest. It shows that, while opinions of the merits of the proposed liberty in the use of the Book of Common Prayer were largely adverse, there were some who appreciated the motive which prompted Bishop Hobart's resolution and arguments. Expressions similar to those of Dr. Meade were used by writers in our own day previous to the revision of 1892.

"MILLWOOD, FREDERICK COUNTY,

"VIRGINIA,

"February 22, 1827.

"RIGHT REV^d AND DEAR SIR,

"I received a few days since from my friend Mr. Key a letter enclosing one from yourself which appears to be designed for us both. I should be wanting in common courtesy as well as Christian feeling not to acknowledge the same, especially as it states that you would have written to myself had you known my direction. It is true as stated to you by Judge Emot that a very unpleasant impression was made upon me by the manner in which the Canon relative to the Ante

Communion service was introduced. It was the more painful not only because unexpected after what had passed between us, but because it fell upon a heart softened by the assurance that a spirit of conciliation was to be the ruling spirit of the Convention. I was previously prepared to rejoice in the proposition of the Bishops because the subject had for the last six months, in a very unusual manner occupied my thoughts & incited my prayers. I earnestly desired & could not but believe that some method might & would be devised to put a stop to a dispute which I had long considered as disgraceful to the Church & prejudicial to religion. I had almost come to a conclusion to bring forward some proposition myself if no one else would. At any rate I had determined (as I mentioned to you in New York) to speak of it to Bishop White, well knowing his sentiments on the subject, & urge him to do this last act of kindness to the Church. The transactions of the Philadelphia Convention & certain intimations thrown out (as I was informed) and indeed Bishop White's address would have prevented me, however, for reasons sufficiently obvious. It was therefore, with equal pleasure and surprise that I found from yourself and Bishop Croes, that other heads and hearts had been engaged in the same work, and must we not believe under the influence of one spirit. The pleasure I felt was for a time suspended by the Canon above mentioned but the readiness with which the desired alteration was made at once restored me to my first pleasing assurance. It gives me additional pleasure to learn that yourself was the author of the change. At the very moment of receiving your letter I was engaged in reviewing the Psalms & lessons for Sunday in order to determine my opinion as to the changes proposed. The result as to the Psalms is a decided conviction that the plan proposed (and which was advocated by Bishop White & others in the first Convention) is the best & only good one.

"I am only surprised that I was never before made sensible of the great imperfection of the present plan for the general use of the Church. Let any read over the Psalms & strike out those which are peculiar to David's state of mind under his troubles and which in their present translation at least contain passages which cannot be edifying in public worship, those also which are peculiar to the Jewish nation & to the ancient times, & are not (by comparison at least) suitable for Christian worship, and he will find the number very much reduced. Let us also consider that since four fifths of our congregations are in the country or in villages where there is only one service, of course one half of the Psalms are never read to them at all; again some of the morning divisions contain certain imprecatory passages

which we do not like to read, and therefore turn to a selection by which means we lose some of the best psalms which are contained in those same divisions & and are also led to the undue use of the selections especially of a few of the shortest of them. Lastly two fifths of the Psalms at least of the Morning Psalms are read over twice or three times in the year, and it often happens these are among the most indifferent or unsuitable. Surely any minister might do better than this for himself & make a more profitable use of the Psalms.

“As to the lessons for Sunday & holy days, certainly many of them might be innocently, or profitably abridged. Witness the 6th Chapter of St. John’s Gospel and particularly the 25th of St. Matthew, the whole of which is appointed to be read at one lesson whereas it consists of three distinct parables, the first of which is too short but the other two of sufficient length for separate lessons & which read separately would in my opinion make a deeper impression than if all three were read together. So far as they go I am pleased with the alterations & cannot see the evil that some seem to apprehend from them. I think, however, that it would be very desirable to abridge the service on Communion days by permitting the omission of the Litany on such occasions. This is more necessary in Country Congregations because all persons young & old, whether communicants or not must remain in the Church during celebrations or else be tempted to spend the time of waiting for their friends improperly around the Church.

“It cannot be proper to use a lengthened service before a mixed assembly of Children and irreligious persons who are wishing it over. I hope such alternative will yet be made or at least silently permitted. Upon the whole I am more & more deeply convinced that if some arrangement suitable to the varying circumstances of the Church & according with the general opinion as to its undue length is not made a heavy guilt will rest upon us. Nothing can prevent it but pride, obstinacy, prejudice & uncharitableness, and if we continue to bite & devour one another we must expect to be consumed & to be made a laughing-stock to our enemies which malign us. I have seen the objections of the Recorder & Gospel Messenger & should like to see the defence in the Christian Journal. If you can procure a copy you would oblige me by forwarding it to me. I have said nothing as to the proposed change in the Confirmation service, not having examined it as I wish & intend to do.

“It seems to be good so far as it goes but I could most heartily wish that another Prayer on the same plan were introduced into the Baptismal service & allowed to be used in place of that which I never

use without pain because its plain literal meaning contradicts my belief.

"The explanation afforded by the proposed prayer in the Confirmation office is certainly a help & relief.

"I have thus, my dear Sir, freely laid before you my sentiments as to the subjects now agitating the Church. I sincerely hope for a favourable issue, and that a fruitful cause of most unchristian strife may thus be removed. These things are not the faith for which we are bound earnestly to contend.

"Permit me in conclusion to say that altho' I am not a High Churchman according to the standard you erect, yet my conviction of the excellency & scriptural character of the Episcopal Church and my attachment to her doctrines, discipline & worship will I trust ever make me desirous to know & do what will promote her real welfare.

"Sincerely hoping that you may succeed in infusing the same sentiments which you hold on the subject before into those who usually agree with you but now differ from you & that you may enjoy the satisfaction of seeing much good arise from your exertions,

"I remain with the best wishes & prayers,

"Yours respectfully & affectionately,

"WILLIAM MEADE."

At this time there was a strong conviction among Churchmen in New York that there was no need of two Prayer Book societies. The New York Bible and Common Prayer Book Society was established in 1809; the Auxiliary New York Bible and Common Prayer Book Society was founded in 1816, and obtained an act incorporating it for a period of twenty years. At the expiration of that term the two societies were merged under the common title of the New York Bible and Common Prayer Book Society, which society was incorporated April 22, 1841.

"NEW YORK, February 26, 1827.

"SIR,

"I beg leave to call the attention of the New York Bible and Common Prayer book Society to the following Preamble and Resolutions adopted at a meeting of the Board of Managers of the Auxiliary New York Bible & Common prayer book Society held on the 20th instant.

" *Whereas*, it has been unofficially represented to this Board that a proposition for uniting this Society with the New York Bible and Common Prayer book Society would in all probability be favourably received by the Managers of that Institution—*Therefore Resolved* that a Committee of three be appointed of whom the President shall be one to confer with a similar Committee to be appointed by the Managers of the New York Bible & Common Prayer Book Society.

" *Resolved*, that it shall be the duty of the President of this, to apprise the President of that Society of the appointment of this Committee and to request the appointment of a like Committee on their part.

" *Resolved*, that it shall be the duty of this when met in consultation with the other Committee to ascertain precisely the terms on which a union can be effected and then to call a meeting of the Board of Managers to whom they shall submit their Report for further instructions.

" *Resolved*, that it shall also be the duty of this Committee to ascertain and report to the Board at the same time, what alteration in our act of Incorporation will be necessary in case such union should take place.'

" Messrs. Bradish & Brown in conjunction with the President were appointed a Committee for that purpose.

" I am Respect'

" Your ob. Ser'

" WM. E. DUNSCOMB

" Pres^t Aux^y N. Y. B. & C. P. Book Socy

" Pres^t B. & P. B. Socy N. Y."

At a meeting of the Vestry of St. Paul's Church, Detroit, Michigan Territory, March 24, 1827, it was

" *Resolved*, that it would be most gratifying to the Vestry of St. Paul's Church, Detroit, to receive a visit from the Rt. Rev. Bishop Hobart in the course of the ensuing summer; and that their wishes on the subject to be communicated to him at an early date by the Rector of this Church.

" A true copy from the Records.

" JOS. W. TORREY,

" Sec^y."

DETROIT, March 26th 1827.

" RIGHT REV. AND DEAR SIR,

" I am very happy in being the medium of expressing to you the desire of the Vestry of the Church in this city, and we should greatly

rejoice to see you in this distant settlement. The interests of the infant congregation which I serve would be much promoted by your presence & counsels. I think it will soon be in our power to commence the building of a Church.

"If you have no objections, may I solicit the favour of your administering Confirmation in this place. There are not perhaps many persons who would present themselves as candidates for that rite, but it would be a gratification to me for the few that might offer to have the benefit of it. In the meantime I will make particular inquiries on this subject, and endeavour to prepare them for its reception, so that no obstacle may exist in their want of due consideration of its nature & importance.

"I have understood that a steam boat will run to Green Bay this summer, which will render the time of passage inconsiderable, although the distance from Detroit is about five hundred miles. A treaty will be held there in the course of two or three months by Gov. Cass & some other Commissioners with the Indian tribes.

"With the earnest hope of seeing you shortly in Michigan,

"I remain Respectfully & Affec^y yours,

"RICHARD F. CADLE.

"RIGHT REV. JOHN H. HOBART, D.D."

CHAPTER II.

HOBART CORRESPONDENCE.

PART VIII. FROM MAY, 1827, TO HIS DEATH.

Letter from the Rev. Dr. Beach—From Colonel Troup on St. John's Park—The Rev. John L. Blake on *The American Pulpit of the Protestant Episcopal Church in the United States*—The Rev. C. Griffin Requesting Information on New York Church Affairs before and after the Revolution—The Rev. Edward K. Fowler on the Omission of the Ante-Communion Service—Dr. J. Smyth Rogers on Ministrations to Scattered Church Families—Bishop Inglis—The Rev. H. U. Onderdonk on his Successor at Brooklyn—And on the Successor to Dr. Péneveyre at the Church du St. Ésprit—Correspondence with the Bishops of Nova Scotia and Quebec on the Status of the American Clergy—The Rev. Horatio Potter—The Rev. G. W. Doane—The Rev. B. T. Onderdonk—On the Church at Corlear's Hook—Bishop Hobart on the General Sunday-School Union—Letter from the Rev. W. R. Whittingham on the Sunday-School Union—Bishop Hobart to the Rev. H. H. Norris—From the Rev. Dr. Lacey on *The Clergyman's Companion*—From Mr. Floyd Smith on the Establishment of the Protestant Episcopal Press—The Rev. J. Adams on his Resignation of the Presidency of Geneva College—Mr. Trowbridge on the Consecration of St. Paul's Church, Detroit—Commodore Chauncey on the Launching of the *Fairfield*—Dr. MacNeven on the Emmet Monument—The Rev. L. P. Bayard Asking for an Orthodox Trinity Church Surplice—Mr. L. Huntington Young on the *Homiletic Monthly*—The Rev. John Hopkins on his Election to St. Stephen's Church, New York—Bishop Hobart Declines an Invitation to a Public Dinner at Tammany Hall—Thomas Swords on the Establishment of the Protestant Episcopal Press—The Rev. Eleazar Williams on his Work among the Oneidas—Messrs. T. and J. Swords on the Unfair Rivalry of the Episcopal Press—Bishop Brownell on his Tour of the Southwest—The Rev. J. C. Rudd on the Name of the Church—On Geneva College, and on the Coming Visit of the Bishop to Rochester—Daniel W. Kissam on Sad Plight of Church at Huntington—Last Letter from the Rev. L. S. Ives to the Bishop.

THE Rev. Dr. Beach served the Parish so well and so loyally for so many years that what is probably his last communication to Bishop Hobart is worthy of preservation.

Dr. Beach was the link between the old order and the new. He had been ordained in England, and had been

a missionary in New Jersey of the S. P. G., and, as we have already mentioned, he continued the wise administrative policy of Bishop Provoost under the feeble Rectorship of Bishop Moore, and only resigned to make way for the appointment of Bishop Hobart as Assistant Rector.

" RARITAN 16th May 1827.

" RIGHT REVEREND & DEAR S^r:

" I have heard of the appointment of the Rev^d H. Underdonk to be Ass^t Bishop of the Dioces of Pennsylvania; in case of his acceptance St. Ann's Church at Brooklyn will become vacant; it would be very agreeable to me to have Mr. Carter thought of as his Successor, indeed there is no earthly good that would so sooth the few days remaining for me on this side the grave, as having my daughter & her family near me; & being relieved from the anxiety I feel on account of the climate in which they now live; will you as far as is consistent with your own judgment aid me in this my earnest wish?

" This is probably the only request of a similar nature I shall ever make to an earthly friend. I trust you will excuse the liberty of making it to you.

" I take this opportunity to thank you for the Pamphlets you was so kind as to send me, I have read them with attention, & with regret & surprise at the acrimonious spirit evinced by the English Reviewer.

" With unabated affection for yourself & dear Mrs. Hobart, I am, Right Reverend and dear Sir,

" your long attach^d

& sincere Friend

" ABR^m BEACH "

Dr. Beach died September 14, 1828 aged eighty-eight.

The following communication refers to the adornment of St. John's Park by the Corporation.

" HUDSON SQUARE 23rd May 1827.

" DEAR SIR:

" The Proprietors of lots fronting on the Park, in Hudson Square, held a general meeting last night, and, with great unanimity, adopted the necessary measures for carrying into effect the objects contemplated by the deed lately executed by the Corporation of Trinity Church.

"The Committee, charged with the execution of these measures, consists of two Proprietors living on each side of the Square, with the addition of such person, to represent the interests of the Church, as the Vestry shall for that purpose appoint.

"The meeting were desirous of appointing you the additional member; but I expressed a doubt whether you would consider it proper to act, as a member of the Committee, without being associated with a Layman also representing the Church interest and to be appointed by the Vestry. And, on this suggestion, the meeting, thinking that two additional members would make the Committee rather too large, resolved to have but one person to represent the Church, and to refer his appointment to the Vestry.

"I communicate, as Chairman of the meeting, this account of their proceedings; and I beg leave to request you to oblige the meeting by laying the account before the Vestry at their next meeting.

"With sentiments of the most perfect esteem, I remain, Dear Sir,

"Your humble servant

"ROBT. TROUP.

"THE RIGHT REVD.

BISHOP HOBART."

In May, 1827, the Rev. John L. Blake, of Boston, announced to Bishop Hobart his intention of publishing *The American Pulpit of the Protestant Episcopal Church in the United States*. It was to be an octavo of twenty-four pages and issued monthly. For it he requests Bishop Hobart's sermon at the Institution of Professor Potter as Rector of St. Paul's Church, Boston.

On July 20, 1827, the Rev. C. Griffin, an English clergyman in Halifax, wrote requesting information concerning

"certain pamphlets & other papers relating to Church affairs published before the Revolution."

He was especially anxious

"to collect information relative to the state of Church affairs in New York &c., during the troubles occasioned by the revolution, when the

Rev. Mr. Inglis who had been a missionary at Dover in Pennsylvania, was Rector of Trinity Church at New York, and afterwards Bishop of Nova Scotia, where he died in 1816. Reports say that he was a native of Ireland and began his career in America as an itinerant schoolmaster. While at New York he was remarkable for changing sides adapting his doctrines to the necessities of *time* and *place*. All this and much more appears to have been set forth in a Pamphlet complaining of the proceedings of 55 associated loyalists printed in New York more than forty years ago. The copy in my possession is without a title and many other pages and much torn & defaced."

The pamphlets desired were: Dr. Mayhew's "Observations on the Society for the Propagation of the Gospel," 1730; Dr. Apthorp's "Answer," 1750; Dr. Mayhew's "Remarks on an Anonymous Tract," *circa* 1750; Dr. Apthorp's "Review of Dr. Mayhew's 'Remarks'"; Bishop's "New England Judged"; the Rev. Noah Hobart's "First Serious Address"; Hobart's "Second Serious Address"; Beach's "First Address in Vindication of the Society for the Propagation of the Gospel in Foreign Parts," 1749; Beach's "Second Address," 1751; other pamphlets and papers in answer to Archbishop Secker; a pamphlet published against the 55 Associated Loyalists in Nova Scotia, printed in New York about 1787, the author said to be a clergyman.

This next letter, from a worthy and laborious missionary who spent his life in small and almost unknown parishes and missions, and died at Monticello, Sullivan County, after an incumbency of nearly fifty years, shows the practical difficulties of the "full morning service":

"June 10, 1827.

"RT. REV. & DEAR SIR,

"Knowing the desire of my Bishop & other chief ministers to have the Ante Communion service read every Sunday, I have ever since my ordination regularly performed it, but must say that it is now with me almost impracticable; for the two last Sundays I have curtailed the lessons; this is some little relief, but not sufficient; when I tell you

that I am at this moment full of pain from the exertions of Sunday, you will readily perceive that it is necessary that I should shorten the morning service by the omission of the Ante Communion. The rubric with regard to this service is considered by some to be of doubtful construction & therefore has been taken advantage of.

"This, however, is not my disposition, I am willing & wish to be regular in its performance, and yet at the same time it is injuring me.

"Do you not think I would be justified in omitting it? The services of the Church here are well attended, on last Sunday there were both morning & evening more than the house in which I preached could contain. The prosperity of the Church depends more upon our receiving the missionary stipend, with this I shall be barely able to live, without it I cannot; and therefore I shall be under the painful necessity of returning to my friends for support. The sooner you reply to this letter the better, for we have in contemplation the building of a new Church, the accomplishing of which requires our immediate exertions, as the Presbyterians are becoming paralysed in their attempts to keep their minister owing to their differing among themselves.

"Your Obedient Servant,

"EDWARD K. FOWLER.

"RT. R.^d HOBART."

Churchmen scattered throughout the State of New York were heartened by the Bishop's unflagging zeal, and requests came to him from every direction for the establishment of the ministrations of the Church. This is a typical appeal:

"RT. REV.^d BP. HOBART

"DEAR SIR

"Permit me to remind you of your promise to attend to the wants of one of the villages within your Diocese, & to solicit you to visit it, in your approaching tour thro' the State; Georgetown, Madison County, has been represented, as in the most destitute situation, in respect of religious advantages—at least to those connected with our Church: a single fact from among many that have been mentioned, will strikingly illustrate, the spiritual necessities of that part of the country; a few months since Mr. Stephen Hoffman, (a gentleman who, I believe was not unknown to you when he resided a few miles from this city) was obliged to send upwards of 40 miles for a clergyman to baptize his

child. It is stated that, there are several Episcopal families in that vicinity, who gladly would exert themselves to aid in the support of the regular ministration of the services. Mrs. Ann Moore, an aunt of my mother, who is now living with Mr. Hoffman, has repeatedly written to urge us to state to you their situation, & to beg that if possible, some provision may be made for their relief: she expresses an anxious hope that you may visit that town, & extend your ride to Mr. Hoffman's place, which is within a few miles of the village.

"I am Dear Sir

"Respectfully

"Your Obt Servt

"J. SMYTH ROGERS

"Tuesday }
June 27" }

There is no record in the Journals of Bishop Hobart ever visiting Georgetown. The Rev. Joseph B. Youngs, deacon, missionary at Perryville, Madison County, reports in 1827:

"In the course of the summer past, I have visited the south part of the County twice, where I found a number of families that had formerly belonged to the Church, and who have lived years without enjoying the privileges of her service. On my last visit the Rev. Mr. Wheeler accompanied me to Georgetown and Lebanon where I preached to a small but respectable congregation after which we baptised three children, and Mr. Wheeler administered the Communion to the scattered flock who had collected for that purpose."¹

The Rev. Russel Wheeler was Rector of Zion Church, Butternuts, and St. Andrew's, New Berlin.

This fixes the probable date of the letter from Dr. Rogers, who was a well-known physician of New York City, as June 27, 1827.

The two following letters from Bishop Inglis are of peculiar interest, as exhibiting the warm friendship between the two Bishops.

"PHILADELPHIA, July 16. 1828.

"MY DEAR BISHOP,

"Your letter of the 8th was handed to me by our dear Bishop White upon my return from Washington. You cannot doubt that I

¹ Journal, 1827, p. 56.

have every feeling on the score of your duty that you would wish me to cherish, and I would readily sacrifice every private gratification in preference to an interference with the public claims upon you. But at the same time I must express an ardent hope that you may find it practicable to adhere to our proposed plan. Of the thousand things we have to talk about, very few have yet been mentioned, and independently of this, the pleasure to which I had looked forward in your society from New York to Niagara cannot be yielded without a struggle.

"We consider ourselves very heroic in having withstood an engaging party that was made or proposed by the Swedish Minister for a visit to Mount Vernon, because it would have detained us another day at Washington, and another for a visit to Mr. Carroll, because that would have required another day at Baltimore. I think I may confidently say that we shall be ready to leave New York for the Northern Tour on Monday the 28th or certainly the following day, if that can be made consistent with your arrangements.

"We shall try to quit this place for Long Branch tomorrow, and hope to be in New York on Monday, Deo volente.

"Many thanks for what you say on the Snug Harbour matter.

"Your very affectionate Brother,

"JOHN NOVA SCOTIA.

"Kind remembrances around you.

"THE RIGHT REVEREND

"THE BISHOP OF NEW YORK."

"NEW YORK, Friday

"July 25th 1828.

"MY DEAR BISHOP,

"I have greatly regretted that I have not seen you, and still more regret the cause of my disappointment. I have been uneasy lest the delays we propose to make in going up the River should be tedious and perhaps inconvenient to you—and this uneasiness is increased by the sickness in your family, I must therefore beg, that if it will be more convenient to yourself to remain here till Monday August 4th and join us at Albany, you will adopt that plan, for although I am unwilling to lose an hour of your society, I am still more unwilling to expose you to inconvenience or delays that may be irksome, unless you can continue to weave a little duty among them.

"Mr. Elmendorf will be our escort to Albany, if it is more convenient to you to remain here, till the 4th of August.

"Yours with every wish for the recovery of your child, and with much regard and affection

"JOHN NOVA SCOTIA.

"RIGHT REVD BISHOP OF NEW YORK."

Mr. McIlvaine was not a *persona grata* either to Bishop Hobart or to the Assistant Bishop-Elect of Pennsylvania, and consequently the latter did not hesitate to endeavor to prevent Mr. McIlvaine from succeeding him in his Brooklyn parish.

"July 23rd 1827.

"MY DEAR SIR

"In a note I sent you sometime since, I mentioned that I had, at Cuming's request, written to Mr. Sam^l I. Andrews, of Roch^r respecting McIlvaine,—Mr. A. wrote me some days since that he had shown my letter to Atkinson,—& to-day I learn by a letter from Cuming that he has shown it to McIlvaine, who has taken a copy. I remember having been cautious in writing, tho' I certainly had no tho't of its being exhibited. The amount of it was (as I recollect), that as it was rumoured that McI. was not liked at Georgetown & West Point on account of being dogmatic, I would recommend to Mr. A. to make enquiries at those places respecting him,—my advice being grounded on my acquaintance with Mr. Andrews, & on the part I had formerly taken in the chh affairs of Roch^r,—the chief motive however being to prevent, on your acc^t, the Settlement of McI. there,—and hoping to have him defeated in both Brookⁿ & Roch^t.

"I have no copy of my letter, & cannot answer for *every word*, but am confident as to its general tenour.—Cuming expresses his total disappointment in the reliance he has placed in Mr. Andrews,—the son of an old Conn^t clergyman:—& one too, I believe, who went to Nova Scotia after the Revolution: McI. may make a noise about my having mentioned these rumours respecting him at *both* Brookⁿ & Roch^t, call it persecution. I am half sick with mortification.

"Yours truly,

"H. U. ONDERDONK.

"(RT: REV: BISHOP HOBART)"

VOL. IV.—4.

The following letter was evidently written after Mr. Onderdonk's election as Assistant Bishop of Pennsylvania. It is undated, but was written probably in the beginning of October, 1827.

"Saturday night

"DEAR SIR

"I enclose you a letter of Mr. Cuming's, just received. I have written to him, that it would not be prudent to have a rival to McI. on the same day, lest it look like too glaring opposition, and lest McI. should surpass him in eloquence, that Sellon will not do, & Doane will not probably go to Rochester, & if we can defeat McI. in both Roch^r & Brook^{ln}, it will materially diminish his fame, and perhaps his party, may drop him.

"Is it not highly important to have a clergyman sent on to Roch^r if possible & very soon?

"My people are prepared not to like McI. to-morrow. They are also in a good train to concentrate on O. Clark.

"Yours truly

"H. U. ONDERDONK "

The return of Dr. Henri Pénéveyre to Switzerland left a vacancy in "l'Eglise du Saint Esprit," the ancient Huguenot Church which conformed to the Church in America early in the nineteenth century. Dr. Onderdonk explains the canonical difficulties encountered in ordaining his successor, and the letter of Bishop Stewart shows the method proposed for overcoming them. Mr. Verren finally was made deacon by Bishop Hobart in Trinity Church, New York, on Wednesday, October 1, 1828.

"NEW YORK, Sept. 5, 1827,

"MY DEAR BISHOP :

"I fear you think me very remiss ; but indeed the time has passed since Saturday in such an endless succession and pressure of engagements, that I could hardly think of one half that I had to do. I however, satisfied myself as soon as I could, by looking at the records of the Committee, that there is no candidate recommended, whose resi-

dence you will reach agreeably to the printed schedule of your visitation, before a letter written any time this week will be received. The only names I find on the records of the Committee as Deacons recommended for Priests' Orders for several months past, are those of Messrs. Weber, M'Carty, W. H. Adams, and J. A. Clark.

"I know of nothing new here in ecclesiastical matters, except the arrival of the new French Clergyman, the Rev. Anthony Verren. His Testimonials are very ample and are in Mr. Berrian's hands to be laid before the Standing Committee. The gentlemen of the Vestry of that church are anxious that his ordination should take place as soon after your return as possible. He has been regularly ordained on the principles of the French Reformed Church. He is a young man about 25 years of age and of very prepossessing appearance. His countenance and demeanour give evidence of great ingeniousness and amiability of character; and his testimonials show him to have been held at home in more than ordinary respect and affection. He has some knowledge of English, and I will endeavour to call his attention, by reading and conversation, to the distinctive points in the principles of our Church.

"I had written nearly thus far when the 5th Canon of the General Convention of 1820 all at once came into my mind. It requires residence of one year in the United States, before a person not a citizen can be ordained. The Canon surely could not have had the case of a Church like St. Esprit, where only a foreigner can officiate, in view, but only ordinary cases in which imposition may be practiced upon us by intriguing foreigners. A case like this where a call is given to an individual of another nation to accept of a particular situation, grounded on ample evidence of character, and he comes for that specific purpose, with all the Canonical Testimonials, must be widely different from the cases against which the convention wished to guard, and yet the Canon literally is binding in this case. The delay, however, would be a heavy disappointment to all parties concerned and serious injury to that parish inasmuch as no American can be its pastor. The unusual efforts also now making by the Papists are a strong reason for restoring as soon as possible, a French protestant service. The case will, of course, Right Rev. Sir, be fully and fairly considered by you. Your just indulgence will not suffer me to hesitate in taking the liberty of making two suggestions which at the moment have presented themselves to my mind. One is that on the ground of its being obviously a case not within the design of the Canon, which indeed if such were its design, might as well destroy at once all foreign Churches in our Communion, its literal application might be set aside

upon the unanimously expressed opinion of all the Bishops acting by the advice of their respective Counsels, and the Standing Committees where there are no Bishops. This to be the ground of the apology to the next General Convention for the violation of one of its Canons, when there can be no doubt there will be a qualification of this Canon in the case of foreign Churches necessarily requiring foreign pastors. Secondly, might not the Bishop of Quebec at your request be prevailed on to ordain Mr. Verren. He might then immediately officiate in St. Esprit; although by the 36th Canon of 1808 he could not become its settled minister until at least one year's residence in this country. Will you allow me, Rt. Rev. Sir, to ask the favour of such observations in reply as your leisure will admit, and as soon as will comport with your convenience? The bearing of the Canon of 1820 is I believe in no one's mind but my own. And if you think that the difficulty can in any way be surmounted I should be glad to be able to say so as soon as the difficulty itself may become known. In so multitudinous population as we have the performance of our services in what may be considered as almost a universal language may perhaps be considered a matter of interest to our Church at large.

"Very respectfully and sincerely, I remain, Dear Sir,

"Your affectionate son in the Gospel,

"BENJⁿ T. ONDERDONK."

Superscribed :

"TO THE RIGHT REV:

"JOHN H. HOBART, D.D.

"Care of Mr. WILLIAM TUTTLE,

"Windham, Greene County, New York.

"To be delivered immediately or forwarded if {
the Bishop should have left Windham." }

"QUEBEC, Sept^r 26, 1827.

"MY DEAR BISHOP,

"It will always give me pleasure to consult your wishes, and to promote the interests of the Church in your Diocese as far as I can, but I am of opinion that my powers of ordination do not extend to my dispensing with the oath of the King's Supremacy and subscription to the articles the 36th Canon required of all persons admitted into holy Orders in the Church of England. Some of these conditions I conclude a foreigner c^d not well come under. The Archdⁿ of Quebec has written to Dr. Onderdonk & stated our various difficulties on the subject.

"By the Act Chap. 35 George 3.24, I perceive that the B^p of London or any other B^p appointed by him, is empowered to ordain a foreigner without his taking the oath of allegiance. I have requested the B^p of London to extend this power to me, & to favor me with information with regard to the present case according to his ability & judgment. Enclosed I send you my letter to him, which you will have the goodness to forward and I shall without delay send a duplicate via the River St. Lawrence. I trust I need not add anything to assure you of my sincere desire to comply with your wishes as far as lies in my power.

"I am, my dear Bishop,

"Your faithful and affect^{ed} Brother,

"C. J. QUEBEC.

"I have left the enclosed letter open and I request you to read it."

Inscribed

"THE RIGHT REVEREND

"BISHOP HOBART,

"New York."

"QUEBEC, Septem^r 27, 1827.

"MY DEAR LORD,

"I trust your Lord^p will excuse the trouble I am about to give you in the following letter.

"I have received a request from the Bishop of New York which I cannot comply with unless your Lord^p afford me assistance. The Bishop applies to me to ordain 'a clergyman of the French Reformed Church who has arrived in N. York to take charge of the French Protestant Episcopal Church there. It is essential,' the Bishop continues, 'that he receive episcopal ordination, but a Canon of our Church forbids this until he has resided a year in this country; & unfortunately the situation of the congregation requires his immediate services.'

"Should I be enabled to ordain him, Mr. Verren, Deacon, according to the Bishop's request, on satisfactory evidence, Mr. V. could then immediately officiate, tho' he could not until a year's residence have the stated charge of the congregation.

"By Act 24 George III ch. 35, I perceive that your Lord^p or any other Bishop appointed by you is empowered to ordain a foreigner without his taking the oath of allegiance.¹

¹ I therefore beg leave that this power may be granted to me in the present instance, if there be no objection to the measure.

"I do not see, however, that I can be warranted in dispensing with Mr. V's subscription to the three articles of the 36th Canon; the second of which appears to involve some difficulty in a case like his unless it can be considered that the Liturgy of the American Episcopal Church being nothing else than the English Liturgy with some necessary adaptations to local circumstances, the words 'the Book of Common prayer' &c. are capable of an application to the former.

"I do not anticipate any hesitation on the part of Mr. Verren in subscribing the first of these three articles, because he can have no difficulty in stating his opinion of the King's sovereignty within his Majesty's own dominions.

"It will afford me pleasure to meet the wishes of the B^p of N. York in the event of my being authorised to do so by the powers & information I may receive from home.

"By communicating any opinion you may obtain, bearing on the particular subject in question, together with your own private sentiments regarding it, your Lord^p will confer an obligation on me.

"As the Bishop is anxious that Mr. Verren sh^d be ordained without unnecessary delay, I venture to suggest that the letter may be sent open, under cover to B^p Hobart, N. York, in order that the issue of this application may be known as speedily as possible to the parties concerned. By this means sh^d the result be favorable Mr. V. will be enabled to proceed to Quebec for ordination without loss of time.

"I would further request your Lord^p to enclose the whole to my correspondents at Liverpool, Messrs. Shand, Ellis & Shand whom I shall direct to forward it immediately.

"I have the honor to be, my dear Lord,

"Your faithful and affectionate Brother,

"C. J. QUEBEC."

Inscribed

"The Right Hon^{ble} and Right Reverend,

"The Lord Bishop of London,

"London."

When Bishop Hobart was in England he felt keenly that, notwithstanding the attention which he received, he could not officiate in even the humblest village church. Although he visited and was entertained by the Archbishop and Bishops, they could not request him to preach in their cathedrals or private chapels.

The following correspondence shows the first attempt to remedy this discourtesy to American clergymen.

Under certain conditions priests and deacons of the American Church can now officiate and hold benefices in the Church of England, but the legal *status quo* of American Bishops remains precisely the same to-day as it was when Bishop Hobart visited England.

American Bishops may preach in England but they are as liable to penalties as Bishop Hobart was. They simply do so because all parties agree to wink at the infraction of the law, or else are ignorant of its provisions.¹

“ QUEBEC 13th September 1828.

“ RIGHT REVEREND & DEAR SIR,

“ We have conferred upon the subject which was made doubly interesting to us by your recent conversation respecting it, namely some of the provisions of the act of the British Parliament which authorised the Consecration of the first Bishops for the United States.

“ Feeling with you the anomaly of that part of the Act which would seem to prohibit clergymen ordained by American Bishops from performing the ordinary offices of their Profession whenever they may be within the British dominions, we are desirous of endeavouring to call the notice of our brethren in England to the inconsistency & inconvenience of such restriction. But we should be assisted in this endeavour & much gratified in our own feelings, if we could be favoured with the sentiments of our Brethren of the Church in America upon this point before we take any measures respecting it. If it should be thought expedient by the Bishops in the United States to make a direct appeal from themselves to the Archbishop & Bishops of Great Britain & Ireland upon this subject we shall be thankful to be favoured with a copy of such appeal.

“ Earnestly desiring & fervently praying for the peace & prosperity of our Zion in every part of the world,

“ We are, Right Reverend & dear Sir,

“ Your affectionate Brethren,

“ JOHN NOVA SCOTIA,

“ C. J. QUEBEC.”

¹ The reader is referred for a clear statement of the law on this subject to an article by the Rev. Henry Barker in the *Church Eclectic* for December, 1904.

The Rev. Horatio Potter thus writes to Bishop Hobart at the beginning of his ministry :

“SACO, October 15th 1827.

“RT. REV. AND DEAR SIR,

“I hasten to inform you of an engagement which I have made for a few months. You may remember the conversation you had with me a few days before I left N. Y., & what was then said of my return to Union College. From what passed at that time I considered it my duty to enter College, if I could do so with propriety and accordingly I held myself in readiness to accept of the appointment whenever it should be made. But my brother who mentioned to me that Dr. Nott was ready to make an arrangement if it was desired, informed me at the same time of some who anticipated it and who were prepared to *misconstrue it*. Such a consequence though natural, would have been, by no means agreeable. I immediately requested that the appointment might be withheld. You was then at the west. I recalled the particulars of our conversation, but I felt persuaded that under the circumstances you would be the last to condemn my decision. Pardon me if I say that I derive confidence from the reflection that the gentleman whose opinion I thus ventured to conjecture, was my own Bishop, celebrated throughout America & Great Britain for his highminded & independent course. Soon after the wants of this people were represented to me. For six months they had been struggling with the greatest difficulties. In a quarter where the church was unknown a congregation had been formed, & a house nearly finished whilst they were depending upon occasional ministrations. The country was uninviting and young men could not be prevailed upon to come this distance & subject themselves to the privations of such a place for a trifling consideration. Every day they were in danger of giving way to despair. You had insisted that if ordained I must place myself in a situation to be useful. I felt anxious to show my attachment to the church & my respect for your wishes. Declining therefore situations of some usefulness and far greater comfort, I resolved to begin my labours here. My engagement is indefinite. I have declined making a permanent arrangement at present. I have not asked for letters dimissory because I am willing to indulge the hope that I may return to my native diocese, a diocese, regarded by all, I believe, with pride, and left, by all who do leave it, with reluctance. After a few months should no field of usefulness open to me in your diocese and the situation of this Parish seem to demand my continuance here, I

shall beg leave to lay before you its claims and to ask your advice. My hope is that it will soon be able to offer a sufficient inducement for some person to come & take charge of it permanently. Whenever that time shall have arrived the principle object of my visit will be accomplished. I am sorry to trouble you with this long account of myself. It has been the more particular because the circumstances of my ordination placed me in a delicate situation. Professions of personal attachment are cheap. Perhaps time will enable me to offer a surer pledge.

"With sincere respect

"Yours

"HORATIO POTTER.

"My respects to Mrs. H.—"

The Episcopal Watchman was the successor of the first American Church periodical, *The Churchman's Magazine*, the final series of which ended in December, 1826.

The new weekly was issued in January, 1827, under the editorship of the Rev. Professor George W. Doane, afterward Bishop of New Jersey, and the Rev. William Croswell. It was able, vigorous, and sound in the faith, carrying out the principles of Seabury and Jarvis. It was continued until 1831.

Professor Doane writes the Bishop as follows :

"WASHINGTON COLL.,

"Decem^r 3 1827.

"RT. REV. & DEAR SIR,

"A thought has within a few days occurred to me, which without waiting to think how you will receive it I shall freely suggest to you.

"In your address to the New York Convention you allude to an intended change in the *Christian Journal* from the monthly to the weekly form. If arrangements to this effect have not already been made might not the *Episcopal Watchman* be made to answer the ends desired? You will perhaps be startled at the boldness of this proposal, I cannot help it, it is honest and well intended & that in these times is a good deal. Should you entertain the suggestion at all, my plan would be to enlarge & improve the sheet making it superior to any in the country, to have it delivered in New York by a carrier on

Saturday morning, to publish with the name or names of responsible editors, and to make any arrangement which would secure to Messrs. Swords a fair proportion of the advantage. My object in proposing this arrangement, for which wise or unwise, I only am answerable, is the more efficient promotion of the interests of the Church. The division and subdivision of our efforts but too common among us is highly injurious. The Watchman has been & will continue to be devoted to the vindication and assertion of primitive & apostolic principles. It has been everywhere well received, and with very inadequate exertions thus far numbers 1200 subscribers in all parts of the Union.

"The Christian Journal in its present shape is eminently useful. A weekly paper cannot be made as that is the repository of ecclesiastical documents worthy of presentation without detracting from that variety which will be expected.

"For my own part, I should wish the C. J. to be continued. And I do not believe that the circulation of the E. W. under your authority in your city & diocese would diminish its subscription materially, & perhaps with the additions which our influence might obtain here not at all. I refrain from going into further details until I hear from you in reply, which I hope, though my late experience is averse to the hope, you will allow me to do, anxious that it may receive your approbation.

"I remain with sincere respect & affection

"Your son & serv^t,

"G. W. DOANE.

"I owed you an apology for not going to your house the evening after I dined there, but before night I lost my voice entirely & the next day when I called you were out of town."

The attempt of Mr. Bergh and his friends in 1822 to form a free church on the East Side was followed by an effort to maintain services in the neighborhood of Corlear's Hook. The Rev. Dr. Aydelott, under the encouragement given by Dr. Benjamin T. Onderdonk, who felt much disturbed over the neglect of that portion of the city, agreed to make the experiment of gathering a congregation in 1827.

Dr. Onderdonk was very sanguine of ultimate success,

as may be seen by his letter to Bishop Hobart, undated ; it cannot be earlier than September, or later than December, 1827.

Sunday 9th P.M.

" RT. REV. SIR,

" Not knowing whether I shall be able to see you to-morrow before the Vestry meeting, I take the liberty of mentioning to you in this way that I accompanied Dr. Aydelott this morning to Corlear's Hook. We had service in the school room which had been offered by Mr. Dick in Goerck street. The notice had been very short & between 40 & 50 persons assembled. It was considered, however, a very good beginning and great interest was expressed in the undertaking by the persons with whom I conversed. The Dr. holds service there again this afternoon. He says that if he can be certain of compensation for his services, by way of experiment he will locate himself in that quarter and do his best. He says that compensation in the proportion of \$800 per annum is all that he will require in addition to what may be done by the good people there.

" Accordingly he will engage to labour there in endeavouring to form a parish as long as he can be assured of \$200 per quarter. There is certainly a most promising field there for the increase of our Church which has gained but one new congregation (St. Philip's) on this island for 10 years, in which period the population has probably increased at the very least 20,000. In y^e district of the city bounded by a line drawn from the East River to the Rutgers Street Presbⁿ Meeting thence to y^e Methodist Meeting in Allen Street & thence to St. Mark's Church, containing probably 10,000 inhabitants there are but three places of worship, & those small ones.

" An effort cannot but succeed. I have taken the liberty of troubling you with these particulars in order to submit to you whether they will not constitute a sufficient ground for bringing the subject before the Vestry to-morrow, and inducing them to aid us in so promising an effort for the increase of our Church & for extending the ordinances of the Gospel to a too greatly neglected portion of our city.

" I am sure you will appreciate Dr. A's motive for anxiety to be immediately settled after his family have been so long in a deranged & uncomfortable state.

" What the Vestry may chuse to do ought not to be looked upon as a pledge of any permanent assistance but only as aiding in a very promising experiment. I think I see the first moving of a spirit, in

the part of the city to which I now refer which will carry the enterprise thro' the divine blessing to a most prosperous issue.

"You will pardon me, Rt. Rev. Sir, for troubling you thus much, but I felt as if no time should be lost.

"Very sincerely & respectfully,

"Your son in y^e Gospel,

"BENJ. T. ONDERDONK."

The actual population of New York was 166,136 in the year 1825.

Dr. Aydelott soon after became Rector of Christ Church, Cincinnati, Ohio, and the mission was abandoned until, six years later, the Rev. Lot Jones established the Church of the Epiphany in Stanton Street, recently known as the Pro-Cathedral.

The good work that had been done by the New York Sunday-School Society and similar organizations made Bishop Hobart and others prominent in Sunday-school affairs desirous for the establishment of a general society under which Sunday-schools could be fostered, suitable instruction books provided, and interesting literature for children published.

In the fall of 1827, a meeting was held in the city of New York for this purpose. There was a fair attendance, with some enthusiasm, and a careful scheme of work was laid out. In his Convention Address, Bishop Hobart makes this reference to it:

"It is with high gratification I state to you the complete organization of the General Episcopal Sunday School Union. The Rev. Mr. Whittingham has bestowed much time and labour in drafting the plan of instruction and in preparing the books for publication and in attending to the printing of them. Several members of the Executive Committee and especially our Secretary and some laymen, to whom this and other institutions are much indebted, have been actively employed in this laborious work, and the unwearied labour and attention of our agent, Mr. Stanford, are devoted to it.

"The tracts can now be furnished at a very cheap rate, and I hope and pray that the clergy of our Church and others who have charge of our Sunday Schools will connect their Schools with the General Episcopal Union, and avail themselves of its publications. Sunday Schools ought to be considered as the seats of the religious instruction of the young and the ignorant; and that instruction primarily directed by the minister of the parish ought to be conducted agreeably to our own religious tenets, and surely ought not to be subject to any extraneous influence or supervision."¹

The following memorandum or letter of Mr. Whittingham shows that Bishop Hobart's interest in the work was not merely in words. It was probably written soon after the organization in 1827.

"RIGHT REVEREND SIR,

"I have the honour to inform you of the appointment of the following Committees of the Board of Managers of the General Protestant Episcopal Sunday School Society held on Friday, the 22d inst.

"A Committee to consider the expediency of, and if deemed expedient to report measures for raising funds to provide books tracts &c. for the use of the Protestant Episcopal Sunday Schools; and also to consider the establishment of a General Depository and such branch Depositories as may be necessary: also to consider the expediency of establishing auxiliary Societies, and if deemed expedient to draft a form of a constitution to be recommended for such purpose: and to prepare a circular in relation thereto.

"This Committee consists of yourself as Chairman of the Board of Managers, the Secretary, the Treasurer, the Rev. Benjamin T. Onderdonk, D.D., and Mr. Floyd Smith.

"A Committee to prepare and report such By Laws as may be necessary for the government of the Board, and for the transaction of its business.

"This Committee consists of yourself as Chairman of the Board of Managers, the Secretary, the Treasurer, the Rev. J. F. Schroeder, and Mr. Thomas N. Stanford.

"A Committee to digest and report a system of Sunday School Instruction to be recommended to the Protestant Episcopal Sunday Schools.

¹ *Journal*, Diocese of New York, 1827, pp. 26, 27.

"This Committee consists of yourself as Chairman of the Board of Managers, the Secretary, the Treasurer, the Rev. William Creighton, the Rev. Harry Croswell, the Rev. Wm. H. DeLancey, Mr. J. W. Ingraham, Mr. J. W. Mitchell, and G. C. Morgan.

"It was resolved that the Chairman of the Board be Chairman of each of the above special Committees; provided that the Chairman have the power of appointing another member of each Committee to act as a Chairman in his absence.

"According to the above resolution and to your appointment of the gentlemen first named on each committee in addition to the Chairman, Secretary and Treasurer as provisional Chairmen, Dr. Onderdonk is provisional Chairman of the Committee on Funds, Depositories, and Auxiliary Societies; Mr. Schroeder of the Committee on By-Laws; and Mr. Creighton of the Committee on a system of Instruction.

"The following gentlemen were elected by ballot to constitute in addition to the Rt. Rev. the Bishop, the Executive Committee: Rev. Dr. Onderdonk, Rev. Dr. Wainwright, Rev. Mr. Creighton, Rev. Dr. Lyell, Dr. J. S. Rogers, Mr. Floyd Smith, and the Rev. Mr. Whittingham.

"The special Committees are ordered to report to the Executive Committee at a meeting of that Committee to be held on the 3rd Tuesday in January, the said Committee having full powers to act in the premises.

"Dr. J. Smyth Rogers was unanimously appointed Treasurer of the Society.

"Your most obed^t serv^t

"W. R. WHITTINGHAM.

"RIGHT REVEREND JOHN HENRY HOBART, D.D."

Bishop Hobart amid his constant cares was still mindful of his English friends, and especially of that devoted one, the Rev. H. H. Norris. He writes him :

"NEW-YORK, Jan'y 15, 1828.

"I am truly ashamed my very dear & excellent friend that so long a time has elapsed since I wrote to you. But really the pressure of my engagements & consequent cares &c, &c, have not left me that quiet time in which the heart delights to commune with an absent friend,

nor those few moments of leisure in which I would detail what I know interests you, our Chh affairs.

"I now send you by Mr Syms of Quebec who is acquainted with Bp Stewart & Archdeacon Mountain, some Chh pamphlets, & at some subsequent opportunity thro' Mr Simpson of Liverpool, will add to their number for the purpose of asking you to send them to some of the Bps & my other friends. For I do not, & never shall forget that there are many in England to whom I feel the deepest obligations, & whose virtues & kindness are most warmly cherished. With how much interest have I looked on all the recent changes in your country, & calculated on their effect on the Church, much I fear that low-Churchmen & low Chh principles will be exalted & flourish. May God overule all for the good of his Chh & Kingdom.

"Is it possible that Sumner is to be promoted to Winchester in preference to *such a Bishop* as Bloomfield.

"But I want to know of your health, of that of Mrs Norris, of your son, & of all your friends whom I know. May I ask you to give them my kindest regards. I write now in haste, being in the midst of an unusually busy parochial season. But the additional duties which my absence imposed having been nearly discharged I really hope hereafter to have time for writing to my friends. Indeed I feel that I must have it.

"ever truly & affec^y yrs

"J. H. HOBART.

"How is Mr Watson. I have been concerned to hear that his health is bad."

In a letter from Albany, January 31, 1828, the Rev. Dr. Lacey is glad to know of a proposed new edition of *The Clergyman's Companion* and that the Bishop will insert in it prayers for the Legislature and other officers of the State.

"Although in officiating as chaplain to the Legislature I have made many attempts at composition, selection, and emendation I have never pleased myself and consequently have nothing worthy of your perusal. I am now in the habit of using portions of the Liturgy almost exclusively."

¹ Hobart letters in possession of the Rev. Arthur Lowndes, D.D.

The following communications relate to the establishment of the Protestant Episcopal Press :

" NEW YORK Feby. 28th 1828.

" RT. REVD. & DEAR SIR,

" At a meeting of the Com. of ' Publications and Sales ' held on the 26th inst. it was Resol^d to request an early meeting of the ' Executive Committee ' at which time a proposition would be submitted to their consideration for the establishment of a ' Sunday School Magazine ' under the auspices of the ' Union.'

" At the same time a proposition by the Editors of the ' Episcopal Watchman ' will also be submitted for the publication of a ' Children's Magazine ' under the auspices, and for the benefit of the ' Union.' Be so good Sir as to give the requisite authority to Mr. Whittingham for calling the Committee together.

" From a sense of duty, and a feeling of sincere respect to Mr. Stanford, I communicated to him by letter the project of the ' Pro. Epis. Press,' and it gives me the most unfeigned pleasure to say that his answer was worthy of himself, and in perfect keeping with the known generosity of his nature.

" I herewith give you a literal copy.

" ' NEW YORK, Feby. 28th, 1828.

" ' MR. FLOYD SMITH,

" ' DEAR SIR,

" " Your communication of this day apprising me of the intention of several friends of the church to erect an establishment under the title of the " Pro. Epis. Press " has been rec^d. Nothing I assure you would be more gratifying to my feelings than to see such an institution named in our city, and from the bottom of my heart I wish it Godspeed.

" " In reference to myself I beg the gentlemen concerned in this [to] understand that I am ready when the proper moment arrives to surrender the three agencies I now hold, together of course with the business attached to them, into such hands as may be agreed upon.

" " Very truly yours

" " J. N. STANFORD.'¹

" This manly and honourable declaration has I confess relieved my mind from an oppressive load of anxiety. To sever connections which have long existed is all times a painful thing; but in cases like the

¹ So spelt in original.

present, where that connection was most intimate and confidential was to my feelings truly distressing and nothing, I am persuaded but a paramount sense of duty to the interests of the Church, as connected with our societies would have induced me to venture upon such a step.

“Very sincerely and truly

“Your obt. servant

“FLOYD SMITH.

“RT. REV. BISHOP HOBART.”

We have already given the letter from the Rev. Jasper Adams accepting the Presidency of Geneva College; this one communicates to the Bishop his reasons for desiring to leave Geneva and returning to Charleston.

“GENEVA, March 7th 1828.

“RT. REV. & RESPECTED SIR,

“Circumstances have led me to wish to resign my office as President of Geneva college & I have given notice to the trustees of my intention to do so. It becomes, therefore, my duty to make you acquainted with the step which I have taken, as it is necessarily connected with a request for a letter dimissory from your Diocess.

“The circumstances which have led me to wish to resign are almost entirely of a domestic nature. We have no relations & no intimate acquaintances in this country, & Mrs. A. would not be likely to become contented here, unless all hope of an advantageous return to her native state were cut off. Such a return has been offered me in Charleston. The trustees of the college of Charleston are erecting a large & beautiful building for the use of the college & are using vigorous means to put their institution on a first rate foundation. The prospect of usefulness & personal comfort, therefore, strongly lead me to a return. All the causes which induced me to resign in Charleston are now removed, we prefer to live in Charleston rather than in any other place & under present circumstances my duty appears to me to coincide with my inclination.

“I beg leave, therefore, to request that you will give me a letter dimissory to Dr. Bowen and I embrace the present opportunity to make my respectful acknowledgments to you for the friendly disposition which you have manifested to me since I have been resident in your Diocess.

VOL. IV.—5.

"As a new stage road is opened from this place to Washington, I shall be likely to go that way & not through New York.

"You must have had previous information of the decease of our friend Revd. Dr. Clarke and I am informed that Dr. McDonald & Major Rees have written to you.

"I am with great respect, Rt. Rev. Sir,

"Your most obt. s^t.

"J. ADAMS."

An account of Bishop Hobart's visit to Detroit in the summer of 1827 has already been given in Part III of this History, with the formal invitation from the Rector and Vestry of St. Paul's Church. When the new church approached completion the desire was naturally felt that Bishop Hobart should consecrate it.

"DETROIT MARCH 25th 1828.

"DEAR SIR,

"I have the honour to transmit to you the subjoined resolution of the Vestry of St. Paul's Church in this City and to add to it in behalf of the members of the Vestry individually, their sincere desire that it may comports with your convenience to comply with the invitation contained therein.

"With great respect

"I am, Sir, your Obed. Servant

"C. C. TROWBRIDGE.

"TO the RIGHT REVD. BISHOP HOBART.

"New York."

"At a meeting of the Vestry of St. Paul's Church on Monday the 24th March 1828.

Resolved, That, expecting the completion of St. Paul's Church in this City by the first of July next, and unwilling except in a case of necessity to permit its occupation as a place of worship previously to its consecration, the Vestry of said church do hereby respectfully invite the Right Reverend Bishop Hobart to perform that office; and assign to the Secretary of their Board the charge of communicating to him their wishes on that subject.

"C. C. TROWBRIDGE

"Secretary."

At the time of the visit of Bishop Inglis the courtesy

was extended to the Bishops of New York and Nova Scotia to be present at the launching of the *Fairfield*.

"Commodore Chauncey presents his respects to Bishop Hobart and takes the liberty to inform him that a Sloop of War will be launched from this Yard on Saturday Morning at 10 o'clock precisely. If Bishop Hobart with his friends Bishop Inglis and Judge Halliburton with any other friends could make it convenient to come over at that early hour Com. Chauncey would be highly gratified to see them. Commodore Chauncey takes the liberty of suggesting Carriages as the most certain and pleasant conveyance to the Yards—Boats shall convey the party back if preferred.¹

"U. S. NAVY YARD.

"26th June 1828.

"RIGHT REV. BISHOP HOBART."

The following application of Dr. MacNeven to the Vestry for ground for the erection of a monument to Thomas Addis Emmet was speedily granted, as all the city delighted to do honor to its adopted son.

"TO THE RIGHT REVEREND THE RECTOR, TO THE WARDENS AND VESTRYMEN OF TRINITY CHURCH:

"GENTLEMEN,

"As Chairman of the Committee for erecting a monument to our late fellow citizen, Thom^s Addis Emmet, I have the honour of presenting to you our unanimous request that you would be pleased to dispose of a spot of ground to us for that purpose, in the grave yard of St. Paul's Church, inside the railing on the South side and in view of the street.

"We are willing to pay for it, if required.

"As Mr. Emmet died a member of the Protestant Episcopal Church, and as his family are members of it, his monument would be placed with more propriety in a cemetery of that Church than in one belonging to any other.

¹ We are informed, by a communication under date of July 15, 1904, from the Bureau of Construction and Repair, Navy Department, in Washington, that the first-class Sloop of War *Fairfield*, 20 guns, tonnage 700, was built at the Navy Yard, New York, having been begun in 1826, and was launched June 28, 1828. This is evidently the ship referred to in Commodore Chauncey's letter, since June 28 fell on a Saturday in the year 1828.

"According to the plan of the architect twelve square feet will be requisite for the foundation under ground, & six feet six inches square for the plat-form on the ground.

"Your compliance, Gentlemen, will very much oblige the Committee and more especially,

"Your most humble & devoted Ser^t,

"W^m J^s MACNEVEN

"NEW YORK,

"10th Octob^r 1828."

Thomas Addis Emmet was one of the little company of determined men known as "United Irishmen."

He was the son of Dr. Robert Emmet, a well-known physician, and a brother of that Irish patriot, Robert Emmet, executed for high treason in 1803.

He graduated from Trinity College, Dublin; studied medicine at Edinburgh, and afterward the law, in which he became, even as a young man, famous.

For his part in the "rising of 1798" he was confined in jails in England and Scotland. He served as the representative of the United Irishmen in France in 1803, and in 1804 came to New York with his family. He soon took at the bar of his adopted country a very high rank. His pleas were made in clear-cut sentences with words fitly chosen. His power of argument and method of pleading his cause before a judge or jury are said to have been both thrilling and eloquent, but without the least admixture of false sentiment or melodrama. Personally and socially he was admired and sought after.

He died suddenly, November 14, 1827, while he was defending the title of the trustees of the Sailors' Snug Harbor to the property bequeathed to them by Captain Thomas Randall.

The monument to which this letter of Dr. MacNeven refers was afterward erected. It is a tall granite obelisk, bearing upon its front face a bust in bas-relief of Mr.

Emmet, and the harp of Erin; an English inscription, from the pen of the Hon. Gulian C. Verplanck, a Latin inscription from the pen of the Hon. John Duer, and an Irish inscription from the pen of Dr. England, the Roman Catholic Bishop of Charleston, South Carolina. The inscriptions tell fully the merits of the man.

His associates at the bar erected in the Supreme Court room a bust of Mr. Emmet with a Latin inscription by Mr. Duer. It is now in the County Court House in one of the rooms used by the Supreme Court.

The following are the inscriptions on the monument in St. Paul's Churchyard:

“ In memory of
 THOMAS ADDIS EMMET
 who
 Exemplified in his conduct,
 And adorned by his
 Integrity,
 The policy and principles
 Of The United Irishmen
 ‘ To forward a brotherhood
 Of affection,
 A community of rights,
 An identity of interests
 And a union of power
 Among Irishmen
 Of every religious persuasion
 As the only means of Ireland's
 Chief good,
 An impartial and adequate
 Representation
 In an Irish Parliament.’
 For this
 (Mysterious fate of virtue !)
 Exiled from his native land.
 In America, the land of freedom,
 He found a second country,
 Which paid his love
 By reverencing his genius.
 Learned in our laws,
 And in the laws of Europe,
 In the literature of our times
 And in that of antiquity,

All knowledge
 Seemed subject to his use.
 An Orator of the first order,
 Clear, copious, fervid,
 Alike powerful
 To kindle the imagination,
 Touch the affections,
 And sway the reason and the will.
 Simple in his tastes,
 Unassuming in his manner,
 Frank, generous, kind-hearted,
 And honourable,
 His private life was beautiful
 As his public course was
 Brilliant.

Anxious to perpetuate
 The name and example of such a man,
 Alike illustrious by his
 Genius, his virtues, and his fate;
 Consecrated to their affections
 By his sacrifices, his perils,
 And the deeper calamities
 Of his kindred,
 In a just and holy cause:
 His sympathizing countrymen
 Erected this monument and
 Cenotaph.

"Born at Cork, 24th of April, 1764
 He died in this City,
 14th November, 1827"

"M. S

THOMÆ ADDIS EMMET

Qui
 Ingenio illustri, studiis altioribus
 Moribus integris,
 Dignum
 Se præstabat laudibus illis,
 Illa reverentia, illo
 Amore
 Quæ semper eum viventem
 Prosequebantur;
 Et subita illo erepto, morte
 Universæ in luctum civitatis
 Se effuderunt.
 Quum raro extitit vir

Naturæve dotibus, doctrinæve subsidiis
 Omnibus illo instructior;
 Tum eloquentia altâ illiâ et verâ
 Qualem olim mirabantur Roma
 Athenæque,
 Præcipue alios anteibat;
 Gravis, varius, vehemens, fervidus
 Omnes animi motus sic regere novit,
 Uti eos qui audirent, quo vellet
 Et invitos impelleret.
 Hiberniâ natus,
 Dilectam sibi patriam diu subjectam
 Alieno, servis tantum ferendo, iugo,
 Ad libertatem, ad sua jura vocare
 Magno est ausus animo;
 At præclara et consilia et vota
 Fefellere fata.
 Tum infelicitis littora Iernæ
 Reliquit,
 Spe, non animo, dejectus
 Nobilis exsul:
 Et hæc Americana libens Respublica
 Illum excepit, civemque, sibi
 Gratulans adscivit;
 Dein hæc civitas illi domus,
 Hæc Patria fuit,
 Hæc gloriam illi auxit, hæc
 Spiritus ultimos
 Recepit
 Mærentium civium voluntas
 Hoc exegit monumentum"

"Do mianni se ardmath
 Cum tir a breit
 Do tug se clue es fuit se
 Mollad a tter a bass"

The translation of the Irish inscription is:

"He contemplated invaluable benefits for the land of his birth. He gave *éclat* to the land of his death, and received in return her love and admiration."¹

¹ P. 242, *et seq.*, *The Emmet Family, with some incidents relating to Irish History, and a Biographical Sketch of Prof. John Patten Emmet, M.D., and other members.*
 By Thos. Addis Emmet, M.D., LL.D.

Quod potui perfeci.

Privately printed, New York, 1898.

Upon the west side is found inscribed the exact latitude and longitude of the monument :

“ 40° 42' 40"
74° 03' 21" 5 W. L. G.”

W. L. G. means West Longitude, Greenwich.

It is a pleasant coincidence that a monument to the memory of the writer of this application to the Corporation stands upon the opposite side of the churchyard.

Dr. MacNeven was an intimate friend of Mr. Emmet, and was long known as a skilful physician, and especially for his work among the poor, to whom he often gave his services gratuitously.

The following letter shows how much Trinity Church was looked upon as a standard for the conduct of Divine worship.

“ GENESEO, 26th Nov. 1828.

“ MY DEAR BISHOP,

“ Your letter of 15th inst. was not rec^d as you have remarked by my hasty line on 24th until the evening of that day. Under the impression that you, ere that, heard from McCarty who promised immediately to write but from what I since learn he did not receive my letter—I did not write which I ought to have done. All I hope will be right, if you receive his letter. Our workmen have been sick wh. has retarded us grievously, but we shall be ready by 15th doubtless As I have on this occasion already troubled your composure—it will be I fear an unfortunate moment to ask a favour, a great one you may be sure. As Rector of Trinity Church, you no doubt have *supreme* jurisdiction. In this wooden country you know the Church with all her sober beautiful decencies is not much known by the people generally. (I am not agoing to ask for funds). I wish to begin in my new church as I mean to proceed, with everything entire—complete—our ladies are very willing to use their needles, but they want a pattern, in a word, the loan of a real orthodox Trinity Church surplice which I will guarantee shall be restored to your wardrobe when ours is completed. Would my good Bishop incline favourably, to such a petition? I trust and hope you will have better roads than the present & better weather. Be so kind as to let me know by return of

post, whether you will appoint any other day than the one above named or whether you can come at so late a day. It would almost ruin us if you did not come.

"Ever your devoted fd and Br.

"L. P. BAYARD.

"They are very anxious at Avon to have morning service which I cannot give them without serious detriment here. Could not this be made a missionary station and would not Matthews of Belleville answer for it? He intimated to me that he should like to come into this Diocese and I found he was not afraid of being laborious—I could find him also some help from Dansville where I hope to establish the Church—that is 20 miles from Geneseo."

The Homiletic Monthly or Review proposed by Mr. Young, in the following letter, under the title of *The Churchman*, is not to be confounded with *The Churchman's Magazine*, which was established in 1804 and ceased to exist in 1826.

"NORWICH, Dec. 15, 1828.

"RT. REV. BISHOP J. H. HOBART

"SIR

"At my request, the Rev. Mr. Paddock, of this city, addressed a letter to you some months since, desiring your opinion of a work proposed to be published by myself, consisting of Monthly Numbers containing Sermons to be furnished by the Rt. Rev. Bishops and Clergy of the P. E. Church. This letter was never answered, as you were absent at the time it was written, and probably overlooked it in the multiplicity of business. All the Bishops and several other of the Clergy were consulted at same time. Seven of the former have replied, and all the latter; and their answers have induced me to proceed.

"The work to be is called 'The Churchman,' to be of equal size with 'National Preacher,' but exclusively *Episcopal*. The Rev. Mr. Paddock will have the necessary editorial care of it, which will probably be slight, as the Sermons will undoubtedly come *prepared* for the Press. But it will nevertheless be expedient, it is thought, to have the supervision of a competent theologian.

"I shall be happy, Sir, to have your approval and recommendation of the plan (if consistent with your feelings) previous to issuing the first number; and should likewise be glad to consider you as a contributor, and receive a Sermon, if convenient, as soon as the middle of January.

"The Bishop of this State will furnish the first, and if received it would please me to make yours the second.

"A Prospectus was mailed for you a day or two since. Any suggestions which I may have from you, Sir, relative to this work, and any aid in advancing it, will be very acceptable.

"I am, Sir, very respectfully,

"Your obedient servt,

"L. HUNTINGTON YOUNG.

"I have sent 12 copies of Prospectus, and would thank you, if I am not trespassing too much on your time, to hand them to such persons as you may know to be friendly to the Church, and who would probably favor the work. May I desire also that you will propose to such clergymen as you think proper (as you may meet them) to become contributors to this work. I shall send to all as soon as possible; but a request from you may reach them before I write.

"Please excuse me for the many requests made, but do not let them put you to any inconvenience."

The vacancy in the rectorship of St. Stephen's Church, New York, by the death in the summer of 1828 of the Rev. Dr. Henry J. Feltus, caused much speculation as to his successor. The popular Dr. McIlvaine, of St. Ann's Church, Brooklyn, the powerful Dr. Ives, of St. Luke's, and the energetic and nervous Dr. Anthon, of Utica, were discussed and had their advocates. Finally the Rev. John Henry Hopkins, of Pittsburgh, Pennsylvania, who had left a large law practice to enter the ministry, and had been very nearly chosen Assistant Bishop of Pennsylvania, was selected. He afterward became Bishop of Vermont and Presiding Bishop of the American Church.

This letter shows his high conscientiousness. A portion of Dr. Hopkins' draft is found on p. 120 of his *Life*, by the Rev. Dr. John Henry Hopkins.

"PITTSBURGH, December 29th, 1828.

"RIGHT REV^d & DEAR SIR,

"It is not without pain that I take up my pen in reply to your kind & friendly letter of the 11th inst. rec^d by Mr. T. H. Hawes, for the

purpose of announcing the determination adopted in relation to St. Stephen's. I believe I must remain in my present situation. I have considered the subject as well as I could in all its lights & bearings, & can truly say that the interest which you were pleased to take in the matter was the prominent point with my feelings as well as my judgment during the whole of my debate within myself.

"But inasmuch as I saw the strength of the arguments on either side to be such as to render it impossible for me to form a clear decision, I concluded to leave it to my Vestry & the Bishops of this Diocese, hoping that some guide might be furnished as to the course I ought to pursue. The meeting of my Vestry (at which I of course did not attend) was very warmly expressive of their resolution to oppose my leaving them.

"All the letters sent to me were laid before them, & the result was an unanimous vote that my departure would dissolve the Congregation. My letter to Bp. White received an answer last evening, and in it he states the concurrent opinion of himself & Bp. Onderdonk that New York presented no greater field of usefulness than my present location, as well as the assurance that they should, exceedingly regret my leaving the Diocese.

"Under these circumstances I could not have the clear warrant of my own conscience in going, and favored as I have been here of success far exceeding the common average of ministerial calculation, and on the eve I trust of more usefulness than ever I conceive that it is plainly my duty to continue where I am.

"And now, my Dear Sir, allow me to thank you from my heart for the expression of confidence & esteem conveyed to me by your letter.

"The idea of being near to you, & your family, and being considered one of those whom you felt disposed to admit to an intimate & friendly intercourse with you, did, I frankly acknowledge, incline me powerfully to accept the opportunity afforded to me by this call, for, however warm my attachment to you became while I enjoyed the hospitality of your house I yet supposed it not likely that you could tolerate, as a near friend, any one troubled with so much awkward obstinacy of opinion as then & since, I have manifested on some subjects.

"The magnanimity and kindness with which your letter convinced me that in this respect I had undervalued your character, almost upset all my prudence and well-nigh persuaded me to leave Pittsburgh, on this personal ground alone.

"In reference to the subject of our difference of sentiment at the late Gen^l Convention, I recollect nothing said by you which either did

excite at the time or ought to have excited any unpleasant feelings on my part, save only the impression that my own blunt freedom of opinion, had perhaps lost me a highly valued friend. That I was mistaken in this fear I rejoice to discover, and if for no other reason than this, I should prize the circumstances of my call to St. Stephen's as among the most gratifying of my life.

"With the kindest regards to Mrs. H. and your family,

"I remain, Right Rev^d & Dear Sir,

"With the highest respect & affection,

"Yours,

"JOHN H. HOPKINS."

We have in the text of this History already alluded at some length to the attitude the Bishop took in regard to the notice which the Church and her clergy ought to take of civil and political events.¹

In accordance with his custom to decline all invitations to attend public functions, Bishop Hobart sent a courteous note of regret to the Chairman of "The Friends of Ireland," who had given him the following invitation to a dinner on St. Patrick's Day :

"NEW YORK, March the 10th, 1829.

"The friends of Ireland and of civil and religious liberty in New York invite the Right Rev^d Bishop Hobart to dine with them at Tammany Hall on the 17th inst at 5 o'clock.

"WILLIAM JA^s MACNEVEN.

"Chairman."

The Bishop's reply was :

"NEW YORK, March 14, 1829.

"DR. SIR,

"I have uniformly deemed it expedient to decline invitations to all public dinners which might be regarded as having a party aspect, or as contemplating objects or measures in respect to which there might be in the community a difference of opinion. I have been governed by a paramount regard to my influence and usefulness as a clergyman and as a Diocesan.

"I shall therefore be deprived of the gratification of meeting the

¹ Part III., p. 446.

friends of Ireland and of civil and religious liberty at their dinner on the 17th inst. to w^h they have done me the honour through you to invite me.

"You have rendered me no more than justice in considering me as the friend of civil & religious liberty,¹ the equal enjoyment of which by all descriptions of men & all denominations of Christians whether Roman Catholic or Protes^t is the proud characteristic of this happy country.

"I beg also to assure you & your respectable associates that I take the liveliest interest in the fate of Ireland; and that my prayers will not cease to be offered that thro' the good Providence of God its long course of trial and suffering may be terminated.

"I am, my dear Sir,

"With sincere esteem & respect

"Yr very ob^d f^d & Serv^t

"J. H. HOBART"

In regard to the establishment of the Protestant Episcopal Press, Mr. Swords writes to the Bishop:

"NEW YORK, 27th April 1829.

"RIGHT REVD. AND DEAR SIR,

"You will recollect that on Tuesday last, at Trinity Church, I mentioned to you something about a building for the Protestant Episcopal Press. In continuation I now take the liberty to present an outline of my plan to the consideration of yourself and the trustees of the institution, that is to say—

"If the ground can be used for the purpose (and the gentlemen of the law who are members of the Vestry of Trinity Church, no doubt, are competent to decide) I would recommend, that a spot at the north-east corner of Trinity Church yard, adjoining, or near to, Mr. Vandevoot's house, be laid out, and a neat two story building, with a room on the first floor as an office for the agent, or superintendent, and another sufficiently large to contain a small supply of each of the publications of the society, and for the purpose of packing up the same; and on the second floor a room for the trustees of the institution to meet in and transact their business, etc. etc. etc. Such a building, if judiciously managed, could be put up at a small expense, and at the same time be neat and imposing. The location being so conspicuous, and so very interesting to every Episcopalian in the city, that I have

¹ "In Ireland" erased in MS.

no doubt subscriptions could, in a very short time, be raised to carry the plan into effect. It would have this advantage too, the trustees need not lay out the money of the institution for a building to contain a printing-office and bindery, etc. etc. etc. and for types, presses, cases, racks, and all other apparatus appertaining to a printing establishment; with binders' tools and materials for bookbinding; and in addition to these expenses, the hands employed in the printing and bindery departments will require their wages, weekly;—and I verily believe the trustees will, at all times, be able to get their mechanical work done by others at a lower rate than they would be enabled to do it at an establishment of their own.

“As far as I have seen, or can understand the views of the managers of the Protestant Episcopal Press, I am persuaded, that when they have expended *twenty thousand dollars* they will find that they will want *thirty thousand dollars* more—and after all their institution will be but a weak, languid, and feeble establishment. The American Bible and Tract Societies have enlisted in their behalf persons belonging to every denomination and every class in the community from one end of the Union to the other, and their funds are enormous. They can accomplish almost any object. And the Methodists have these advantages—every preacher in their communion (and there are some thousands in the United States) is a travelling agent for their book establishment, and every Methodist feels an interest in promoting the same. Episcopalians have not the same excitement, neither do they feel the same interest, and for the want of which their institution, upon its adopted plan, will be a feeble establishment.

“If the foregoing suggestions should have any weight with the gentlemen engaged in forwarding the Episcopal Press, I will feel myself somewhat gratified. At any rate I am willing they should go for what they are worth.

“Most sincerely yours,

“THOMAS SWORDS.

“RIGHT REV. BISHOP HOBART.”

Mr. Eleazer Williams, the faithful missionary to the Indians, writes to Bishop Hobart :

“GREEN BAY (MICHIGAN TER.)

“27th June 1829.

“RIGHT REVD. FATHER,

“You would have undoubtedly heard from me before this, had I not been so unfortunate as to be taken sick soon after my return, last

year, to this place. I have been confined to my room, now, nearly five months with a complicated disease.

"I have, however, through the kindness of Providence, so far recovered my health and strength, as to be able to officiate on Sundays.

"I am happy, Right Revd. Father, to inform you that the Oneidas are firm in the Christian Faith and continue to adhere strictly to the Liturgy of the Protestant Episcopal Church. I have been requested by them to say that they will expect to see their Father at G. Bay this season. Were we so happy as to receive a visit from our Spiritual Father I have no doubt it will have a good effect upon the Oneidas as well as the Whites.

"May I presume, Right Revd. Father, to remind you, that I still anticipate to receive a similar assistance, this year, from the Trinity Church, which was afforded me in the last.

"A draft enclosed in a letter will answer. Please to present my respectful compliments to your Lady & Family. I am, Right Revd.

Father, your most dutiful

"Son in the Gospel.

"E. WILLIAMS.

"RIGHT REVD. BISHOP HOBART."

The following official letter from Messrs. T. & J. Swords tells the same old story of the apathy of Churchmen in regard to the maintenance of Church publications. The *Pocket Almanac* there referred to continued to be published till the year 1860 and then went out of existence. The *Church Almanac* was first published under the editorship of its founder, the Rev. Dr. Schroeder, the first issue being for the year 1830. Since that date it has been published continuously with only a slight change in title as the *American Church Almanac*. Seventy-five years old, it is a monument to the foresight of its founder, who early divined the needs of the American Church and foresaw its great growth in the immediate future.

"NEW YORK, 30th Nov. 1829.

"RIGHT REVEREND AND DEAR SIR,

"We printed 1500 copies of our Pocket Almanack for the year 1829, and in consequence of the publication of the Episcopal Press's

Churchman's Almanack, we have, thought it adviseable to print but 1000 copies for the year 1830, thus reducing the receipts of our hard-earned labour with this trifling work one third. Again, when the Press published their edition of the Canons of the Church they advertised them for sale at 37½ cents per copy. This we did not think too high, and purchased a number of them; but several of our correspondents, in distant parts, wrote to us, wishing to have some copies sent to them, but wanted a cheaper edition. On this we concluded to print a small impression, on smaller type, so as to compress it in a less number of pages, and of course inferior to the copy published by the Press, and we advertised it on the cover of the November number of the Christian Journal at 25 cents, though not published at this day—to-morrow it will be. This difference we considered as about equal. Had we published an edition in every respect the same as the one by the Press, and offered it at a reduced price, we should consider ourselves as acting unfairly. Now, respected Bishop, to our astonishment we see on the cover of the last number of the Weekly Visitor, which came into our hands on Saturday evening, the Press advertising their copy of the Canons at "*eighteen and three fourths cents.*" Would it not have been judicious in the conductors of the Press to have seen our edition before this step was taken? Are we to construe it, in connection with the Almanack business, as a settled hostility to us? Surely we cannot form any other conclusion, and we shall be compelled to abandon a part of our business to them, and act on the defensive, and in our warfare no benefit, but an injury will result to the Church. We should have let the Almanack business pass, but a repetition of the injury in relation to the Canons is what we did not expect from some of the most influential members of the Press, and compels us to complain.

"This interference is not confined solely to us. There are a number of poor Printers, worthy men, and advanced in years, who have been engaged in the profession from their youth, now suffering for the want of employment, and the Protestant Episcopal Press grasping at the trifling share of business they receive for the very scanty support of themselves and their families. Is this as it should be? Is this *to be* the conduct of a religious institution said to be under the control of the Bishop and Clergy of the Diocese of New York? We are not yet disposed to believe that the Episcopal community are prepared to countenance a combination at the sacrifice of individual interest and happiness. The Bible Society, which we have always denominated a Presbyterian institution, have guarded against this interference by their constitution; and shall Episcopalians, who have always boasted

of their liberality, act thus? We have heard it remarked, *they are in some measure under the necessity of doing so, to enable them to proceed with their business.* Is it possible that any man, on serious reflection, would justify the doing of a wrong act that it might enable him to do a right one? It cannot be!

"To you, our good Bishop, as head of this establishment, we submit the foregoing remarks. It is mortifying to us to do so, but really we think it is a duty we owe to you, Sir, and to ourselves.

"With the highest respect

"Believe us to be,

"Most sincerely yours,

"T. & J. SWORDS.

"RIGHT REVD. BISHOP HOBART."

Bishop Brownell was at this time making an extensive missionary tour in the Southwest, at the request of the Domestic and Foreign Missionary Society, in which much was accomplished for the expansion and encouragement of the Church in that region.

The following letter explains itself. Mr. John C. Porter had been made deacon by Bishop Hobart July 7, 1828, but died a few months after his ordination to the priesthood, while on a visit to his friend, Major Trask, at Woodville, Miss., October 21, 1830.

"NEW ORLEANS, Jan^y 13, 1830.

"RT. REV^d AND DEAR SIR,

"I have recently felt myself called upon to deviate from one of the canons of the Church in a case which regards your jurisdiction, but hope you think me justified by the circumstances of the case. The Rev^d Mr. Porter of your Diocese is now the only Episcopal Clergyman remaining in the Diocese of Mississippi. During my visit to that place he received and accepted a call to the City of Natchez, and it became very desirable that he should be admitted to Priest's Orders.

"To return to your Diocese for this purpose would cost him a journey of 5000 miles, besides the loss of time. He produced the requisite testimonials from the Wardens and Vestry of his Parish, and from the Rev. Mr. Fox from personal knowledge for the period of his Residence in Mississippi, and as he came to this State very soon after his admis-

sion to Deacon's Orders in New York the Standing Committee deemed these testimonials sufficient, and gave him the requisite testimonials for Priest's Orders.

"Under these circumstances, I took it upon myself to admit him to the Priesthood without waiting for a dimissory Letter from you. I hope you will think the circumstances of the case, and the friendly relations on which we stand, as a sufficient apology for this irregularity, and that you will rectify it in some degree, by giving his Dimissory Letter a date anterior to his Ordination.

"The Rev^d Mr. Muller, late of Natchez, is now in New Orleans, and thinks of going to Tuscaloosa, in Alabama. The Rev. Mr. Wall, lately officiating at Port Gibson, has this day left N. Orleans with a view of settling at Attakapas, West of the Mississippi. The Rev^d Mr. Fox has removed to this City, for the purpose of settling the estate of his late Father-in-law, and with the view of assisting the Rev^d Mr. Hull.

"I find fewer prejudices against the Church in this Western region than I had anticipated. On the contrary the intelligent and influential portion of the community generally regard it with the most favourable sentiments. It is greatly to be deplored that we have not a greater number of intelligent and pious young Clergymen to supply the increasing wants of the Church.

"I remain, your affectionate Friend & Brother,

"THO^s C. BROWNELL.

"RT. REV^d BP. HOBART."

The Rev. J. C. Rudd was a life-long friend of the Bishop. It was at his house that the latter was taken with his fatal illness. D^r Rudd was the editor of *The Gospel Messenger*. He, like his friend and Bishop, believed in the potency of printer's ink. In these days when so much is forgotten of the men who laid the foundations of that movement for the restoration of the Church's full heritage both in worship and doctrine, it may be instructive to note that D^r Rudd was one of the earliest advocates of a change of the present name of the Church in America. The designation which he advocated was that of the "Catholic Church in America." In his paper he quoted with commendation the following note by D^r

Johnson to a sermon of his on the occasion of the ordination at New Albany, Indiana, of the Rev. Dr Wylie, formerly a Presbyterian minister :

“My Western reader, be not startled by the word ‘Catholic.’ Our Saviour Christ established but one Church upon earth. This extended itself into various countries, and in them continued One. It filled the land of England among others, where it kept at divers times more or less of its original purity; and at the period of the Reformation especially, while it adhered to every essential of its primitive ordinance and belief, dropt certain modern corruptions. It was one before doing so, one in doing so, and one after doing so. . . .

“What can elevate separatists in the mother land to be the Old, True Church here? We who are named Episcopalians are the legitimate offspring of that ancient mother; our Bishops were consecrated by her Bishops; our ministry is derived from Christ through her; from her we spring as a child from the mother, of the same blood, nature, and spiritual inheritance. We form not one of many Christian denominations, but are the original Christian Family from which the other denominations separated, contradictory to the Saviour’s will and ordinance; they are sects—we the Church. Christians removing from their own country into another, never in ancient times thought of starting as a new denomination there, but always fell into the regular ranks of Christ’s common Church. Thus, ours is the True, and only Catholic Church of Christ in these United States, and to it all Christ’s disciples should belong. This ought to be our only designation, and then others and we ourselves would see our claim and our position aright. The history of a few years, or one selected principle, should not in any nation give name to the Church of Christ, which belongs to all Christian centuries, and which has all the elements of truth. If it may be named, ‘The Protestant Episcopal’ because it has protested against Roman additions, and testified to the Episcopal Succession, as well might it be named ‘The Witnessing Baptist,’ because beyond any other religious society in the land, it clearly and fully witnesses true Christian Baptism; testifying to the truth of its mode of administration, excluding none of its lawful modes;—testifying to the truth as to its subjects, excluding none of its lawful subjects;—testifying in its instructions to the truth of its nature, excluding none of its lower offices or its higher and supernatural mysteries of gift and nature;—testifying to the very essence of the sacrament, by the unquestionable validity of the ministry which administers the sacrament. I look for it, that the

Churchmen in the West, the plain-spoken, the straightforward West, which ever likes to call things by right names, will be those, who knowing that they have the reality, will take the lead in claiming the rightful name of THE CHURCH OF CHRIST, THE CATHOLIC, IN AMERICA."¹

Little did Mr. Rudd know, when urging the Bishop to pay his visit to Rochester and consecrate the church there, that it would be the last church he was to consecrate and that his last official act would be in his own church at Auburn.

"AUBURN Feb. 7th 1830.

"RT REV. & DEAR SIR,

"I am much perplexed to know what to think of Geneva College matters, at the very moment when I supposed Mr. Potter would be elected, I found while in Albany, this day week that new negotiations were going on to obtain Dr. Reed who is Mr. Spencer's man and who he thinks will come now. On my return on Friday I found a long letter from Dr. Reed, but how to reconcile it with one from him to Dr. Lacey I am utterly at a loss. From what I understand Dr. Reed thinks of Mr. Potter, of your being in his favour & from his letter to me it does seem that we are getting into a very curious state of things. There could have been no meeting of the Trustees at Geneva last Wednesday, and when a meeting will be held I am not yet informed; but I am anxious to know your views before we are called together. I had a long letter some time since assuring me that Mr. Humphreys of Hartford would take the office, & I have recently learned from good authority that he is the most popular & efficient man in Washington College.

"I hope your Columbia College movement will produce the desired effect. I was glad to find Gov. Throop, and, as I understood, the Regents generally, entirely with you. Is that man of Grace Church determined to knock out his own brains? I shall take a brief notice of the subject in the next Messenger, by which you will see that Troy has done nobly for our little Press. Albany is a dull place just now, owing, I fear, as much to an unpleasant state of things in St. Peter's, as to the unhappy depression of poor Bury and St. Paul's.

"It will perhaps be well not to mention what I have said respecting Dr. Reed's letters to Dr. Lacey and myself. They are surely very

¹ See note C, pp. 13, 14, *The Testimony of Jesus*, by Samuel Roosevelt Johnson, and *Gospel Messenger*. March 19, 1842.

strange ones, all things considered. Will Kearney be able to sustain his ground at Canandaigua? I pray they may not be doomed to another convulsion, & I very much fear they will suffer one if he continues. Do you expect to consecrate St. Paul's at Rochester this winter? If so will you inform me very soon? as I shall be more or less from home I wish to make such arrangements as will prevent my being disappointed of the pleasure of seeing you.

"Yours as ever,

"J. C. RUDD.

"RIGHT REVD. BISHOP HOBART."

The difficulties of maintaining the Church in rural districts is shown repeatedly throughout this correspondence, although the difficulties at Huntington appear, from the following quaintly expressed letter, to have been many and varied.

"HUNTINGTON [L. I.], Ap^l 20th 1830

"REV^d SIR

"The Episcopal Church in our Village is unoccupied and a Small society of anabaptists with a Cooper by trade for their Preacher have applied for the use of it. They have offered to repair the building and to pay as much as their infant society can afford. I refused to give them any encouragement untill your approbation could be obtained. The Woodpeckers have made a great number of holes through the shingles and I believe birds have laid & hatched annually, between the ceiling in considerable numbers. The man supports a moral Character and preaches with considerable Celebrity. I hope you will act soon, either pro or con (& decidedly) to rid me of frequent importunity.

"Yours respectfully

"DANIEL W. KISSAM

"N.B. The church members by death & removal have almost become extinct.

"THE RIGHT REV^d BISHOP HOBART."

One of the very last letters addressed to the Bishop was from his son-in-law, the Rev. L. S. Ives, who writes from Short Hills, September 3, 1830. As the letter is re-addressed from Auburn, it is evident it did not reach that place till after the Bishop had passed away.

The writer, after giving an account of his own state of health, ends the letter with these words, pathetic in import, since the advice they contained was destined to arrive too late :

" Do take care of yourself. You think me imprudent, and perhaps I am, but do let me persuade you to profit by my sad experience, at least to avoid all unnecessary exposure.

" most affect^{dy} yours

" L. S. IVES."

With this extract we close our review of the Hobart Correspondence, conscious of the fact that nothing has been suppressed, or ignored, which could in any way make us of this generation understand the Seventh Rector of Trinity Church, and the friends who rallied round him and were so staunch in their devotion to him.

We have allowed the letters to speak for themselves, to tell their own tale and to reveal the man himself.

No letter has been suppressed because it revealed a fault or an infirmity; on the other hand there has been no undue selection, designed to magnify the great qualities of John Henry Hobart.

CHAPTER III.

LAST DAYS AND DEATH OF BISHOP HOBART.

Bishop Hobart Visits Auburn—Holds a Confirmation—Is Taken Seriously Ill—Dies September 12th—Account of Last Moments by the Rev. Dr. Rudd—Account of the Funeral—Bishop Onderdonk Preaches the Funeral Sermon—Action Taken by the Vestry—Letters of Condolence from Various Bodies—Annuities Granted by the Corporation to the Bishop's Widow—Letter of Acknowledgment Received from the Bishop's Family—Monument Erected to the Bishop's Memory—Incident at His Funeral—Verses Suggested by the Funeral—Tributes from Bishop White; Rev. Dr. Berrian; Rev. Dr. Schroeder; Rev. Dr. Wainwright; Dr. Matthews; Governor King; Bishop Coxe—Summary of Bishop Hobart's Character and Influence—Conclusion.

OUR story of the acts of Bishop Hobart draws now to an end. It remains only to give some account of the passing of that great heart and holy soul. He was called when far away from his home, on a visitation in a distant part of his diocese, engaged in official duty as chief pastor of the flock committed to his charge. Spared a long illness, with comparatively little suffering, in the house of loving and devoted friends, without fear, in full faith in the power of his Divine Master, fortified with the great sacrament of our salvation, steadfast through hope, patient in tribulation, he fell asleep in Jesus Christ, and rested from his labors.

It was after his visit to Rochester, as recorded in the third volume of this History, that the Bishop proceeded to Auburn, where he was received by his old and faithful friend, the Rev. J. C. Rudd. Reaching that place on Wednesday, September 1, 1830, he administered the rite of Confirmation on the following day. It was his last

official act. He was suddenly taken ill, and after alternations between hope and fear, rallying and failure of strength, which lasted for nine days, he expired on the 12th day of the month.

We are indebted to Dr. Rudd, at whose house the Bishop breathed his last, for a minute account of that fatal illness. The greater part of that narrative we give in full :

“ The right Reverend prelate and pious servant of God expired at the parsonage house of St. Peter’s church in this village, the residence of his friend, the writer of this article, at four o’clock on Sunday morning, September 12, 1830, being it is believed, about 56 years of age.

“ The following article is not designed to draw the character of this distinguished ornament and defender of the Christian cause; in it there is no attempt made to delineate the features of that noble and energetic mind, nor will it be employed in ordinary obituary reflections.

“ The writer is under the impression that the public, especially that portion of it which is attached to the Episcopal Church will be impatient to have before them the particulars of the last days of this extensively known and ardently beloved individual. Under the pressure of no common emotions he deems it his duty to employ the first moments he has, after having finished his attentions to the body of the friend of nearly thirty years, in giving the afflicted members of the Church, and the weeping relatives and personal friends of the deceased, such particulars as cannot be expected from another, and which a sense of painful responsibility impels him not to delay. Should the task be found imperfectly performed, let my apology be read in that oppressive weight of feeling which cannot be removed till time has reconciled me to the prevailing stillness and gloom of a dwelling visited by death, to the absence of assiduous physicians, the retiring of anxious attendants and inquiring friends.

“ Bishop Hobart arrived at my house on the evening of Wednesday the 1st instant, in ordinary health, with the exception of a slight cold, which made him a little chilly. He rested well that night, and complained of nothing unusual the following morning. He preached that morning in St. Peter’s church, and administered confirmation to nine persons. His sermon, alas! *his last sermon*, was uttered in his usually impressive manner, and listened to by a full congregation with

a profound stillness and attention. The text was Job, xxviii, 28. 'The fear of the Lord, that is wisdom.'

"On returning to the parsonage-house, he complained of coldness and of oppression at the stomach from which his friends have known him to suffer very severely for more than twenty years. He ate little at dinner, and shortly after retired to his room where he slept some time. At tea he ate nothing, and soon after returned to his room, and went to bed. On entering his room as he was dressing himself, to hand him some letters, I found he complained still more of being unwell. He was urged to abandon the idea of meeting his appointments for the two next days. To this measure he expressed great reluctance, though it was repeatedly pressed upon him by different members of the family. The Rev. Mr. Hollister of Skaneateles called about 12 o'clock noon, with a conveyance to take the bishop to Pompey, where there was a church to be consecrated the following day. About half an hour before this, Dr. Morgan, of this village, called to pay his respects. On discovering the bishop's tendency to indisposition, he seconded the remonstrance of the writer, against proceeding on his tour of duty. The bishop yielded to his advice.

"It may be interesting to some, to be informed of a coincidence which will be here stated. On the 9th of September, 1826, the writer having been but a few weeks a resident of this place, Bishop Hobart held confirmation in the church here. Towards evening of that day he was taken suddenly ill while alone in his room; a young man who has attended him in his last illness being in an adjoining apartment heard him fall; the writer was alarmed, and ran to his assistance, and found him lying on his face, faint, and somewhat convulsed. Orders were instantly given to call a physician, and Dr. Morgan, then an entire stranger to all concerned, was providentially found in the street, and in a few minutes was with the bishop. By a timely prescription and careful attention the threatened illness passed over, and the next day found our prelate consecrating a church at Moravia, nearly twenty miles from this place. Whenever the bishop has subsequently made any stay in this village, the doctor has called upon him. The bishop was from the first much pleased with this gentleman, and as will be seen, grew fond of him and placed the utmost confidence in him to the last. We now return to the narrative.

"He rested well for the greater part of the night of Friday the 3d; and though during most of the following day, Saturday the 4th, he suffered considerably, he found himself much better and more comfortable on Sunday the 5th. It was evident however, that, under the most

favourable circumstances, he could not in safety attend to his appointments for the two following weeks. During the middle of the day, a letter, dictated by himself, was addressed to his son, Dr. William H. Hobart, in the city of New York, expressing the opinion of the bishop himself that he was convalescent; but as he concluded that he should not have sufficient strength to perform the duties of his visitation appointments, it would be advisable for him to return home as soon as he should be able to travel, and he wished his son to come on for the purpose of attending him on the way.

"On Tuesday the 7th the symptoms were more unfavourable, but there was nothing by any means alarming either to the physician or himself. During Wednesday the 8th the bishop's disorder assumed a severer character, but he was evidently much more comfortable through a large portion of Thursday the 9th; but on Friday the 10th, the symptoms became seriously alarming, and towards the evening of that day assumed a fatal aspect.

"About nine the bishop's son arrived. His introduction into the room of his venerated father produced emotions better imagined than described and which will not be soon forgotten by those present. The bishop was in full possession of his powers of mind and voice. The inquiries he made after his family, the pious counsels he addressed to his child, the fervour of his religious feelings, the ardour of his affectionate language, produced for a time a most thrilling and overwhelming effect. Painfully interesting as this interview was, it was truly gratifying to those who had hitherto surrounded the bishop's bed, that Dr. Hobart could hear from his father's mouth, not only his last admonitions and affectionate entreaties to make the Saviour of his soul the supreme object of his love, but that he might have from it an assurance that his father had the fullest confidence in what his physicians had done for him. This sentiment was very frequently expressed during the whole of his sickness. Though he had the advantage of the counsel of several of the most distinguished and able medical gentlemen from other villages and though he was very much gratified by their visits and still more by their untiring attentions, he never failed to assure both them and his attending physician that he had the most entire confidence in the latter. To him he addressed the most grateful, pious and tender remarks. Again and again he would say, 'My dear Doctor, give me your hand, it soothes me; you have been very kind and faithful to me; you have been most judicious in your treatment of me; you will not lose your reward; for whether I live or die, you have done your duty. God will bless you; my Saviour will

bless you.' To his other attendants he was continually addressing the warm acknowledgments, imploring upon them the richest blessings. On receiving the slightest refreshment or relief, his first expression was 'God be praised' and then he would tenderly and repeatedly thank the immediate agent. Time will not permit any thing like a narrative of his conversation and remarks to those in his room. Throughout his sickness none were admitted who were not necessary to his comfort.

"Though Bishop Hobart did not consider himself alarmingly ill till the latter part of his sickness, still he frequently observed, even in the earlier part of it, that it was the *third* attack of the kind; and such he had no doubt 'would some day be his end.' 'Perhaps,' said he, 'this may be that one: if so, God's will be done. O pray for me, that I may not only *say* this, but *feel* it as a sinner; for, bear me witness, I have no merit of my own; as a guilty sinner, would I go to my Saviour, casting all my reliance on him—the atonement of his blood. He is my only dependence—my Redeemer, my Sanctifier, my God, My Judge.' Such was the tenour of much of his conversation; and it was most earnestly wished that the writer had the ability as well as time to record, in the glowing language of the departed prelate, the evidence he gave of deep humility, of lively faith, of animating hope of the joys of heaven.

"On Sunday the 5th he requested the writer to perform in his room the office of visitation for the sick, in which, with his Prayer Book lying on his bed before him, he joined with that delightful fervour for which his manner has been so often admired. Frequently through the day and the night, he would request either the writer or the reverend brother who was with him all the time from Tuesday P.M. till he died, to use a short prayer. This practice was continued till he became too much exhausted to be benefitted by it. He often asked for some portion of Bishop Andrewes' Litany to be read. In his own repetition of them there was a thrilling effect upon those present.

"On Saturday morning the indications were so wholly discouraging that his physicians advised that he should be informed that they considered him in a very dangerous situation. Though the bishop had evidently regarded his case as very doubtful, he might not be aware that his time was so near out as it has proved to have been.

"The painful office of making the communication fell upon the writer, and it was suggested that if he had any thing to do or say there should be no delay, and allusion was made to his wishes as to the Lord's supper. 'Oh yes,' said he, 'the sacrament, the sacrament;

that is the last thing—that is all—let me have it.’ There was a firmness and composure in his manner as he uttered the words, ‘Well, God’s will be done,’ which moved every heart, and confirmed all present that the pious affection of this venerated and beloved bishop could not be shaken by the approaches of death.

“The sacrament was soon administered by the writer, and long will that solemn scene be remembered by all who beheld the transaction, as one of the most tender and moving character. When the person officiating came, in the confession, to the words, ‘by thought, word or deed,’ the bishop stopped him and said, ‘You know the Church expects us to pause over those words; pause now, repeating one of the words at a time till I request you to go on.’ This was done and the pauses in each case were so long that a fear passed over our minds that he had lost his recollection, or had fallen asleep. This, however, proved not to be so; He repeated each word, and after the third pause added ‘Proceed, I will interrupt you no more.’ At the proper place he requested to hear read the 93d hymn. As soon as the reading was ended, he sung clearly the second and third verses.¹

“From this time, which was about nine o’clock in the morning, there was no very important change. During the night he said very little, and for about four hours before he expired, was nearly if not quite insensible to what was passing around. He sunk into the arms of death without a struggle; and his face soon assumed that engaging expression which had in life so often delighted those who loved him.

“The most expeditious preparations were made for his removal to the city for interment. A very respectable body of the inhabitants of the village assembled at the parsonage-house, where after a few remarks by the writer, he performed that service in the Clergyman’s Companion, prepared by the bishop himself for similar occasions. The body being placed in a hearse, (Sunday, 3 o’clock P.M.) a procession was formed; the writer and some members of his family, with the wardens and vestrymen of St. Peter’s church, with some other members of the congregation, followed the corpse in carriages, Dr. Hobart having previously taken his departure. The bell of St. Peter’s church was tolled till the procession reached the edge of the village, when the people on foot and some others returned, and several carriages proceeded with the body to Weedsport where a canal-boat was in readiness; and it was committed to the care of the Rev. Francis H. Cuming, who, it should be stated, had been the constant attendant of the bishop, night and day from

¹ The number in our present Hymnal is 456. The first line is,

“Thou God, all glory, honor, power,”

Tuesday, P.M. The qualifications of this gentleman for a nurse, and his untiring assiduity made him a most important aid to the writer and his family during those trying days. He was so acceptable to the bishop, that he was unwilling to have him a moment from his room, except now and then he would command him to go and get some rest.

"The foregoing has been written to meet the supposed expectation of the distant public, and the bishop's more immediate friends, that the writer would make them acquainted with the most prominent facts and incidents in the last days of that eminent man whose death fills the Church with mourning.

"JOHN C. RUDD."¹

A letter from Dr. Rudd, giving additional particulars, is incorporated in Dr. Schroeder's *Memoir*, the first part of which is here given.

"AUBURN, November 17, 1830.

"The preceding account was written, as it states, for the purpose of meeting the anticipated anxiety of the public to learn the particulars of the last days of one who filled a space unusually large in the public eye, and a still larger one in the affections of his people. It was a leading aim of the writer in that account to present only the prominent points immediately connected with the mournful event. There were very many incidents in the illness of Bishop Hobart, which might have been related with propriety, but for the desire that the earliest possible information might be sent off, and brevity was requisite in order to do this.

"The worthy publishers of 'Memorials of Bishop Hobart' have expressed a wish that I would extend the account already given, by adding a number of particulars, which have been related in private conversations. I am fully aware of the difficulties, and frequent improprieties attending the detail of sick-room occurrences; and I am admonished on this subject by the recollection of the lively sensibility with which it was regarded by my venerated friend. Still I conclude I should have done injustice to the public, to him, and to myself, had I said less, and much more might doubtless have been expressed. In a case like the one which has filled the Church with an uncommon degree of interest, it would be reasonable to suppose that, under the peculiar circumstances of its occurrence, many incidents and remarks, gratifying to be known to the public, or to the immediate friends, would be remembered.

¹ *The Gospel Messenger*, Auburn, September 13, 1830.

"To the writer and his wife, Bishop Hobart, as had been customary for him for many years, had much to say in relation to his domestic affairs, and the different members of his family. On such topics it is well known that he was not in the habit of conversing much, except with very intimate friends. On these subjects, during the earlier part of the Bishop's illness, and when none were in his room but Mrs. Rudd or myself, or both, he conversed in his usual way, expressing all that tenderness and anxiety for which he was distinguished, regretting repeatedly, that Mrs. Hobart and her sister could not be with him. It was, I think, in the course of Saturday the 11th, that he called me to his bedside and asked respecting the days upon which I had written to certain persons, and then moving his fingers in a calculation of the movements of the mail, he remarked, 'If I can hold out for two or three days longer, I shall undoubtedly see my dear wife;' and then, with some ardent expressions of attachment, he added, 'But if it be God's will that I should not see her, I trust there is a place of meeting for us, where no separations will be known.' This, and many other particulars, have been detailed to the Bishop's family and particular friends during our visit to the city of New York in October.

"Very few men, under any circumstances, ever evinced more gratitude for attentions of every kind, and surely no one under such circumstances of pain and suffering ever more carefully noted what was done for him. On one occasion there was a military parade in a field near the parsonage, the music of which, it was perceived, disturbed him. The writer went to the officers, and on stating the situation of his friend, the music was instantly suspended, and the soldiers were soon marched off silently. On discovering what had been done, the Bishop wished to know the commander's name and observed, 'That was very kind in him—thank him and the officers for me.' . . ."¹

The news of the Bishop's death spread rapidly, and stirred the heart of the community. The towns and villages through which the body was borne in a canal-boat—at that time the vehicle of travel in that part of the State—displayed signs of mourning, and the bier was watched, on its transit, with tearful eyes. At Albany it was transferred to the steamboat *Constellation*, which arrived at New York on the 16th of September. The press of that

¹ Schroeder's *Memoir*, p. 243.

day gave much space to the details of the funeral service. From the account in the *New York American* the following particulars are taken :

“ The remains of the lamented Bishop of this diocese reached this city yesterday morning in the steam-boat Constellation, from Albany, and were interred with the appropriate ceremonies last evening, beneath the chancel of Trinity Church.

“ The procession formed at his late residence in Varick-street, in the following order:—

The Clergy.

Pall Bearers. CORPSE. Pall Bearers.

The Assistant Ministers of Trinity Church.

The Church Wardens and Vestrymen of Trinity Church, as mourners.

Physician to the Family.

Acting Governor of the State.

The Mayor of the City.

The Faculty and Students of the General Theological Seminary.

The Faculty and Trustees of Columbia College.

The President of the Senate and the Court for the Correction of Errors.

The Judges of the several Courts.

The Vestries of the several Episcopal Churches.

Society for Promoting Religion and Learning in the State of New York.

The New-York Bible and Common Prayer Book Society.

The Auxiliary New-York Bible and Common Prayer Book Society.

The New-York Protestant Episcopal Missionary Society.

The New-York Protestant Episcopal Tract Society.

The New-York Protestant Episcopal Sunday School Society.

The Trustees of the New-York Protestant Episcopal Public School.

The Trustees of the New-York Protestant Episcopal Press.

The Literary and Philosophical Society.

The New-York Historical Society.

Trustees of the City Library.

Citizens.

“ The procession moved at a quarter before five, and arrived at Trinity Church about half-past six. It was preceded by nearly eighty clergymen, and extended about a mile in length—the number of persons belonging to the various societies to whom places were assigned being

about 700. The church, and the streets through which the procession passed, were thronged to excess. The burial service was read by Bishop Moore, of Virginia, assisted by the Rev. Dr. Lyell and the Rev. Mr. Schroeder. After the service an impressive and affecting discourse was pronounced by the Rev. Dr. Onderdonk, from the 35th verse of the fifth chapter of John:—

“ ‘He was a burning and a shining light ; and ye were willing for a season to rejoice in his light.’

“ The earth which closed over the remains of this venerated individual has seldom held one more deeply deplored within its bosom. Beside the irreparable loss to the religious society of which he was the head, and the bitter bereavement to the circle of his immediate friends, the public at large have sustained a lamentable deprivation in the withdrawal of so active a character from the scene of his usefulness.

“ ‘Be ye wise as serpents, yet harmless as doves,’ is the precept which seems to have guided the conduct of Bishop Hobart throughout his arduous career. Bland, frank, and affable, he mingled with the world like one who knew that the cure of souls is not incompatible with the courtesies of society; and the amenity of his manners conciliated as many as the candour of their avowal taught to respect his opinions.,

“ It was these features that gave an almost apostolic colouring to his character, and enabled him, when walking among men in the zealous and indefatigable promulgation of his religious tenets, to claim the reverence even of those opposed to them. But one of the most marked characteristics of Bishop Hobart—and it is one that cannot be too highly honoured—was the noble, the almost romantic spirit of patriotism that animated his bosom. His country, her institutions, and her national character, was ever with him a theme of the most glowing enthusiasm: nor was it a blind devotion, a mere instinctive fondness for the land of his birth. His was a cast of mind, above all others, whose observation and research would lead the possessor to scrutinize the structure, and enable him to measure the value of such a political fabric as ours. He had studied the nature of this government in his closet; he had watched its influence upon the character of the people, while in the pursuance of his official duties; he had contrasted it as a whole with the establishments of Europe, and compared it in its details with that from whence it sprung. When to these he had added personal observation, and had witnessed the operations of other systems from the nearest vantage ground, need we remind the reader how energetically and feelingly he poured forth his convictions on the subject ?

"We need not dwell upon the accomplishments of Bishop Hobart as a scholar and a divine, nor assert that, with his talents, they were such as became his eminent and responsible station. The ability and diligence with which he laboured in his vocation are too well known to need commemorating here. But, in addition to the official care and general interest in the welfare of his fellow-men, so unceasingly manifested by Bishop Hobart, there was in him a warmth of disposition, that, blending as it did with both his personal and professional character, and giving equal fervour to his friendships and his faith, added ardour to sanctity, and enforced piety with affection. The disappearance of such a man from the accustomed places where his friendly hand was ever stretched out to warn or to support, where his exhortations were always near to admonish, his prayers ever ready to console, is a mournful and a solemn subject for reflection. We would not invade the holiness of sorrow by drawing from such a cause of grief the usual trite consolations; yet surely if men realize in the spirit a reward for deeds done in the body, he has now the recompense that all would attain. He died in the immediate exercises of his duties; and though called at so brief a warning—unlike the son of Aaron, who was struck from heaven for putting strange fire into his censer—the mandate that bade him thither found him kindling the true flame upon the altar."¹

The action of the Corporation, on this occasion, appears from this transcript of the Records:

"Having received the afflicting intelligence of the death (while on a visitation to a distant part of his Diocese) of the Rt. Rev. John Henry Hobart, D.D., Bishop of the Diocese, and Rector of this Church, and fully sensible of our duty to bend with humble submission to the ordering of a wise and overruling Providence—it was

"Resolved unanimously, That we shall ever hold in the most grateful and respectful remembrance, the truly Christian and Apostolic character and eminent services of our deeply lamented Rector.

"That as part of the Diocese of New York, and of the Protestant Episcopal Church in the United States, we feel it a duty to our venerated and beloved friend and pastor, to express, as we do hereby express, our high sense of his promptitude, unexampled zeal, and unwearied exertions to promote every object connected with the best interests of religion, and of the Church, of whom he was one of the most able, disinterested, and indefatigable servants.

¹ Schroeder's *Memoir*, p. 15.

“That the respectful and affectionate condolence of the Vestry be tendered to the afflicted Relict and family of the deceased.

“That with the concurrence of the family of the deceased, his funeral be conducted under the direction and at the expense of the Corporation of Trinity Church, and that the expenses attending his last illness, and the removal of his remains to this city, be also defrayed by this Corporation.

“That Mr. McEvers, Judge Irving, Mr. Hone, Mr. Lawrence and Mr. Johnson, be a committee to make such arrangements for conducting the funeral of the deceased, as they may think best suited to manifest the feelings of this Church on this melancholy event.

“Resolved, That in further testimony of our high respect for the memory of our late Rector, the members of this Vestry will attend his funeral as mourners, and wear the usual badge of mourning thirty days.

“Resolved, That Trinity Church, and St. Paul's and St. John's Chapels be hung in the customary mourning until the festival of Christmas.

“Resolved, That a certified copy of the foregoing resolutions be delivered to Mrs. Hobart, the respected Relict of our late Bishop.”¹

And at a meeting on the 4th of October, the following resolutions were adopted unanimously :

“Resolved, That the thanks of this Vestry be presented to the Rev. John C. Rudd, D.D., Rector of St. Peter's Church at Auburn, for the affectionate and devoted attentions of himself and of his family to our late Rector during his last illness.

“Resolved, That the thanks of this Vestry be presented to the Rev. Francis H. Cuming, Rector of Christ's Church, Binghampton, and to Mr. Thomas Y. How, Junr., for their attentions to our late Rector, during his last illness, and in attending his remains to this city.

“Resolved, That the Comptroller, under the direction of the Standing Committee, pay all the expenses of every description attending the last sickness of our late Rector, and the removal of his remains to this city, so as in their discretion, fully to indemnify those who may have incurred the same.

“Resolved, That the salary and allowance of the late Rector be continued to his widow until the end of the current half year, and that she have the use of the Rector's house until the last day of May next.

¹ Records, Liber iii., folio 49.

"Resolved, That the Standing Committee consider and report to the Vestry, what further provision ought to be made for the support of the widow and family of the late Rector.

"Resolved, That a suitable monument be erected in Trinity Church to the memory of the Rt. Rev. John Henry Hobart, D.D., late Bishop of the Diocese of New York, and Rector of this Church, and that Mr. Hone, Mr. Johnson, Mr. Weeks, Mr. McEvers and Mr. Laight, be a Committee for this purpose."¹

Letters of condolence and various resolutions on the occasion of the death of Bishop Hobart, late Rector of the Church, were presented and read to the Vestry, viz.:

From the Vestries of St. John's Church, Elizabethtown, St. Andrew's Church, New York, and St. Paul's Parish, Baltimore; from the Clergy of the Protestant Episcopal Church, Baltimore; from the congregation of Shearith Israel, New York, and from a meeting of the Lay Members of the Protestant Episcopal Society for the Promotion of Religion and Learning in the State of New York; the Trustees of the New York Protestant Episcopal Public School; the New York Bible and Common Prayer Book Society; the Auxiliary New York Bible and Common Prayer Book Society; the New York Protestant Episcopal Tract Society; the New York Protestant Episcopal Missionary Society; the New York Protestant Episcopal Sunday School Society; the New York Protestant Episcopal Press, and the Executive Committee of the General Protestant Episcopal Sunday School Union. It was thereupon ordered, that the Clerk of the Board acknowledge the receipt of the same several communications.

On the 15th October, the Standing Committee made the following report:

"The Standing Committee to whom was referred, to consider and report what further provision ought to be made for the widow and family of the late Rector—Report; that having duly considered the

¹ Records, Liber iii., folio 50.

subject referred to them, they recommend to the Vestry the adoption of the following preamble and resolutions, viz.:—

“It appearing by the report of the Standing Committee, that the family of the Rt. Rev. John Henry Hobart, deceased, late Bishop of the Diocese of New-York, and Rector of this Parish, are, by his sudden death, left without any adequate provision for their future maintenance;—and this Vestry being sensible that the unceasing labours and exertions of this ever active and faithful servant of the Redeemer, in the discharge of the arduous duties incident to the various stations he has so long occupied in the Protestant Episcopal Church, whilst greatly contributing, under the blessing of Heaven, to the extension and prosperity of that Church, and eminently useful to the cause of sound religion and morals, have necessarily led to the neglect of his private concerns, and to the sacrifice of his private interests; Therefore,

“1. Resolved, That there be paid to the widow of the late Rector, for the support of herself and family, an annuity of two thousand dollars during her life, to commence from the first day of March next, when the temporary provision made by the resolution of the Vestry of the fourth instant, will cease.

“2. Resolved, That the sum of three hundred dollars per annum, be appropriated to the education and support of John Henry Hobart, the youngest son of the late Rector, until he shall attain the age of twenty-one years.

“In behalf of the Standing Committee

“WM. JOHNSON, Comptroller.

“October 15, 1830.”¹

A communication from the family of the late Rector, in the following words, was read and ordered to be entered on the minutes:

“The family of the late Rt. Rev. Bishop Hobart, having received from the Clerk of the Vestry of Trinity Church, a copy of a resolution passed at a late meeting of that body, whereby it appears that a very liberal and ample provision has been made for their future support, would beg leave most respectfully to express to the Wardens and Vestrymen their sincere and grateful acknowledgments.

“The afflicting dispensation of Providence, which deprived the

¹Records, Liber iii., folio 55.

family of their head and protector, had thrown them on the generosity of the representatives of that Church, in whose service he had spent the spring-time of his life, and to whose bountiful liberality he had often been indebted for so much of his worldly comfort and happiness.

"With what kind and with what generous feelings they were regarded by the Vestry, the late act of that Board abundantly testifies, and while it may be considered as an evidence of their grateful recollection of the faithful labours of him to whom they had so long stood in the near and endearing relations of Vestry and Rector, it is no less a proof of their lively and delicate sensibility to the necessities, and natural expectations of those whom he has left dependent.

"While the family of the late Bishop Hobart would endeavour thus feebly to express to the Vestry of Trinity Church their grateful sense of the timely and munificent provision made for their support, they do not fail to recognize in it, the hand of that kind Providence, who has thus disposed the hearts of his creatures, and who has promised to be the 'support of the widow and the father of the fatherless.'

"NEW YORK, Nov. 1830.¹

The monument for the erection of which the Vestry had taken order may now be seen in the room at the end of the south aisle, commonly known as "the Bishop's room." Two designs were offered for inspection, one of which, being that of Mr. Ball Hughes, was selected and approved. It was decided that the monument should be placed in the centre of the large western window in the chancel beneath which the body was buried, and that some alterations should be made in the arrangement of the chancel, in order to give it that position. When the Church was rebuilt, some years later, the monument was removed and set up in the place in one of the sacristies which it now occupies. It is a large and ambitious work in Italian marble, representing the Bishop seated in an uncomfortable chair, and apparently moribund; beside him stands a draped figure of a woman, representing faith or

¹ Records, Liber iii., folio 57.

religion, and pointing to a cross above. Up to that date no piece of portrait sculpture so elaborate had been erected in this country.

An interesting incident on the occasion of the funeral is thus noticed in the *Evening Post* of September 17, 1830:

"The funeral of the Right Rev. *John Henry Hobart*, bishop of the diocese of New York, took place yesterday afternoon. The procession was formed at his house in Varrick-street, at a little before five o'clock. It was exceedingly numerous, and consisted not only of the members of the Episcopal Church, but of respectable individuals of every other denomination, who came to pay their last token of respect to the remains of this eminent divine. Nearly eighty clergymen, it is said, were in the procession, which included also about 700 persons belonging to different institutions and societies, and extended to the distance of a mile. As it proceeded through Broadway, some independent companies, which had been called out that day for military exercise, halted and divided to allow it a passage. The men were ordered to place their arms in the usual position for doing military honours, and stood with their faces bowed over their pieces in a natural and expressive attitude of respect and sorrow. The company by whom this striking and most fit tribute of the soldiers of earth to the remains of the higher soldier of the cross was rendered, was the corps of *Scott's Cadets*, commanded by Capt. Jackson."

The local bards of the period did not fail to make their contributions to the common sorrow. We find in a publication of the period these "Lines Suggested by the Burial of Bishop Hobart":

"Hark! from yon consecrated tower,
At twilight's dim and cheerless hour,
With mournful tone, the muffled bell
Slowly tolls his solemn knell.

With measured step and streaming eye,
And hearts which heave affection's sigh,
Drooping and sad, the mourning throng
In pensive silence move along.

Their feet ascend the house of prayer,
And Zion's sons assemble there,
With budding youth and withering age
In holy rites their souls engage.

The sacred preacher's voice is heard
Breathing the solace of the *word*;
Praying for hope's celestial power
To cheer them in affliction's hour.

Alas! their tears do faster flow—
Loud moans attest their heartfelt woe:
Their burning and their shining light
They feel, hath set in death's dark night.

But weep not, soldier of the cross—
Thine, not thy *captain's* is the loss:
Clothed in the armour of the *Son*,
He fought the fight—the conquest won!

And with triumphant hosts on high,
Now reaps the fruits of victory:
His life approved—his labours done—
Salvation crowns her faithful son.

“C.”¹

Bishop White, immediately on learning of the death of the Bishop of New York, wrote to the clergyman who had communicated the news to him in the following terms:

“During my long life, Sir, I have not known any work of death, exterior to the circle of my own family, so afflictive to me as the present. I have known, and have had occasion to remark, the character of my now deceased friend, from his very early boyhood; and I can truly say, that I have never known any man on whose integrity and conscientiousness of conduct I have had more full reliance than on his. In contemplating what must be the brevity of my stay in this valley of tears, it has been a gratification to me to expect that I should leave behind me a brother, whose past zeal and labours were a pledge that he would not cease to be efficient in extending our Church and in the

¹ *The New-York American*, September 22, 1830.

preservation of her integrity. But a higher disposal has forbidden the accomplishment of my wishes; much, as I verily believe, to his gain, although greatly to our loss, and to that of the Church."

On the Sunday following the funeral, Dr. Berrian preached a sermon in Trinity Church, from which we take the following :

"The powers of his mind, though very advantageously displayed in the public exercises of his ministry, appeared still more remarkable in his intercourse with mankind, and in the practical business of his office, and of life in general. Here his habit of acting on general principles, and of carrying them out to their true and legitimate consequences, his keen and ready detection of any departure from these principles, the happy illustration of his arguments, the fertility of his invention, the abundance of his resources, gave him an immense superiority over men of loose reasoning and unsettled minds. The soundness of his thoughts, whether in public debate or private conversation, was aided by the ease and fluency of his expression, and no one lost any of the force of his arguments by the want of clearness and precision in his language. And the very occasions which would have confounded ordinary men and embarrassed their efforts, seemed always to rouse his energies to a higher pitch, and to make him rise above himself.

"This fitness for the practical business of life, which his enlarged intercourse with the world, from the duties of his Episcopal office and his connexion with many literary and religious institutions, rendered every day more striking, increased his ascendancy over the minds of men. We should not notice this influence, except that it was all exerted for the interests of true religion and virtue, and for the promotion of sound learning in connexion with faith and piety.

"And here let me remark, that he was thought by many to be an ambitious man, who mingled too much of human pride with the high and holy duties of his calling. He was ambitious, but his ambition was the noble and insatiable desire of doing good. In the pursuit of this object he set no limit to his plans; in defending and propagating the truth he cared not whose path he crossed; in guarding the Church against its outward enemies and secret foes, he was thankful for any superiority which God had given him, as he devoutly believed it redounded to his glory.

"But for his own sake, whether for present reputation or post-

humous fame, as unconnected with the promotion of the temporal and eternal happiness of men, he was not ambitious. He stooped to the humblest duties of his calling with as much pleasure as he engaged in the most exalted. One of the latest and most admirable of the works upon which he bestowed the attention of his powerful mind, was a simple Catechism for children, and it was compiled with so much judgment, arranged with so much order, expressed with so much clearness, and made so agreeable in every part to scriptural truth, that I never teach the young out of it, without feeling instructed myself. He composed one book, which, without adding to his literary reputation, will ever be the commendation of his piety, that has furnished thousands with holy thoughts and devout ejaculations at the altar, and that will continue perhaps to excite the fervour of Christian souls, when works of more ambitious pretensions are forgotten. The Festivals and Fasts, that excellent expositor of the institutions of the Church and summary of Christian doctrine, the Christian's Manual, the Clergyman's Companion, the Commentary on the Bible, were all prepared with much labour and care, and without any view to the reputation of authorship or pecuniary reward. In the revision, improvement, and enlargement of these works, he kept a single eye to the welfare of the Church, the promotion of piety, and the advancement of sound doctrine among men. The only original work of any extent in which he was ever engaged, his "Apology for Primitive Order," together with all his other controversial pieces, were written with a simple view of defending the truth against the misrepresentations of error. If the time which he spent in these unostentatious but useful labours had been employed with more selfish and ambitious ends, it might have gained for him an enviable pre-eminence among literary men. What a striking proof of his humility and faith."¹

Many other notable sermons were preached of which the subject was the deceased prelate, and the language that of enthusiastic eulogy: those of Dr. Schroeder and Dr. Wainwright deserve a passing mention. But we refrain from adding excerpts from obituary discourses to those already before the eye of the reader. There is a certain monotony in the praises of the dead, as heard in the pulpit, which blends them confusedly together in the

¹ Berrian's *Recollections of Departed Friends*, pp. 43, 47, and Schroeder's *Memoir*, p. 26 *et seq.*

perspective of the past. We find, however, among the records of that day some which have an interest as graphic personal descriptions. Thus, for example, Dr. Matthews, the Chancellor of the recently formed University of New York, contributed, in 1852, his recollections of Bishop Hobart to the well-known *Annals* of which Dr. Sprague was the editor.

"Bishop Hobart had one characteristic that may be said to have pervaded the whole man—physical, intellectual and moral—I mean great quickness and energy; and it was this, more than anything else, that made him what he was.

"He was of not quite the ordinary height, with rather a broad face, a clear, piercing eye, and a highly intellectual expression. Though there was nothing in his countenance that betokened an unamiable spirit, I never thought that his face indicated anything like the amount of benevolence which he possessed. His eye, his countenance, his whole frame seemed never at rest. His manners were dignified and courtly, though without any great artificial polish. He walked with so much rapidity that you might have supposed he was walking for a wager. And the movements of his mind and his tongue were as rapid as those of his limbs. He talked on every subject with great earnestness, and sometimes made mistakes in his statements; but it never seemed to cost him the least effort to correct them when they were made known to him. Though he talked a great deal in every company into which he was thrown, yet I believe nobody ever felt that he was assuming, or manifested any disposition to monopolize the conversation. He had great general intelligence, and was instructive as well as agreeable in his social intercourse."¹

Governor John A. King, in the course of an appreciation of his old friend, written in 1857 for the same volume, says:

"I think I may say with great confidence that Bishop Hobart's whole character bore the stamp of greatness. His mind was at once quick in its movements, and powerful in its grasp. He took an intense view of every subject to which his thoughts were directed, and he had the power of presenting it with equal intensity to other minds. His faculties were highly cultivated, and his large stores of knowledge

¹ Sprague's *Annals*, vol. v., p. 450.

were fully at his command. You could not place him in any circumstances but that he would display a master mind. What he was as the Rector of a Church, or the Bishop of a Diocese, or I had almost said, in a casual meeting that you might have with him in the street, would satisfy you that if Providence had placed him at the head of an army, or even the head of a nation, he had qualities which would not have dishonoured the position. I well remember to have heard my father speak of him as possessing powers of debate which were almost unrivalled. In the discharge of his official duties, he was just what you would expect from the qualities which I have attributed to him. He was one of the high Churchmen of his day, and admitted no compromise in regard to the opinions he held as an Episcopalian; but he was still in the most agreeable relations with many clergymen of other communions. As a preacher, he was natural, earnest, bold, effective, and you seemed not only to feel the glow, but see the flash, of the inward fire. His appearance in the pulpit was dignified and commanding. His sermons were written with conciseness and point, as well as great vigour, and were designed to find their way to the life rather through the understanding than the passions. As the Head of the Diocese, you could hardly fix a limit to his influence—there were those indeed who dissented from his views and policy on some points, but it was not at the option of any body whether or not to respect him; and with the great mass of the Clergy it is not too much to say that his will was law. He thought, felt, spoke, acted, in this as in every other relation, as one having authority.”¹

To these reminiscences, we add some interesting passages from the *Recollections* of that accomplished scholar and poet, Arthur Cleveland Coxe, one of the grandest gentlemen and most earnest Christians of his day, himself also some time a Bishop in the Church. His admiration for Bishop Hobart partook of the nature of veneration, and the following recollections deserve to be kept in remembrance as those of one of the warm admirers and lovers of our great father in God.

“Bishop Hobart died in the Autumn of 1830. The last time I ever saw him was in Easter Week of that year. It was the custom, in his time, for all the Sunday Schools to assemble, once a year, for a

¹ Sprague's *Annals*, vol. v., p. 452.

Service and a Sermon to the children. This was originally designed for 'Innocents' Day,' as a fitting celebration of that festival; but the bad weather generally prevalent at that season, to say nothing of the too prevalent consequences among children of Christmas enjoyments of another sort during the holidays, created a change to the glad season of the Resurrection. I remember well the appearance of the Bishop, as he presided for the last time at that festival of the children, in St. John's Chapel, New York. Many of the city Clergy were with him, and I recollect that the preacher began with an expression of self-distrust, as a proper preacher for children. A young Seminary student, who stood by me, said something to another, which caught my ear. It is true, I fear, that 'to preach so as to interest children, is a gift very few can lay claim to.' The student, I think, was in after life the Rev. Dr. Van Ingen, of my own diocese.

"I can see him now—the Bishop, I mean—as he knelt at the altar, offered concluding prayers, and gave us his blessing. Little did I then suppose I should never hear that voice again. I never had seen any other bishop, and though I knew many others by their engraved portraits, which adorned the window of Stanford & Swords' Church Book Warehouse, nobody looked just like a bishop to my eyes, save only that energetic prelate, with his quick, earnest utterance and his commanding appearance in the pulpit. I say 'in the pulpit,' particularly, for he was little of stature, like Zacchæus, and did not look so grand when he stood in the chancel. Yet, nobody but a mere boy would probably have thought of this. There was somewhat about his bearing, and almost military look of command, that made all men feel his apostolic dignity, his conscious call to preside among men, as an ambassador for Christ.

"In 1831, I again attended the festival in St. John's Chapel. Bishop Onderdonk had succeeded my venerated paragon of apostolic merit, and I had to learn new ideas of a bishop's presence and personal bearing. The change was at first distasteful, but the successor of Hobart had qualities which soon endeared him, also, to the Church. And now for what happened in 1831; my experience may be interesting to children. It was the custom as the children passed out of the Church, on these occasions, to give each of them a little book and a New Year's cake. The New Year's cake or 'cookey' of New York was inherited from the original Dutch settlers of Manhattan Island. Imitations abound; but even in New York I know of only one baker who can produce the genuine article at the present day. The cookey was generally stamped with Christmas devices, and was not much in

vogue after Septuagesima. I never saw one at Easter, except at these festivals, and the custom of giving New Year's cakes at this time was a survival from the earlier use of Innocents' Day, or Childermas, for this celebration. Under the great tower-door of St. John's were two enormous baker's baskets, filled with the crisp and fragrant cakes. A kinsman of mine was one of the Sunday School authorities who presided over the distribution, and as I passed out with the rest, he accosted me with a smile: 'Here, Cleve, is your cake, but be sure to read the book.' And I did read the book. It was embellished with the picture of a clergyman, in 'gown and bands'; the dignified costume which Bishop Hobart always wore in the pulpit, except when he was officiating in some Episcopal duty, such as Confirmation, or consecrating a Church. I saw him often in this attire, in different churches, and as often, perhaps, when he wore his rochet and lawn sleeves.¹

"I did 'read the book.' It told how Bishop Hobart had been with us and helped the children the year before, and then added the story of his decease, at Auburn, in the month of September. It said:—'He died like an apostle.' We must recollect that, after Bishop Seabury, no man did so much to settle the American Church on sure foundations of 'Evangelical Truth and Apostolic order,' as this truly great man. For two years or more he was Seabury's successor in Connecticut as 'Provisional Bishop,' and Connecticut should not forget it.

¹ "Of the portrait, which forms the frontispiece of this sketch, I tell the story as it was told to me. When Bishop Hobart was consecrated, in 1811, he was only 35 years old, and a mere youth in appearance. Hair-powder was then in vogue, and I remember some who used it in the thirties. As Bishop Provoost always wore a wig, like those of the English Bishops (only recently disused), and as Bishop Moore was a venerable man, with long white locks, a youthful Bishop was something very distasteful to the old people of that Diocese, especially in Trinity parish, New York, of which he was minister. In deference to them he therefore slightly sprinkled his locks; but when he became grey-headed enough to do so, without notable change of appearance, he discontinued a very useless and annoying fashion of the day. His portrait had been painted, however, with the youthful features and a prematurely grey head. He therefore disliked it, but as it was valuable (I never found out who painted it), he gave it to Mrs. Murray, a dear friend of his whole family. It was inherited by the Rev. John Murray Guion, former rector of the Church at Seneca Falls, from whom I tried to purchase it for Hobart College. He was attached to it, however, as a family inheritance, and wished to bequeath it to a beloved daughter. She has allowed it to be copied by Kent, photographic artist, in Rochester, N. Y., and anybody who wishes to own a fine work of art, which preserves a likeness of the great Bishop in his prime, would do well to order it, through J. Pott & Co., 114 Fifth Avenue, New York. A. C. C.

"There is a copy of the portrait, painted in oils, at Trinity College, Hartford."

"It was my happy lot, during my College days, to become very intimate with Mrs. Hobart and her family, visiting them often at 'the Hills,' in New Jersey (near the present village of Summit), where the Bishop used to spend his summers, at his pleasant country seat, very modest and unpretending, but affording him rest and quiet, and the enjoyments of a garden, which he dearly loved. Concerning his last days at this retreat, I have to tell an anecdote, which Mrs. Hobart herself told me, with tender emotions. But first let me say, that, as he went upon the journey from which he never returned, my own dear father was on the steamboat with him, and had a very animated conversation with him, as they admired together the charming scenery of the Hudson. My father landed at Newburgh, and said, 'I preach next Sunday, for the Presbyterian bishop of Canterbury.' 'Oh! call him "*Archbishop*,"' was the merry rejoinder—'why not?' 'I was not *arch* enough for that,' replied my father, and with these pleasantries they parted. Only a few weeks after, my father opened the morning newspaper, and said, with feeling, 'My son, Bishop Hobart is dead!' He then began our family prayers, and prayed for the Bishop's afflicted widow and her children. When I told Mrs. Hobart of this she said: 'It was very kind in your father and I am happy to know it. He saw him later than I did; my husband had just parted with me for the last time.'

"I was sitting with her, on the little verandah, at the Hills. After a few moments, she said: 'He left me here, and went thoughtfully, out of my sight, to take his carriage, there, at the gate; but he soon came running back, for something he had forgotten. This gave me one more last look at him and one more tender farewell. "Oh! my dear," said I, as he again tore himself away, "you are doing too much." "How can I do *too much*," he answered—"for Him who has done everything for me?"' These were the last words that passed between this loving, faithful wife, and her devoted husband, who indeed lived and died like an Apostle."¹

The portrait to which Bishop Coxe refers as being at Hartford, is the one which formed the frontispiece to the third volume of this History.

In the Hobart correspondence there are various bills

¹ *Recollections of Bishop Hobart*, by the Rt. Rev. Arthur Cleveland Coxe, D.D. No. 6 in the Soldier and Servant Series of the Junior Auxiliary Publishing Company, Hartford, 1895.



Bishop Hobart's House at "The Short Hills"

and memoranda relating to shrubs and plants for the Bishop's residence at Short Hills. In many of the letters from his friends and correspondents are allusions to gifts of seeds or cuttings for the garden or orchard.

Judging from the bills we would say that the Bishop was especially fond of roses and honeysuckles. In one bill alone, that for the spring of 1821, we find no less than ten different varieties of roses, and six varieties of honey-suckles.

The Bishop used to call his place the "Short Hills," but the location is rather in Summit, New Jersey, than in the adjacent village now known as Short Hills. Through the courtesy of Mr. Charles W. L. Roche, we are able to present to our readers two views of the Bishop's place, which is now known as "Brantwood," and owned by Mr. Roche. Mr. Roche's present residence occupies the exact site of the house in which the Bishop lived and which was burned down some years ago. The view which we give of the old house is as it was a short while before it was burned.

Mr. Roche's house is practically on the same site as that of the Bishop's Farm-house, and for practical as well as for sentimental reasons Mr. Roche used the foundation stones of the Bishop's house as far as they would go in his own, and as nearly as he could he preserved the original contour of the land about the house, together with the shrubs and shade trees which the Bishop planted, among which were some fine old specimens which he had imported from foreign lands. There was a cedar of Lebanon which was still alive when the present owner took up his residence there, but it has since died because the roots were in some manner interfered with. The trunk and some of the branches still stand and serve as a trellis for vines. The Bishop also planted patches of lilies and rocket (the latter a flower somewhat similar to flox) which

have spread over a large territory and which in Springtime make the hillside aglow with beauty. The Bishop was very fond of the locust tree and he planted a number of them around his place, the result of which is very apparent for some miles around, as the seed-pods have evidently blown and gradually spread this tree to a great distance from the original spot.

The second view gives a very good idea of how the grounds looked in Bishop Hobart's time. The estate of the Bishop contained about 175 acres. In digging about the place the present owner recently found the key to the old house and the Bishop's doorplate, bearing the inscription "HOBART." It is about ten inches long by four inches wide.

The elevation is over four hundred feet and the steeple of Trinity Church can be seen plainly from the grounds. It is true that the spire of the old church was only 180 feet high, while the present one is 284 feet, yet the complete absence of tall buildings near it made it conspicuous. The tradition, therefore, is very likely true that the Bishop used to be signalled from the church spire when his services were unexpectedly required.

And now this part of our History, which deals with the Hobart period comes to an end. It would seem fitting to close it with what is styled, in recent parlance, an "appreciation" of its subject. Such a summary I was about to write, when I received, unexpectedly, from that friend and fellow-laborer in this protracted work, the Rev. Dr. Lowndes, to whom I have already referred in the introductions to the volumes of this History, a paper which constitutes so clear a presentation of the several claims of Bishop Hobart to our gratitude, that it may well serve as the close of this presentation of the life of this great man. With the views of the writer, candidly and forcibly



The Grounds at "The Short Hills"

as he has expressed them, we may not all entirely agree; but in the main, the portrait is well drawn, and the conclusions constrain assent.

This statement I shall, accordingly, make the finale of this branch of the work, presenting it, without change, to the reader, and commending it to the thoughtful consideration of lovers of our Church and admirers of honest and loyal men.

"When Hobart ascended to the Episcopate the idea current as to the duties of that Office was that it had to be filled with dignity: apart from that qualification little else was demanded. Hobart infused into the ministrations of the Episcopate a zeal, an ardour and an enthusiasm which had been absolutely alien to it for centuries.

"This enthusiasm was partly due to his restless and nervous temperament, a temperament which was peculiarly American. High-strung, quick in all his actions, repose was unknown to him. He never could have filled any situation with 'ease and dignity.' But beyond all this natural temperament there was with him a new conception of the Office of the Episcopate. He held lofty ideas as to the value and worth of the Episcopate. He magnified his Office. He believed the Episcopate to be an absolute necessity. He believed as few men before him did in the reality of that Office, he firmly believed in the words of his Prayer Book which told him that he stood in the 'place of the Apostles' when ministering to Christian congregations. He antedated by several years the teachings and the thought in the Anglican Church which has come to be known under the name of 'Tractarianism' or the Oxford Movement, or the Catholic Revival. His activity in printing tracts and pamphlets, his strong belief in the true Catholicity of the American Church, his untiring zeal to have those principles taught by his clergy, and his own constant advocacy of them, entitle him to the title of being the 'First Tractarian' as well as the remodeler of the Anglican Episcopate. His influence on the Canadian Bishops with whom he was more in sympathy than with those in America has still to be told.

"The Church of England does not yet recognize to the full the great benefits she owes to the Canadian Bishops of the early part of the nineteenth century, and she is equally far from understanding the debt she is under to John Henry Hobart.

"In the American Church his influence was, almost from the very earliest days of his Episcopate, rapidly felt. He had official oversight not only of New York State, which was his own diocese, but he had at various times the oversight of Connecticut, New Jersey and the Western Reserve in Ohio. Men from the East, the South and the West applied to Bishop Hobart for help and guidance in Church matters; parishes even in the South asked him to recommend them suitable persons as Rectors.

"He was looked up to as a leader by men of diverse opinions; he was appealed to as if he had been the Metropolitan of the American Church. His energies were untiring. With him it was not the scabbard wearing out the sword, but the sword wearing out the frail scabbard.

"From the onset of his life he was a frail, nervous being and the frailties which we are forced to recognize in his character, his quickness of speech, his hasty actions, his irritability at all opposition, his outbursts of quick temper, all these faults and frailties were we are inclined to believe the result of his physical condition. A dyspeptic man is rarely evenly balanced.

"Frail as his body was, the mind was ever clear and the ardent spirituality of the soul triumphed over all.

"It is a common tradition in the Diocese of New York that all progress in Church matters dates from the Hobart epoch.

"While such a statement is not strictly accurate, because even in Trinity Parish Hobart would have been able to accomplish but little had not broad and stable foundations been laid by wise and good men, as the course of this History has abundantly shewn, yet the statement is sufficiently true to merit consideration.

"When Hobart assumed the Rectorship of the Premier Parish in New York, he found that the finances of the Corporation had been wisely and conservatively administered through most trying times, while what may be called the spiritualities had been but little attended to.

"As a necessary consequence of the darkened days of Bishop Provoost's concluding years, and the health of Bishop Hobart's immediate predecessor the latter years in the history of the Parish and Diocese had been rather barren of good works.

"Institutions had indeed been created before Hobart's day, but when he became Rector he found them languishing for lack of leadership. To him, therefore, the merit belongs of having infused new life into them and made them valuable auxiliaries to the work of the Church in the city and State.

"When we re-read the list of Societies which sent their tributes of respect and condolences on the death of Bishop Hobart, we feel that the Church was in a very different position in this country after Bishop Hobart's Episcopate than she was at its commencement.

"The Society for the Promotion of Religion and Learning did not owe its origin to Bishop Hobart, but he made it effective.

"The New York Bible and Prayer Book Society seems to have been an outgrowth of meetings of young men for religious instruction in Trinity Parish and other city churches. They realized the good which might be done by an organized society for distributing the Bible and the Book of Common Prayer. In the *Churchman's Magazine* for March and April, 1809, is found the Constitution, to which is prefixed an address upon the utility of such a Society, in which the arguments and phrases are not only those used by Bishop Hobart in sermons, charges, and addresses, but the style throughout is eminently characteristic of the Bishop. As this Society was, so a note prefixed to the Constitution and Address says, to be general and its object to diffuse its benefits throughout the Country, there was subsequently founded under the direct auspices of the Bishop himself an Auxiliary New York City Bible and Prayer Book Society, which was to be more local in its work.

"The school known originally as the 'Charity School,' founded in 1709, by the S. P. G. and Trinity Church, had maintained an honourable and useful existence for nearly a century, when new life was infused into it largely by Dr. Hobart and some of the younger clergy and laity by its incorporation in 1806 under the name of the New York Protestant Episcopal Public School. It is now known as Trinity School, the name given to it in 1845.

"The New York Protestant Episcopal Tract Society was founded as an offshoot of the Bible and Prayer Book Society in 1810. Its early publications were largely from the pen of Dr. Hobart, Dr. Howe, Dr. Beasley and other of the intellectual clergy of the day. This Society is still in nominal existence.

"The Sunday School Society was founded in Dr. Hobart's Episcopate, in 1817, and continued in active existence for about thirty years.

"The Protestant Episcopal Press, established in 1829, was the result of the Bishop's influence. It had a career of great usefulness for nearly fifteen years.

"Not only in the formation of Societies which did good work for the Church at large was Bishop Hobart active, but he founded

Church papers. It must be remembered that Hobart did not look upon the territorial limits of Trinity Parish as bounding the sphere of his activities; it may be truly said that New York State was his Parish.

"This is true because in his anxiety for the spread of Evangelical Truth and Apostolic Order he did not confine his work in his Diocese to what may be called simple Episcopal Acts, such as Confirmation and the settling of clergy in parishes, but he made specific enquiries as to the actual needs of the parish, just as if he were the Rector, and the clergy his Vicars.

"The *Churchman's Magazine* was published from 1804-1808 in Connecticut under the direction of the Convocation of the Clergy of the Diocese. After the year 1805 Dr. Hobart and other New York clergymen and laymen became financially interested in the venture. Dr. Hobart also contributed to its columns. In 1808 the magazine was removed to New York and Dr. Hobart became its editor. It was continued until the year 1812. A new series commenced in 1813 under the editorship of the Rev. John C. Rudd, then of Elizabeth Town, New Jersey, but still under the supervision of Bishop Hobart. This series continued until 1816.

"Bishop Brownell, at the request of the Convention of the Diocese of Connecticut, commenced a new series in 1821 and continued it for two years. The Convocation of the Clergy of Connecticut, at a meeting in Cheshire on November 24, 1824, considered several plans for its revival. Finally a resolution was adopted that it was expedient to revive *The Churchman's Magazine*, and the Rev. Dr. Tillotson Bronson, of the Episcopal Academy, was elected editor. It was continued till the close of the year 1826, when it ceased to exist. It is a storehouse of information for the period covered by its existence, its literary merit was always high and its Churchmanship sound and proclaimed with no uncertain voice.

"The *Christian Journal* was established in 1817, by Bishop Hobart himself, as a diocesan paper under his own editorial management assisted by the Rev. Benjamin T. Onderdonk.

"It had many interesting articles on Church Doctrine and Practice, besides giving diocesan and general Church news. In its columns are found records of Church events which cannot be found elsewhere so far as the period covered by the years 1817-1831 is concerned. Its last number was for December, 1830. In a valedictory the publishers say that the paper is discontinued for lack of financial support. The self-evident reason is that its founder and sustainer

had passed away a few months before, and the untiring and fertile brain that had controlled its fortunes for fifteen years was at last 'at rest.'

"The *Churchman's Almanac* we have already noticed. Founded by Dr. Schroeder, it was an outcome of that literary zeal which Dr. Hobart so impressed on his friends and fellow-labourers. It is undoubtedly the oldest Church almanac of the Anglican Communion and it has gone on flourishing and increasing in bulk and usefulness, being now in its seventy-sixth year.

"The *Pocket Almanac* was founded by Bishop Hobart, it was published continuously from the year 1816 to 1860.

"In addition to these publications the Bishop edited a considerable number of works.

"*The Companion for the Altar* appeared in 1804, being taken largely from English sources; it is still in use by old-fashioned Church people and is to be found on some publishers' shelves. The portion containing the Service of the Holy Communion, with devotions at the time of reception was published separately, under the title of *The Altar*.

"In 1805 the Bishop published *The Companion to the Book of Common Prayer*, annexed to an edition of the Prayer Book. This is the first American attempt to comment on, and explain the Prayer Book. It is based upon the works of Dean Comber, Bishop Cosin, Dr. Wheatley and other English Divines.

"In 1806 he edited a *Collection of Essays on the Subject of Episcopacy* which had originally appeared in the *Albany Centinel* and other newspapers, and had been written by himself, Dr. Beasley, and Dr. Howe.

"He edited Nelson's *Companion to the Festivals and Fasts of the Church*, adapting it to the American Church. This publication afterwards appeared under his own name, and passed through many editions.

"*The Clergyman's Companion* was taken from D'Aubeny's *Guide to the Church*, the writings of Jones of Nayland, Bishop Burnett's *Pastoral Care* and other standard works on the Pastoral Office. In addition it included in large type the 'Services to be Used by the Clergy in their Private Ministrations.' It remained in constant use until about 1850, when *The Clergyman's Vade Mecum* appeared.

"*The New York Catechism* was compiled from a Catechism of a Scottish Bishop which was first reprinted in this country by Bishop Seabury. Bishop Hobart found copies in circulation in Connecticut.

He adapted it for use in his Diocese without any indication of the original source.¹

"He published in 1814 *The Christian Manual of Faith and Devotion*. This was a compilation mainly from Bishop Hicks' Office, Dr. Spinckes' *Churchman's Companion for the Closet*, and other devotional writers of the Church of England. With some alterations and additions, it remained a standard until quite recently.

"In 1816 the Bishop published *The Candidate for Confirmation Instructed*. This tract passed through several editions.

"From 1817 to 1823 Bishop Hobart published the American edition of D'Oyley and Mant's Family Bible. This work was the most extensive and critical one which had yet appeared in England. To the English Edition the Bishop supplied many notes taken from standard English and American divines. These notes added greatly to the usefulness of the book for family worship or for private reading.

"It will thus be seen how true the claim is that Bishop Hobart was the first 'Tractarian.' Amidst such manifold duties as Rector of a great city parish and as having the spiritual oversight of more than a third of that part of the United States that was then settled, the wonder is that Dr. Hobart was able to find time for such a quantity of literary work. Besides all this Church propaganda, the Bishop edited Chandler's *Life of Dr. Samuel Johnson*, the first President of King's College, New York, and entered, with vigour, into several controversies, notably the one with Dr. Mason which resulted in his *Apology for Apostolic Order* in 1807. He published sermons, charges, addresses. It may with truth be said that his pen was never idle.

"A remarkable feature that the correspondence which we have published in part abundantly proves is that Dr. Hobart retained his friends to the last. No matter what he said on the spur of the moment which their better judgment might disapprove of, no matter whether he answered their letters or not, no matter whether he scolded them or not, his correspondents all remained staunchly loyal to him.

"It may be said in disparagement of Bishop Hobart that he was a party man, that he was a pronounced High Churchman and that he did not favour Low Churchmen; all of which is true, but it must always be remembered that every man who feels strongly must be a party man.

¹ Bishop Seabury's adaptation and abridgment of "A Catechism, or the Principles of the Christian Religion Explained in a Familiar and Easy Manner, by Bishop Innes of Brechin," appeared in 1791.

It is only the man who has no convictions, that is indifferent to the welfare and progress of the organization that he belongs to, that can be truly said to be a no-party man. Bishop Hobart was not a man of that mould. He thought deeply and strongly, he had firmly rooted convictions. He believed with all his heart and soul that the welfare of the Church in America was bound up in those doctrines which he advocated.

"His position has been justified, since there are few thoughtful clergy or laity who do not, to-day, hold as axioms the principles Dr. Hobart inculcated.

"The wonder is not that Dr. Hobart died so young, but that he, lived so long. He literally wore himself out in the cause of Christ and His Church.

"If he was strict and hard on some of his clergy it was because, hard working himself, he could find no excuse for laziness, and clear-headed as he was, he had no patience with men who had a nebulous belief.

"Bold to a fault, at any rate, friend and foe knew where to find Dr. Hobart. What he meant he said. For courage, there is no example equal to his in the American Episcopate, when he refused to accept the usual platitudes of esteem offered to him in his Diocesan Convention on his return from England. He was perfectly right in his indignant scorn. 'Men,' he cried out, 'know what I stand for and what I fight for, and if those principles are not worth recognition and I am not to be recognized as their champion let me at any rate be spared the indignity of colourless resolutions.'

"That one act is typical of Hobart's whole attitude to the public.

"If the Bishop was not a wise administrator of funds it must be said in his defence that in his zeal to spread his Master's kingdom he never stopped to reckon the cost. If there was money in the treasury of the Corporation, why could it not be spent? If the Corporation had credit, why could not money be borrowed? He saw present needs and did not pause to consider that the Trinity endowments were a trust for future generations.

"Ardent, eager, impetuous, zealous, he could brook no difficulties which hindered or delayed the gathering in of his countrymen into the fold of that Church which he firmly believed had the Apostolic Ministry, the Catholic Faith and the Evangelical Mission.

"The opening years of the Nineteenth Century were times of transition. The old order was giving place to the new. Looking back we perceive how sharp the line of demarcation is between the

two orders of things. All modern thought dates back to those fruitful years covered by the Rectorship of Dr. Hobart. Well, indeed, was it for the Church in the Parish and in this broad Country of ours, and well also for that Country, that the Supreme Arbiter of events had placed in the position of leadership so fearless and so true a man as JOHN HENRY HOBART."

CHAPTER IV.

WILLIAM BERRIAN, EIGHTH RECTOR.

Mourning for Bishop Hobart—Election of Dr. Onderdonk as Bishop and of Dr. Berrian as Rector—The Induction—Separation of the Bishopric from the Rectorship—State of the Church in the City of New York—Action of the Vestry in Providing for Bishop Hobart's Widow and Family—And in Regard to the Episcopal Fund—Consecration of Dr. Onderdonk—Appointment of Mr. Whittingham as Preacher at Trinity Church—His Former Career—Election of Henry Anthon as Assistant Minister—Establishment of Sunday-schools—Memorial from Pew-Holders of St. John's Chapel—Their Request for a Settled Clergyman over Each Church—Letter of Colonel Graham in Connection Therewith—Action of the Vestry.

A MONTH of mourning was allowed to elapse after the death of their Rector, before the Vestry of Trinity Church proceeded to the choice of his successor. Dr. Berrian and Dr. Onderdonk were at that time the Senior Assistant Ministers of the Parish, Dr. Berrian being also the Assistant Rector. Both enjoyed the esteem and affection of the people, as formerly the chosen companions and confidants of the great Bishop of New York.

The Convention of the Diocese was held in St. John's Chapel, October 7 and 8, 1830. At that Convention, Dr. Onderdonk was, with great unanimity, chosen Bishop. The other candidates were the Rev. Henry Anthon and the Rev. Dr. J. M. Wainwright.¹

Three days after the Convention, October 11, 1830, the Vestry met in their office.²

¹ See *Journal*, Diocese of New York, 1830, p. 18.

² The minutes record the attendance of
Church Wardens: Nehemiah Rogers, Charles McEvers.

Vestrymen: Teunis Quick, James Bleecker, John Onderdonk, Peter A. Mesier, William Johnson, Ezra Weeks, Robert Thomas, Anthony L. Underhill, William E. Dunscomb, Gabriel Furman, Jonathan H. Lawrence, Thomas Swords, Edward W.

After a declaration of the vacancy in "The Rectory of this Church" by the death of the Right Reverend John Henry Hobart, D.D., it was resolved to "proceed to supply the said vacancy by the Election of a Rector to be made by ballot." The record thus continues: "The Church Wardens and Vestrymen present then proceeded to the choice of a Rector by ballot, and the ballots having been counted and canvassed, it was found that the Rev. William Berrian, D.D., was unanimously elected."¹

In accordance with Parish precedents, Mr. William Johnson, the Comptroller, and Mr. Jacob Lorillard, were appointed a committee to notify Dr. Berrian of his election. "These gentlemen, having retired, soon afterwards returned, and introduced Dr. Berrian to the Vestry; upon his acceptance of the office, it was resolved unanimously, that the Revd. William Berrian D.D. be called and inducted to the Rectory of Trinity Church, in the City of New York."²

Order was then taken for the ceremony of Induction on the following day, at 2 o'clock, P.M., at the Parish church. This ancient form, derived from English use, but not connected with any religious function, has always been observed in the Parish. It is very brief, but highly significant as a solemn investiture of the Rector with all the rights, spiritual and temporal, incidental to his office. The persons present were the Rector-elect, the Church Wardens, fifteen members of the Vestry, and the sextons of the Parish church and chapels. The ceremony was probably held in the front porch of the church, where the

Laight, John T. Irving, Jacob Lorillard, George Jones, Philip Hone, Thomas L. Ogden.

Those absent were: Messrs. Jonathan Ogden and Henry McFarlane.

Records, liber iii., folio 51.

¹ *Ibid.*

² *Ibid.*

delivery of the keys took place, as a part of the function. The Wardens and Vestrymen present were :

Wardens, Nehemiah Rogers, Charles McEvers.

Vestrymen, James Bleecker, Teunis Quick, Peter A. Mesier, William Johnson, Philip Hone, Thomas L. Ogden, Jonathan H. Lawrence, Edward W. Laight, Anthony L. Underhill, Thomas Swords, Wm. E. Dunscomb, John T. Irving, Robert Thomas, George Jones, Ezra Weeks.

The Vestry Minutes state that

“the Reverend William Berrian, D.D., Rector-elect of Trinity Church, in the City of New York, was duly inducted into the said Church and its Chapels by delivering to him the keys of the said Church, and of St. Paul's Chapel, and of St. John's Chapel, such delivery being made by the Church Wardens in the presence of the Vestrymen, and also in the presence of Edward Coates, Richard Slack, and Albert Wunnenburgh, the sextons of the said Church and Chapels as witnesses.”¹

The election of Dr. Berrian marked the departure from the custom of nearly half a century, that the offices of Bishop of New York and Rector of Trinity Church should be united in the same person. The change was the inevitable result of the growth of the Church. The development of the Diocese under Bishop Hobart had made it apparent that no one man could maintain and carry forward its manifold interests, while also burdened with the care of the large and growing Parish of Trinity.

The new Rector was in the forty-fourth year of his age, and in the twentieth of his service in Trinity Parish. With the exception of several months of a diaconate passed in Belleville, New Jersey, as minister in charge of the “chapel of ease” of Trinity Church, Newark, his whole life had been spent in New York City. He had become familiar with its people, its methods, and its work.

¹ Records, liber iii., folio 51 ; see also Dr. Berrian's *Historical Sketch*, p. 311.

Knowing the far-reaching plans of Bishop Hobart, he was ready to carry them into operation.

During the Episcopate of Dr. Hobart there had been a notable increase in the number of parishes in the city. The influence of the Church was felt in civic, social, and business life. Without excitement or extraordinary methods there was a healthy growth, marked by many accessions from other Christian bodies. The city clergy of the period were men of marked ability and homiletic power. Dr. Jonathan Mayhew Wainwright ministered to a devoted congregation in Grace Church, immediately south of Trinity, on the corner of Rector Street. In the upper part of the city, in the Governor's "Bouwerie," St. Mark's Church was under the direction of Dr. William Creighton. In Anthony (now Worth) Street, stood Christ Church, where Dr. Thomas Lyell, "genial and warm-hearted," as his friend Dr. Berrian styled him, served for more than forty years. Among the wealthy merchants, butchers, and drovers of the East Side, the Rev. Henry Anthon was gaining a wide reputation in St. Stephen's Church on the corner of Broome and Chrystie Streets. St. Thomas's Church, on Broadway, at the corner of Houston Street, had recently come under the charge of Dr. George Upfold. At St. George's, on Beekman Street, Dr. James Milnor was the Rector of that oldest daughter of Trinity. At All Saints', on Scammell Street, under the charge of its founder, the Rev. William A. Clarke, a large and important work was done on the populous East Side. In the quaint old church built by the Huguenot refugees in 1704, in Pine Street, and then known as "l'Église du Saint Esprit," the Rev. Antoine Verren, lately arrived from France, ministered to the descendants of those sufferers for their faith, in their mother tongue. Zion Church, on Mott Street, was under the pastoral care of the Rev.

Thomas Breintnall. The Rev. Dr. Manton Eastburn had acquired a wide reputation as a preacher and pastor from his ministrations in the plain edifice of the Church of the Ascension on Canal Street. In the upper portion of Manhattan Island, the Rev. William Richmond was ministering to three parishes, St. Michael's, Bloomingdale ; St. James, Hamilton Square ; and St. Mary's, Manhattanville. The parish of St. Clement had been organized in the summer of 1830, and its substantial church building was then in process of erection on Amity Street, in the immediate neighborhood of a part of the city where many prominent and wealthy citizens were taking up their residence. In the village of Harlem, St. Andrew's Church had been recently organized, under the care of the Rev. George L. Hinton.

Such were the men with whom the new Rector was to lead the general advance of the Church in the city. There was not one of their parishes but had received financial aid from Trinity, and all looked up to her as their leader in good works. A letter of congratulation from his colleague, Dr. Schroeder, to Dr. Berrian, has been preserved, in which the writer expresses his satisfaction "at the recent change in your official relation to the parish and to myself." He also comments on the election of Dr. Onderdonk to the Episcopate. "I do indeed rejoice with you ; my confidence in him as a sincere christian, a sound churchman, and a man of integrity, is without any reservation. So happy a state of things as that which existed in the Convention was scarcely to be expected ; our diocese has truly been favored in an eminent degree."¹

The Standing Committee on the 18th of October presented a report upon a suitable support for the family of Bishop Hobart, his widow and children having been left

¹ No. 98, Berrian MSS.

without adequate provision for their maintenance. Two resolutions were appended to the report, one providing an annuity for the support of the widow and family of the late Rector of two thousand dollars, "to commence from the first day of March next, when the temporary provision made by the resolution of the Vestry of the fourth instant will cease," the other appropriating the sum of three hundred dollars per annum, for "the education and support of John Henry Hobart, the youngest son of the late Rector, until he shall attain the age of twenty-one years."

The report was unanimously approved, and the appropriations made.¹

The elections of Dr. Onderdonk to the Bishopric and of Dr. Berrian to the Rectorship brought up once more the question of the support of the Episcopate. The Diocese had contributed but meagerly to the object; the Episcopal Fund was small and comparatively unproductive. So long as the offices of Rector of Trinity Church and Bishop of New York were united in one person, the Diocese was naturally slow to take active steps towards the support of its head, and threw the responsibility for his maintenance upon the Parish. The effort made in 1812 to provide a proper fund had failed. The Vestry received a memorial from the Convention in that year, suggesting that as soon as the Episcopal Fund should amount to \$100,000, the Bishop should cease to be connected with a parish.² To this proposal the Vestry did not only assent, but also promised to give the sum of \$15,000, on condition that the balance of the amount required should be otherwise secured. The work lagged; it seemed impossible to impress the clergy and laity throughout the Diocese with the

¹ Records, liber iii., folio 55.

² For the earliest actions on the Episcopal Fund see *Journal*, Diocese of New York, 1808, p. 177; reprint, 1809, pp. 186-191.

necessity for action, although influential committees were appointed, and plans formed for obtaining subscriptions. When, at length, Dr. Onderdonk was elected Bishop, October 8, 1830, and Dr. Berrian Rector, October 11, 1830, and the two offices were severed, although the Bishop was still to hold a certain relation to the Parish, it became evident that renewed efforts must be made to secure a proper support for the Bishop of the Diocese, now no longer the Rector of Trinity Church. The Vestry came forward, as usual, with a new offer, to contribute \$30,000, provided the sum of \$70,000 should be raised outside by January 1, 1833.¹ This generous offer was the subject of congratulation and discussion in the Convention of 1831, and a committee was appointed to consider the most feasible method of meeting the conditions of the offer, and also to request of Trinity Church an extension of time for the completion of subscriptions throughout the Diocese.²

The Vestry considered this request and declined to comply with it. Their action was taken in self-defence, and under a conviction that the Diocese was unwilling to do its full share in the support of the Bishop. In their report they declared that their sole object had been, "to second and give effect to the recent measures of the Convention for the immediate increase of the Episcopal Fund to such an amount as would enable the Convention to appropriate a portion of the income of the said Fund to the independent support of the Bishop so as to release him from parochial engagements."

It was fully expected and relied on by the Vestry that there would be a "prompt, vigorous, and united effort in all parts of the Diocese stimulated by the influence and authority of the Convention." Such an expectation had

¹ Records, liber iii., folio 56, 57.

² *Journal*, Diocese of New York, 1831, pp. 58, 70-73.

not been realized, as "no appeal to the Diocese, calculated to call forth any extraordinary exertions for carrying into effect the object above mentioned, appears to have been made or contemplated." The Vestry, while expressing a desire for the advancement of the Church and willingness "to aid and co-operate in objects of general interest," felt obliged to refuse to remove or extend the limitation contained in their resolution above mentioned, or to consider themselves bound by it otherwise than was intended at the time of its adoption.

An allowance of one thousand dollars annually "was granted for the travelling and other necessary expenses of the Bishop of the Diocese in the exercise of his Episcopal duties, in addition to the existing provision for support of the Episcopate, which was to be continued "so long as the Bishop shall reside in the City of New York and continue in connection with this corporation." ¹

The Consecration of Dr. Onderdonk took place in St. John's Chapel, on Friday, November 26, 1830. The venerable Presiding Bishop, Dr. White, was the Consecrator, assisted by the Assistant Bishop of Pennsylvania, Dr. Henry U. Onderdonk, and the Bishop of Connecticut, Dr. Thomas Church Brownell. Morning prayer was said by the Rev. Dr. Lyell, the Rev. Dr. Milnor reading the lessons. The sermon was preached by the Bishop of Connecticut, from the text, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." ²

After a clear and earnest statement of "the dignity and importance of the Christian Ministry, and the qualifications required for the faithful performance of its duties," he said, addressing the Bishop-elect :

"To you, my Reverend Brother, I need add no exhortations concerning the nature of your holy office, or the interesting relations in

¹ Records, liber iii., folio 72, 73.

² Colossians, iv., 17.

which it places you. The observations which have already been made upon the dignity and importance of the Christian Ministry, and the qualifications required for the faithful performance of its duties, have long been familiar to your mind; and your reflections on the solemn responsibilities of the office to which you are now to be consecrated will not have failed to give emphasis and force to the admonition of the Apostle contained in our text,—‘Take heed to the ministry which thou hast received in the LORD, that thou fulfil it.’ You will exercise an unwearied circumspection, in regard to yourself, and a conscientious fidelity in the discharge of your Episcopal duties. The example of your revered and beloved predecessor will be continually before you. You will emulate his virtues;—his benevolence, his zeal, his vigilance, his promptitude;—his generous hospitality, his affectionate attachment to the clergy, and the people of his charge, and his honorable frankness towards all men. You will follow his example in his ardent love of the Church, and his unceasing labours for her welfare; in his truly evangelical faith, and in his unaffected and devoted piety. You will fix your eyes upon the still higher example of your divine Master and the holy Apostles. You will take their heavenly precepts as the rule of your conduct, and the guide of your life; and you will constantly and earnestly seek the aids of divine grace to enable you to discharge your duties with faithfulness and success. And now may the Great Shepherd and Bishop of souls take you into his holy keeping, may he enlighten you by his heavenly wisdom, protect you by his Almighty power, and sanctify you to his service by the inspiration of his HOLY SPIRIT.”¹

The Bishop-elect was presented by the Assistant Bishop of Pennsylvania, and the Bishop of Connecticut, to Dr. White, the Presiding Bishop.

The testimony from the Convention was read by the Rev. Levi S. Ives, assistant secretary of the Diocese of New York; the consent of the Standing Committees by the Rev. Dr. Uphold, secretary of the Standing Committee of the Diocese, and the consent of the Bishops by the Rev. Dr. Berrian, president of the Standing Committee. His attending presbyters, the Rev. Dr. Wainwright and the Rev. William Richmond, invested him with the rest

¹ A sermon preached at the Consecration of Dr. Onderdonk, pp. 23, 24.
VOL. IV.—9

of the Episcopal Habit, the three Bishops joining in the solemn act of Consecration. Immediately after, the patriarch of the American Church, standing at the altar rail, made this brief address :

“ Brethren, it is trusted by the Presiding Bishop, that he will be borne with, while with brevity he gives vent to the sensibilities which possess him on this interesting occasion.

“ It will easily be believed that the duty of the day cannot have been discharged without the tenderest recollection of a *friend*¹ for whom there has been cherished an affection from his very early years. With the grief occasioned by his decease, there is the consoling recollection of the virtues, and of the services which embalm his memory in the estimation of his friends, of the churches which have been under his superintendence, of our Church generally throughout the Union, and of that large portion of society, which knew him only as a man, as a fellow citizen, and as a Christian minister exterior to their respective pales. It is within a few months of twenty years, since, in Trinity Church, in this City, he was consecrated to the Episcopacy by the imposition of the hands of the present speaker. On that occasion, as may be seen in his printed sermon, the Consecrator, affirming an intimate knowledge of the subject of the ceremony, probably more exact than that of any other individual then present, did not hesitate to anticipate an abundant measure of usefulness. At the same time he indulged the expectation, grounded on the disparity of years, that when called from this earthly scene, he would leave behind him such a laborer in the vineyard of the LORD. The anticipation of usefulness has been amply realized; the expectation of survivorship was not unreasonable, but has been disappointed by the sovereign disposal of the great Being, whose ways are unsearchable, and in whose hands are the ‘ issues of life.’ Brethren, there has been the expression of these sentiments, partly from the wish to mingle the sorrows of the deliverer of them with that of the bereaved diocese, and partly to felicitate it on the choice of a successor, to whose merit it cannot but be a powerful testimony, that *he* is the *individual*, on whom the deceased Bishop would have wished the choice to fall; a fact known to him who now affirms it; and who anticipates, as confidently as is consistent with the uncertainty of all human affairs, a verifying of the opinion of your late Diocesan, and that of the lately assembled representatives of your

¹ The late lamented Right Reverend Bishop Hobart.

diocese. That this may be the result, will, it is to be expected, be a subject of your prayers."¹

The Presiding Bishop then proceeded to the celebration of the Holy Communion, and dismissed the large congregation with the apostolic benediction.

In pursuance of the promise to relieve the new Bishop as far as possible from his parochial duties, the Rector, on behalf of the Vestry, invited the Rev. William R. Whittingham to become preacher in Trinity Church. "Most unexpected to me," says Mr. Whittingham, in his Diary, "Dr. Berrian called to inform me that I had been appointed temporary preacher at Trinity Church till an assistant should be chosen."²

Mr. Whittingham, whose profound knowledge of both theology and letters was already recognized, although he was only twenty-five years old, had been for two years editor of the publications of The Protestant Episcopal Press, whose office was immediately in the rear of Trinity Church, on Lumber Street.

After a brilliant career at the General Theological Seminary, from which he was graduated in 1825, he retained his connection with it as librarian and fellow. He also gave valuable assistance to Professor Turner in his preparation of a translation of Jahn's *Introduction*. After his ordination in St. John's Chapel, New York City, by Bishop Hobart, on Sunday, March 11, 1827, he had become successively and successfully chaplain to the Protestant Episcopal Public School, travelling agent of the newly organized Protestant Episcopal Sunday-School Union, and minister of St. Mark's Church, Orange, New Jersey. In 1830 he resigned his parochial charge, in order

¹ Sermon at the Consecration of Dr. Onderdonk, pp. 25-27.

² MS. Diary of Bishop Whittingham, p. 1. For the resolutions of the Vestry, see Records, liber iii., folio 58.

to give his whole attention to the Press. Mr. Whittingham's Diary shows that he was constant in his attendance at Trinity Church, and St. John's and St. Paul's Chapels. His sermons were simple in style, forcible in argument, and delivered in an attractive manner. He was highly appreciated by the members of the Parish for his services, which terminated in the spring of 1831, when he was granted five hundred dollars by the Vestry.¹

The arrangement with Mr. Whittingham was only temporary; it was deemed essential to the prosperity of the Parish that the clerical staff should be permanently increased. On the 10th of January, 1831, the Vestry proceeded to the appointment of an Assistant Minister, "to hold his office in conformity with the principles expressed in the resolution of the Vestry passed upon the 12th day of December, 1811, and to be placed in respect to salary upon the footing of the other assistant ministers now employed by the Corporation."² The Rev. Henry Anthon, Rector of St. Stephen's Church, was then nominated by the Rector, and "it was resolved unanimously, that the said nomination be approved."³

Mr. Anthon had been brought up in the Parish. During his ministry of twelve years he had acquired much experience as missionary at Red Hook, by occasional work in South Carolina, where he went, in 1819, for his health, as Rector of Trinity Church, Utica, N. Y., and as the successor of the beloved Dr. Feltus, in St. Stephen's Church. Trained under Bishop Hobart, he was connected by many ties with the old mother Parish. Mr.

¹ "At the Press, found Dr. Berrian to inform me that \$500.00 had been granted me by Trinity Church. This enables me to pay all my debts, to give something to the Tract Society, to make some presents, and to buy some books at the approaching sale."—The Diary of the Rev. W. R. Whittingham, quoted in *Life*, i., pp. 102.

² Records, liber iii., folio 59.

³ *Ibid.*

Anthoⁿ accepted the position in a letter to the Hon. Thomas L. Ogden, clerk of the Vestry, in which he says :

"I now beg leave to convey to the Vestry through you my acceptance of this appointment and my thanks, which this expression of their sentiments has conferred upon me. It is, I hope, under a due sense of the trust they repose in me, and the solemn responsibility connected with my decision, that I assent to their wishes — Permit me therefore, Sir, to avail myself also of this opportunity to say to the Vestry, that I will endeavor, with such ability as God giveth to discharge the duties of the station, looking to Him for guidance and strength, and to them with animating confidence for that candour and indulgence which I am fully sensible I shall so indispensably require."¹

In a previous chapter of this History, mention was made of the first establishment of Sunday-schools in this country in the year 1805, and of the views of Bishop Hobart on the subject, when the experiment was tried. It was not until 1817 that schools of this kind were organized in Trinity Parish : the Bishop had become, by that time, a strong advocate of them ; and the Sunday-school of St. John's Chapel thrived and grew to be the largest in the city. Oddly enough, it was in connection with that movement that the first sign appeared of dissatisfaction with the arrangements for clerical work in the Parish. The Sunday-school just referred to had earnest and active managers. From time to time the Rector and his assistants visited it ; but the lay managers considered such occasional visits as insufficient for its development, and desired the appointment of a head, whose clerical character and theological learning would invest him with full authority over the "Conductor," the Visiting Committees, and the children. The Directors of the School proceeded, accordingly, to hold a meeting, December 30, 1830, at which resolutions were adopted, and a memorial was drawn up,

¹ Records, liber iii., folio 61.

signed by several pew-holders of St. John's, and sent to the Vestry, praying

"that there might be stationed permanently at each of the churches of the Parish an Assistant Minister, to perform his duty in such church only, and that the motive of preaching in the different churches as hitherto practised should be discontinued, except as to the Rector, whose duty as to preaching should be continued as before."

A dispute as to the mode of conducting a Sunday-school might well be considered as a tempest in a teapot ; but the point raised in this memorial touched the organization and settled routine of the Parish, and gave to that document no small importance. Colonel Charles Graham, an eminent lawyer of the day, at once came to the fore, in strong dissent to the proposed action, which dissent he expressed as follows, in a letter addressed to Dr. Berrian, January 8, 1831 :

"I have been a director of St. John's Sunday-School since it was first organized, but was prevented from attending the above meeting by the extreme inclemency of the weather. I should, however, have made it a duty to attend if any intimation had been made of the extraordinary proceedings to be proposed ; and inasmuch as it appears to me that in your care of the Church you may desire to know the sentiment of directors not present at the above meeting, I hope I may without subjecting myself to the charge of a want of courtesy to my fellow directors, explain my views upon the subjects embraced in the resolution and communication above referred to.

"I do not believe in the assertion upon which the resolutions are based, that the present organization of the Parish of Trinity Church with regard to the performance of its ministerial and parochial duties has been found to impede the growth of piety, or the advancement of the best interest of religion and the Church : on the contrary, I consider in relation to ministerial duty that the preaching of different ministers has the effect to keep the attention alive and our faculties upon the alert, and induce reflection upon and examination of many subjects which no regular preacher could call into action.

"If such be the fact, as I sincerely believe it to be so, then the present organization of Trinity Church in relation to ministerial duty is decidedly preferable to that proposed by the resolution. In respect to the performance of parochial duty, I was not aware of any complaint upon that subject, nor do I know or believe that our ministers have afforded any ground of complaint. On the contrary, myself and the circle of my acquaintance acknowledge not only attention but politeness of yourself and the other clergy of the Church in visiting when no special circumstances called for it. I may safely venture to assert, that in no large parish in this city has the parochial duty of visiting been better or more scrupulously performed than in that of Trinity. Candour and my duty do not permit me to pass unexamined the extracts appended to the resolutions. These extracts appear to me to convey censure upon you and our ministers wholly undeserved and not warranted by any fact within my knowledge; I will not allow myself to comment upon it farther than to express my conviction that your visits alone independent of those of the other clergy will be a triumphant vindication of the clergy, and show that the charges and insinuations contained in that extract are wholly destitute of solid or other foundation."¹

Colonel Graham evidently represented the opinion of many others in the congregation of St. John's. The action of the Directors was a cause of serious anxiety and much discussion. Their memorial, presented to the Vestry on January 10, 1831, was referred to a committee consisting of the Rector, Messrs. Edward W. Laight, Philip Hone, Charles McEvers, Jonathan H. Lawrence, and Peter Lorillard. In their report, which was made at the next meeting of the Vestry, the subject is fully discussed and the conclusion reached, "that for a variety of reasons the Committee consider such a change inexpedient." They apprehended that "it would be difficult and embarrassing to assign the assistant ministers to the different churches by any plan which might be devised in such a way as would give general satisfaction." They assigned as another cause for denying the prayer of the memorialists that "the

¹ No. 101 Berrian MSS.

abundant resources of this corporation are all employed in promoting the interests of religion and learning and furthering the prosperity of the church throughout the State," and it "is therefore important that they should be kept together that they may be used with greater advantage and effect ; as the connection of the Parent Church with the Chapels gives a wide range for choosing intelligent, upright, and faithful guardians of the sacred trust, the Committee would regret the adoption of any measure which might have the remotest tendency to weaken this common bond of union or to lessen the power of this body in doing good." They were further persuaded that

"such would be the tendency of the plan proposed ; that a gradual alienation of the several congregations from each other would be natural and almost inevitable ; that the different assistant ministers would be bound together by no common tie ; that the Rector would necessarily stand in a much closer relation to the whole parish than they would to the respective parts of which they had the charge ; and that he might therefore find it difficult to exercise that general superintendence and control which are essential to its unity and peace ; that there would be danger both among pastors and people of separate interests, confictions, opinions, impatience, jealousy, and strife."

Against an assignment of the parochial visiting to the several Assistant Ministers reasons similar in their nature are assigned.

As to the Sunday-schools the Committee speak strongly. Considering their condition

"as a subject intimately connected with the state of the Parish, and the due attention to their welfare to be the peculiar care of the Rector, they confidently look to him for such a general supervision over both on Sundays and in the meetings of the board of Directors as his other duties will permit and for such attention to all their wants and wishes as may afford no reasonable ground for remark and complaint."

In one particular the Committee finds that it can gratify the wishes of the memorialists : "The only way in

which they deem it expedient to confine the attentions of the several assistant ministers to particular churches is in the catechetical and other religious instruction of the young a measure which has been before partially adopted and which it is now intended to carry out more fully." In closing the report the Committee commend the industry, fidelity, and zeal of the Bishop "which have been seldom surpassed" and express the confident hope that when he is "released from his present connection with Trinity Church and the Rector and all the assistant ministers will be more directly engaged in promoting the interests of their cure, discontent will die away and the Parish will be peaceful, flourishing, and happy."

This report appears to have been received with favor by a great proportion of the people of the Parish.¹ In pursuance of its final recommendations, Mr. Anthon was made responsible for the Sunday-school of St. John's Chapel; to Mr. Schroeder was assigned the general oversight of the schools of St. Paul's and Trinity; while the Rector was to have the direction of those to whom this special branch of the work was entrusted.

¹ Records, liber iii., folio 60, 61

CHAPTER V.

THE PARISH AND THE CITY.

Death of President Monroe—The Funeral—Organization of the New York Mission Society—The Church of the Holy Evangelists—Grant Made by Trinity Parish to the Mission Society—Interments in Churchyards of Trinity and St. Paul's Forbidden—Finances of the Corporation—Resolution as to Confining Aid to Churches on Manhattan Island Only—Oratorios Held in Churches—Condition of Church Music—Sunday-schools—Lectures and Methods of Teaching—Dr. Berrian's Views—The Cholera in New York—Bishop of New York's Pastoral—Church Observance of the Fourth of July—Fast Day Appointed by the Municipality—The Rector's Action Thereon—Meeting of General Convention of 1832—The Ohio Case—Action of House of Bishops—Consecration of Four Bishops in St. Paul's Chapel—The Erection of Monument to Bishop Hobart—Payment to the Sculptor—Proposal to Build a New Church near Hudson Street Cemetery—Repairs to the Organ in Trinity Church—Cutting of a Street through Trinity Churchyard—Remonstrance of the Vestry.

ON the 4th of July, 1831, James Monroe, fifth President of the United States, died at the residence of his son-in-law, Samuel L. Gouverneur, in New York. The city authorities determined to do honor to the venerated patriot and statesman by a public funeral.

A Committee of the Common Council, of which John Yates Cebra was chairman and John R. Rhinelander secretary, had charge of the arrangements. On Thursday, July 7, at three o'clock in the afternoon, the funeral train moved from the house of Mr. Gouverneur. An escort of cavalry accompanied the body; and in the procession were the family, the members of the Common Council, and many military organizations.

On arriving at the City Hall the coffin was placed on a raised platform, extending from the southern front, heavily draped in black. In the presence of an audience

which filled the City Hall Park, the Hon. William A. Duer, President of Columbia College, delivered an oration upon the life and services of the late President.

With the Tompkins Blues, a well-known infantry organization of the day, as guard of honor, the procession moved to St. Paul's Chapel, the interior of which was draped in mourning. The Burial Service having been said by Bishop Onderdonk and Dr. Wainwright, the body was taken from the chapel, attended by the clergy of the city and many civic, literary, and social organizations, in addition to those who had formed the procession from the City Hall. The line of march was up Broadway to Bleeker Street and thence to the junction of Bleeker and Second Streets, the site of the old Marble Cemetery. Bishop Onderdonk and Dr. Wainwright preceded the hearse in a carriage, to the place of burial, where the body was placed in a tomb specially prepared for the purpose; the Committal was said, three volleys were fired, and the long procession disbanded. The ceremonial was one of the most impressive ever seen in New York. During the services the bells of the city were tolled, and minute guns were fired from Fort Columbus.¹

After the completion of the Erie Canal in 1825, there was a notable increase both in the population and importance of New York City.² Of those who sought a home in the metropolis many were unable to find suitable accommodations for themselves and their families in the various churches. So great was the need of extensive spiritual work among these new inhabitants and so small were their pecuniary resources, that ordinary methods would not

¹ See, for a full account of the death and burial of President Monroe, *The New-York Spectator* (semi-weekly edition of *The Commercial Advertiser*), July 8, 1831, July 13, 1831; also *Removal of the Remains of James Monroe*. New York: H. B. Price, 1859.

² The population in 1820 was 123,706 and in 1830, 202,589.

meet the emergency. The subject was much discussed by Churchmen and it was agreed that a special effort should be made to reach these shepherdless souls.

The mother Parish could not take upon herself this great burden; her income was fully employed in the building of churches throughout the State, the partial support of feeble parishes within the city, aid to various institutions of learning, and her own parochial requirements.

The desire for the formation of a general society for church extension in the city, which had the cordial approbation of the Bishop, took final shape in an invitation from the Missionary Association of Christ Church,¹ and the Female Auxiliary Association of that parish to the members of the city parishes to meet in the basement of Christ Church on the evening of Thursday, September 15, 1831. At that meeting the Rev. Thomas Breintnall, Rector of Zion Church, presided. After a reference of the subject to a committee, the meeting was adjourned to await its report; and the result was that on the feast of St. Michael and All Angels, September 29, it was resolved to form "The New York Mission Society." A president, four vice-presidents, a secretary and a treasurer, together with the clergy of the city and four laymen from each parish as managers, were chosen. To Trinity and her two chapels were assigned twelve lay managers, and two of her prominent vestrymen were appointed third and fourth vice-presidents. An Executive Committee, of which the Rev. Dr. Wainwright of Grace Church was chairman,

¹ The officers of the Association in 1831 were: the Rev. Dr. Lyell, President; the Rev. J. A. Clark, Vice-President; Elijah Guion, second Vice-President; John McDonough, Treasurer; Dr. Galen Carter, Secretary, and twelve managers. The officers of the Auxiliary were: Mrs. Thomas Lyell, 1st Directress; Mrs. J. Surgit, 2d Directress; Miss Catharine Osborn, Secretary; Miss Phebe Milner, Treasurer, and eight Managers.

and the Rev. John F. Schroeder of Trinity Parish secretary, was also appointed.¹

It was the desire of the Bishop that the Society should at once commence its work in the crowded and neglected portion of the city east of Broadway, where there were thousands of people without church privileges. A building was found in Vandewater Street, which seemed well adapted for mission work. It had been for some years a Dutch Reformed place of worship, and was for sale on reasonable terms.² The Executive Committee recommended to the Society that funds be secured for its purchase. Subscriptions were at once solicited, required changes and improvements were made, and on Saturday, November 19, 1831, in the presence of a congregation of clergy and laymen it was solemnly consecrated by the Bishop of the Diocese under the name of the "Church of the Holy Evangelists." Until the appointment of the Rev. B. C. Cutler as City Missionary, the Bishop and clergy of the city officiated according to a routine prepared by the Bishop. The Rector of Trinity preached in the church on the Sunday after its consecration.³

¹ The principal officers chosen at this meeting were: President, the Rt. Rev. Benjamin Onderdonk; first Vice-President, the Rev. Dr. Thomas Lyell; second Vice-President, the Rev. Dr. John McVickar; third Vice-President, Jacob Lorillard; fourth Vice-President, Edward W. Laight; Secretary, James M. Pendleton, M.D.; Assistant-Secretary, Wm. R. Wadsworth; Treasurer, J. A. Perry.

² A list of churches in New York City in *The New York Spectator*, January 14, 1831, has this item:

" REFORMED DUTCH

* * * * *

Paraclete Church in Vandewater Street between Pearl and Frankfort, area 4,800 feet.

Minister, Rev. R. V. Dey."

³ The facts concerning the origin of the City Mission are found in the documents preserved among the papers of the Rev. Dr. Schroeder, now in possession of his daughter, Mrs. Wright, of New Milford, Conn. They include the report on the purchase of the church, the sentence of Consecration, quarterly reports of the Executive Committee and other valuable historical material. See also p. 46, "*History of the Church of Zion and St. Timothy of New York, 1797-1894*." Printed for Private Circulation—New York

In addition to the private subscriptions and gifts of members of the Parish, the Vestry in 1832 made an allowance of six hundred dollars a year to the newly organized Society, which was increased in 1834 to eleven hundred dollars, and in 1837 to eighteen hundred dollars, and thus continued until 1846, when it was thought that the Society was sufficiently strong to dispense with an annual grant.¹

While the Parish was thus actively interesting itself in the general work of the Church, a matter of importance to the public was determined by the Vestry.

The menace to health from interments in the populous portions of the city had been a subject of enquiry and debate by the authorities, but no action had been taken. Without waiting for the slow and deliberate methods of the city fathers, the Vestry, on July 25, 1831, passed an ordinance interdicting "interments in graves" in the churchyards of Trinity and St. Paul's Chapel "unless in ground belonging to individuals."²

During the fall of this year St. Paul's Chapel had its aisles paved with "marble flagging."³

The requests continually made to the corporation for aid outside the Parish, and the generous responses of the Vestry, desirous to advance every worthy enterprise for the Church within the State, began to cause serious anxiety; outlays were often in excess of income, and it became obvious that such a course could not be continued without ultimate disaster.

& London. G. P. Putnam's Sons (by Gen. David Clarkson), pp. 389-390," and *The Centennial History of the Protestant Episcopal Church in the Diocese of New York, 1785-1885*. Edited by James Grant Wilson. New York: D. Appleton & Co., 1886. These entries are found in the Diary of the Rev. Dr. Berrian for 1831: "Nov. 19 attended the consecration of the Mission Church. Nov. 20 I preached my 254th sermon at night in the Mission Church."—Berrian MSS.

¹ Berrian's *Historical Sketch*, p. 373. Records, liber iii., folio 76.

² Records, liber iii., folio 66. A city ordinance was passed in 1832 on the subject.

³ Records, liber iii., folio 76.

The Standing Committee, in a report upon several petitions from "Country Churches," which under a standing rule was always referred to them, recommended that the Vestry, in view of the state of the funds, reaffirm a resolution of August 14, 1820, refusing to "extend its aid, either by donations or land, to any church not upon Manhattan Island, until its annual income is equal to its necessary expenditures." Among the reasons assigned for this course were the necessity of granting assistance "to new churches in this city rendered necessary by its rapid growth and increase of population ; the provision for the family of the late Rector ; and the contribution to the Theological Education Fund and other objects." The Committee was

"not insensible to the great benefit which would result to the cause of religion by a judicious extension of the bounty of this corporation to necessitous congregations of the Communion engaged in the laudable but arduous undertaking of erecting commodious and substantial houses for public worship, and the committee are persuaded that the vestry entertain on this point the same feelings."

After outlining a plan to be pursued in all future grants, the report closes with these words :

"Ardently as the friends of the Church may look forward to the period when such a system may be carried into practical operation, the Committee are constrained to say that in their judgment that period has not yet arrived, and it would be inexpedient at the present time to grant any aid to churches not within the city of New York."¹

The report was adopted.

In those days, the city had no hall suitable for musical and artistic performances. The assembly rooms, in which dances and social entertainments were held, were not adapted to the presentation of music of a high grade. The

¹ Records, liber iii., folio 69.

church buildings were used, apparently as a matter of course, and with no sense of impropriety, for many public functions. In Dr. Berrian's Diary we find these memoranda :

" 1831.

Nov. 9. Called on several of the Vestry in relation to the Oratorio.

Nov. 18. Attended the Oratorio of the Messiah at St. Paul's."¹

These Oratorios were given by the New York Musical Society, with other important works of similar character ; and, as a result, a critical and cultured musical taste was developed, and many members of the Parish began to wish for improvement in the music in the Parish church and its chapels.

The subject was brought before the Vestry, and the Rector was requested " to devise and report a plan for the improvement of the Church music." His report is deserving of notice as the earliest formal step towards a more effective musical rendering of the service in the churches of the Parish.

After an allusion to the right and privilege of the Rector " by usage and the standing order of the Church to attend to all that relates to this matter with such assistance as he can obtain from persons skilled in music " and expressing his natural fondness for music, and the opportunity he had enjoyed " of witnessing it in a degree of perfection unknown in our own country," he proceeds to say, " that the state of our own choirs in Trinity and St. John's, at least, is too low for the standard of taste among ourselves is evident from the frequent complaints which are made of them."

In seeking a remedy for this condition of musical mat-

¹ Berrian MSS.

ters he had instituted an inquiry into the way in which "this matter was arranged by those churches in our city where the music was most approved." He stated that he had ascertained that

"at 'Ascension' Church the leader of the vocal part was a young lady of great taste and talent, who has been advantageously known in the musical world for many years. She was the only person in that choir, though full and effective, who received any pecuniary compensation. The rest were all drawn by their love of music and skill and by the celebrity of the leader. The salary in this case was \$250. The sister of this lady is employed at St. Luke's at a still smaller salary, and, who but little less distinguished, is like her surrounded by singers whose services are entirely voluntary.

"In Grace Church there is a standing appropriation for the music of \$1050 per annum.

The organist receiving	\$300
The alto and clerk	200
The 1st Treble	100
The 2nd Treble	150
The Tenor	150
The Bass	150

\$1050

"In the associate Dutch Churches the clerks alone received \$400 a year."

The conclusion drawn from these facts was

"that if we would have better music greater inducements must be presented to persons of musical talent to enter our choirs. Either the whole or the greater part of our present allowance for all the singers in each choir must be made to one skilful and competent leader alone, trusting to his or her reputation to attract the voluntary services of others ; or the several sums allowed to the different voices must be materially enlarged."¹

The reception of this report, February 13, 1832, led to the appointment of Messrs. McEvers, Brown, and Thomas

¹ No. 123, Berrian MSS.

in concert with the Rector, to adopt such measures in relation to this subject as they should deem advisable.¹

And now the Sunday-school question cropped up again. The managers and directors of the school at St. John's Chapel, full of zeal and impatient for advance, appeared to have been chagrined, because the conservatism of the Parish authorities interfered with their plans and proposals, and particularly with their wish to introduce methods of instruction which, as they alleged, had been used with great benefit in the Sunday-schools of other city parishes. Dr. Berrian gave his views on that subject, with much frankness and fulness, took occasion to outline the method of instruction which had commended itself to his mature judgment and that of his colleagues, and declined to comply with their request.

During the summer of 1832 Asiatic cholera first made its appearance in New York. It was brought to America by the *Carricks*, a vessel filled with Irish emigrants, many of whom died of cholera on the passage to Quebec. From Quebec it rapidly spread to Montreal and other Canadian cities and towns.

It reached New York City by way of the Hudson River, notwithstanding strict regulations of the Board of Health. The first case was in Cherry Street near James Street on June 25th. It soon excited general alarm and apprehension; after July 3d many new cases were daily reported. In addition to a well-organized Board of Health, a medical council of eminent physicians, of which Dr. Alexander Stevens was president, had full control of the health of the city. Four large temporary hospitals were at once established, and another soon became necessary. Medical stations for free treatment were opened in every ward. The epidemic raged for ten weeks, and then

¹ Records, liber iii., folio 72.

gradually disappeared. Contemporary records show that there were reported 5835 cases and 2996 deaths. It is to be remembered that many citizens had left the city for the seaside, the mountains, or the towns above the Highlands on the Hudson River, at the first alarm, so that this mortality is really larger than it seems.

Bishop Onderdonk set forth special prayers to be used in the churches of the Diocese.¹ He accompanied them with a pastoral letter in which, after mentioning that "the pestilence that walketh in darkness and the sickness that destroyeth at noon day" had commenced "its ravages in a province bordering on the United States and on this Diocese," he exhorted his brethren "to think seriously of the impending judgment of God, to consider the things which belong to your everlasting peace before they be forever hidden from you," and urged the clergy to diligence and earnestness in impressing upon all Christian people "their exposure to death and their responsibility at the great judgment to which death will be the summons."

He subsequently sent to the Hon. Walter Bowne, Mayor of the city, a letter in which he alluded to the Church's recognition of days appointed by the civil authority, expressing the opinion that a general civic fast appointed by the city authorities would be better observed than one designated by any meeting of citizens however numerous and respectable.

In a brief letter to the clergy of the city, June 26th, the Bishop suggested the propriety of "opening their churches for public worship and instruction on the fourth day of July next."²

There is no contemporary evidence to show whether this suggestion was followed in Trinity Parish.

¹ The Pastoral Letter and Prayers are in *The New-York Spectator*, Friday, June 22, 1832.

² *The New-York Spectator*, June 29, 1832.

In the Diary of the accomplished Philip Hone, sometime Mayor of New York, and for many years a Vestryman of this Parish, there is this entry :

“Wednesday July 4. It is a lovely day but very different from all previous anniversaries of independence. The alarm about the cholera has prevented all the usual jollification under the public authority. There are no booths in Broadway, the parade which was ordered has been countermanded, no corporation dinner and no ringing of bells. Most of the stores are closed and there is a pretty smart canonade of crackers by the boys : but this is not a regular Fourth of July.”¹

Three hundred well-known citizens presented on the 28th of July a memorial to the Common Council in which they speak of being “deeply impressed with the melancholy visitation under which our city is placed by the continued prevalence of pestilence among us.” They “feel the obligation to acknowledge the Divine Hand which hitherto hath greatly prospered us and now is afflicting us.” They are convinced that “the efforts of our Common Council are directed to the best good of the suffering” and that a recommendation from it “of a day of fasting, humiliation, and prayer,” would be “in unison with the best feelings of the inhabitants at home and abroad of our favoured city.” They “therefore unite in asking for the appointment of a day not far distant for our citizens to unite in their supplications to Almighty GOD that He will be pleased to remove from them this heavy judgment and to save our country at large from all similar visitations.” The memorial was considered by the aldermen and the assistant aldermen and a resolution was unanimously adopted, designating Friday, August 3d, as the day.

On Monday, July 30th, the Mayor issued a Proclamation recommending to all inhabitants of the city “a due

¹ *Diary of Philip Hone*, i., 58.

observance of the day so designated as a day of supplication to Almighty GOD that He will of His infinite mercy be pleased to remove from us this frightful sickness and speedily deliver our country from similar calamities."¹

As the Bishop was absent from the city, no special order could be set forth for the service and each Rector was at liberty to arrange the service, as he thought best. The Rector of Trinity sent to Mr. Schroeder and Dr. Anthon this note :

"REV. AND DEAR SIR :

"Both Boards of Aldermen and the Mayor having concurred in recommending Friday next, August 3rd, as a day of humiliation and prayer, I conclude that it would be in agreement with the wishes of the Bishop had we an opportunity of consulting him, that we should observe the day—Our three Churches will, therefore, be opened in the morning for divine service and a sermon. It will, of course, be necessary that each one of us should be prepared with an appropriate discourse.

"Yours truly,

"WM. BERRIAN.

"Tuesday Evening, July 31st."

The note enclosed a "special routine"² which assigned Mr. Schroeder to Trinity Church, Dr. Anthon to St. John's Chapel, and Dr. Berrian to St. Paul's Chapel.³

The day was generally observed. It is said "there was a manifest exhibition of sobriety and solemnity of demeanour in the people, and the churches were well attended considering the number who are absent,

¹ For the proceedings of the Board of Aldermen and the Mayor's Proclamation see *The Evening Post*, Aug. 1, 1832.

² The "routine" is in this form :

Friday, Aug. 3, 1832

S. T.

B. P.

A. J.

³ Schroeder MSS. Mrs. Wright, New Milford, Conn.

constituting a decided majority of the Church-going community."¹

In some of the churches offerings were received for the benefit "of those who are constrained to look for the support of existence at this junction to the benevolence of their fellow citizens."

The dreary summer finally ended after much extra work and many sad scenes for the clergy who remained in the city, as the larger number did; and many stories of brave and humane deeds by clergymen and others were long traditional though few of them have appeared in print.

Dr. Berrian's Diary shows his frequent attendance upon the sufferers from the pestilence. In a letter to Mr. William Johnson, the Comptroller, September 8, 1832, he says:

"The constant pressure of parochial engagements for some time past has greatly interfered with all my other duties. I have been almost daily among the tombs and very much among the sick and dying. I have, happily, however, suffered neither in body nor mind, though I have been occasionally exhausted, and in some degree enfeebled from uninterrupted confinement to the city through the whole summer. But in regard to the clergy it was so plain a duty to remain, and the discharge of it has in every way been attended with so many advantages, that had the fatigues and dangers been greater than they were, yet on any future occasion I think I should pursue the same course."²

On Wednesday, Oct. 17, 1832, the General Convention assembled in St. John's Chapel. It was a memorable session, particularly in its closing scenes; it marked an epoch in the history of the Church in the United States. Among the subjects under consideration were the condition of the scattered congregations in the Southwest, the missions in the West, the Indian work at Green Bay, and the work commenced by Drs. Robertson and Hill in

¹ *The New-York Spectator*, Monday, Aug. 6, 1832.

² No. 131, Berrian MSS.

Greece. The sermon at the opening of the session was preached by the Right Rev. Henry U. Onderdonk, D.D., Assistant Bishop of Pennsylvania, and the celebrant at the Holy Communion was the venerable and revered "patriarch of the American Church," the Right Rev. William White, D.D.

Much time was spent over what was known as the "Ohio case." The Right Rev. Philander Chase, one of the most remarkable figures in our Episcopal line, had resigned his office the preceding year, Sept. 9, 1831. For fourteen years he had toiled as a missionary in the wilds of "far Ohio," as it was then called; he had organized many a mission and parish; had raised funds in England for the establishment of a theological seminary and college which he put into successful operation, and had been for twelve years Bishop of Ohio. Nevertheless, on account of differences with his fellow trustees of Kenyon College and the Gambier Theological Seminary, he had, to use his own words, resigned "the Episcopate of the Diocese, and with it, what I consider constitutionally identified, the Presidency of the Theological Seminary of the Diocese of Ohio."¹

The Convention of Ohio acted at once upon his resignation, and elected to the Episcopate of Ohio the Rev. Dr. Charles P. McIlvaine, of St. Ann's Church, Brooklyn. Some doubt having arisen as to the legality of this action, no measures for the consecration of the Bishop-elect were then taken. At the Diocesan Convention of 1832, Dr. McIlvaine was again elected, and all the papers bearing on the case were presented by the Ohio delegation to the House of Clerical and Lay Deputies for confirmation or rejection.

¹ Extract from "Form of Resignation" sent to the Convention of the Diocese of Ohio by Bishop Chase. *Bishop Chase's Reminiscences*,

The debate in the House of Deputies was long and brilliant. The learned canonist, Dr. De Lancey of St. Peter's, Philadelphia, Dr. Jonathan M. Wainwright, Pres. Wm. A. Duer, Mr. William Meredith, Mr. Samuel J. Donaldson, Peter A. Jay, and many others took part in it.

In the House of Bishops the subject was earnestly discussed.

Finally a compromise substitute for one of the many series of resolutions which had been offered and rejected was adopted and approved by the Bishops, who sent down a canon of Episcopal Resignations which was duly passed. The whole Church breathed more freely when the question was settled.¹

Bishop Chase, after his resignation, withdrew from the State of Ohio, and, in the heart of a virgin forest in the rich lands along the St. Joseph River in Branch Co., Michigan, near the Indiana line, formed a new home for himself and his family, which he named "Gilead."

But by far the most interesting and important event was that which occurred Oct. 31st, 1832. On that auspicious day, four Bishops-elect were consecrated together in St. Paul's Chapel; Drs. John Henry Hopkins, Bishop-elect of Vermont; Benjamin Bosworth Smith, Bishop-elect of Kentucky; Charles Pettit McIlvaine, Bishop-elect of Ohio; and George Washington Doane, Bishop-elect of New Jersey. A sight so impressive had never been presented before in our Communion.²

¹ A portion of the debate of the House of Deputies will be found in the *New York Gazette* during October, 1832, also in the *New York Commercial Advertiser*. Of the proceedings in the House of Bishops, nothing but the final action was made known, as they sat with closed doors.

² The only other instance of the consecration of four Bishops on the same day was during the General Convention of 1859, in Richmond, Virginia, on Sunday, October 13, 1859: Dr. Gregg for Texas, in the Monumental Church; Dr. Odenheimer for New Jersey, and Dr. Bedell, as Assistant Bishop of Ohio, in St. Paul's Church; and Dr. Whipple for Minnesota, in St. James's Church.

The service was held in St. Paul's Chapel, beginning at 10.30 o'clock, A.M. Morning Prayer was said by the Rev. Dr. Wyatt, President of the House of Deputies and Rector of St. Paul's Church, Baltimore, assisted by the Rev. Dr. Bird Wilson, Secretary of the House of Bishops, and Professor in the General Theological Seminary. The Tenth Selection was used instead of the Psalms for the day. The Presiding Bishop commenced the Communion Office, Bishop Bowen of South Carolina being Epistoler, and Bishop Griswold of the Eastern Diocese, Gospeller. The sermon was preached by Dr. Onderdonk, Assistant Bishop of Pennsylvania, from Isaiah lxvi., 31, who dwelt upon the necessity for a ministry, and answered many of the arguments then current against Episcopacy. Immediately after the sermon an anthem from the *Messiah*, "Comfort ye my people," was sung. This was severely criticised by some as an innovation in the services. A writer in "*The Banner of the Church*" says: "We thought it seasonably introduced and fitted to add to their interest and solemnity, and peculiarly so as regards the minds of the Candidates."

The four Bishops elected were then presented to the Presiding Bishop, each in order of seniority of election. The Presiding Bishop was the consecrator; for Dr. Hopkins the co-consecrators were Bishop Griswold and Bishop Bowen; for Dr. Smith, Bishop Brownell and Bishop H. U. Onderdonk; for Dr. McIlvaine, Bishop Griswold and Bishop Meade; for Dr. Doane, Bishop B. T. Onderdonk and Bishop Ives. The newly consecrated Bishops were received within the sanctuary, and the Presiding Bishop proceeded to the celebration of the Holy Communion, assisted in the administration by his colleagues.

The consecration of the four Bishops in St. Paul's Chapel was an event of the utmost importance in the

history of our branch of the Church in this country; the signal for an advance along the whole line, and the expression of a resolve to extend far and wide the knowledge of the Gospel as we have received the same. It closed a period of uncertainty and hesitation, and inaugurated an era of earnest missionary work, east and west; it was the outcome, under God's Providence, of the work of the great Bishop Hobart, in asserting the cause of the Church, repelling the assaults of her jealous adversaries and rivals, and proclaiming her principles fearlessly and without reserve. The service would probably have been held in Trinity Church, had not some alterations been going on at the time, caused by the setting up of Bishop Hobart's monument in the chancel of the edifice. The solemn function to which we are referring is commemorated by a panel in one of the bronze doors presented to Trinity Church by the Hon. William Waldorf Astor, in the year 1890.

Referring to the monument in memory of Bishop Hobart, of which mention has already been made in a preceding chapter of this work, we learn from the Diary of Mr. Hone, that it was completed and ready for erection in October.¹ He also mentions a commission given to Mr. Hughes for the construction of a "beautiful altar-table of white Italian Marble," and adds "I think the effect of the whole will be much finer than anything of the sort in this country."²

A description of the interior of the church before the enlargement says that "the Communion table was placed against the western wall and the desk and pulpit were directly in front of it, without the chancel rail." When

¹ For certain criticisms on this monument see Appendix.

² P. 651, *Diary of Philip Hone*. The date when the chancel was enlarged and the recess made for the monument is fixed by an entry in the Diary, October 22, 1832: "We are preparing to alter the pulpit and desk to suit it."

the improvements were finished a "recess was built in the rear of the Church, the great altar window, whose magnificent proportions were so justly admired, being removed for that purpose."¹

The alterations in the church and the use of the former vestry room for the Sunday-school made it necessary that the portraits of the former Rectors, that of the Rev. Dr. Ogilvie and several rare engravings, then hanging in that room should be removed to the vestry office, and on December 10th, 1832, it was so ordered.² A monograph upon the present collection of portraits belonging to the Corporation will be found in the Year-Book for the year 1900.

The growth of the city above Hudson Square toward Greenwich village made it expedient to consider the building of a church between St. John's Chapel and St. Luke's church in upper Hudson Street, which last was considered the parish church of Greenwich. The Rev. Prof. McVickar, of Columbia College, was an earnest and enthusiastic advocate of free churches in the days when they were hardly thought of by any American Churchman.³ In a communication to the Vestry he suggested that such a church be built by the Corporation near the Hudson Street cemetery. After considering the subject the Vestry referred it on February 11, 1833, to the Standing Committee to report at a future date.

The organ in Trinity Church was made in London, by H. Holland in 1791. It is described as "a large but

¹ This window was the largest in the United States, and "contained altogether in its three compartments, one thousand and thirty-nine panes of glass." See Onderdonk's *History of the Churches in New York City*, Part I.

² Records, liber iii., folios 82, 83.

³ St. Mark's Church, Lewiston, Pennsylvania, of which the Rev. Robert Piggott was Rector, organized in 1833, claims the honor of being the first entirely free church.

inferior toned instrument."¹ It had become very much out of order, and needed extensive repairs; the superintendent of repairs was ordered to have the work done "with all practical despatch." But this action was reconsidered on February 11, 1833, when the Rector, Mr. Ogden, Mr. Johnson, and Mr. Jones were appointed a committee together with the superintendent of repairs, "to consider and report upon the expediency of procuring a new organ for Trinity Church instead of repairing the old one."²

As early as 1813 a few individuals, desiring to add to the value of their property west of Lumber Street, conceived a plan of putting a street through the northern portion of Trinity churchyard. Favorable action on their selfish scheme was taken by the Common Council, and nothing but a thorough and vigorous protest from the authorities of this Parish and many influential citizens prevented the desecration of ground which for nearly one hundred and fifty years had been used as a burial-place. The part of the churchyard which it was proposed thus sacrilegiously to invade, was that in which many of the soldiers and officers of the American Army, victims of cruel treatment and disease, who had been prisoners in the old Sugar House in Liberty Street during the British occupation of New York City, were buried. Every patriotic instinct, every tender regard for men who had suffered intensely, every feeling of respect for those who had passed beyond the grave, revolted at the proposition.

In 1832 the project was renewed. Though meeting with approval from a portion of the daily press, it was resented by the more thoughtful as an indignity and a misuse of private property.³

¹ Onderdonk's *History of the Churches in New York City*.

² Records, liber iii., folio 83 iii., December 10, 1833, and February 11, 1834.

³ Mr. Grant Thorburn in his *Reminiscences of New York; or, Leaves from the*

As soon as the Vestry was informed of this proposal, September 25, 1832, a resolution was adopted disapproving of "the opening of any street through the said Cemetery." The Comptroller¹ and Clerk² with Messrs. Brown, Hone, and Graham, "were appointed a Committee to remonstrate against the opening of said street, and to pursue such course as they may deem expedient to prevent the same."³

An editorial in the New York *Mirror*, written in vigorous indignation, thus commences :

"It is not easy to say whether the project of extending Albany street through Trinity Churchyard is regarded by the disinterested portion of our fellow citizens with more of surprise or indignation. Beyond doubt the City Corporation betray on this, as they have betrayed on many other occasions, a most reprehensible disregard of *Moral* right, and of the true meaning of the laws, and a deliberate intention to make the best use of their time for the accomplishment of local and private interests and enterprises."⁴

After negotiations and hearings before the Supreme Court, extending over nearly two years, the advocates of the invasion of the sacred precincts were finally baffled and defeated in their selfish purpose.

Garden of Laurie Todd (New York, D. Fanshaw, 1845, 16mo, pp. 288) gives a vivid picture of the horrors of the prison life of the American soldiers and sailors. See especially pp. 166-178.

¹ Mr. William Johnson.

² Mr. Thomas L. Ogden.

³ Records, liber iii., folio 78.

⁴ P. 253. The New York *Mirror*, vol. x., No. 32, Saturday, February 9, 1833. In the following number is "A Protest," by "An old man of four-score," pp. 262-263. February 16, 1833.

CHAPTER VI.

THE SYSTEM OF THE PARISH AND ITS DIFFICULTIES.

Remarks on the System of the Parish—Formation of the Education Society of the Parish of Trinity Church—Its Organization—Memorial from St. John's Sunday-school—Reply of the Rector—Assignment of the Assistant Ministers over Different Sunday-schools—Dr. Schroeder's Scheme of Lessons—Committee Appointed to Consider the State of the Church in Trinity Parish—Relation of the Parish to the Episcopate—Action of the Vestry toward the Endowment of the Episcopal Fund—Petition from St. Jude's Church, Peoria—Aid to Geneva College—Dr. Anthon Offers his Resignation—Memorials from Pew-holders of St. Paul's and St. John's Chapels—Report of the Committee on the State of the Church—The Bishop Relieved from all Parochial Duties—Assignment of Assistant Ministers to Separate Chapels—Standing Resolution as to Manner of Electing Assistant Ministers—Election of Dr. Wainwright—Assignment of the Different Assistants to the Several Chapels—Order of Precedence among Assistant Ministers Defined—Duties of the Rector—Objections of Dr. Anthon to New Regulations—The Rector's Report on them—Declination of Dr. Wainwright—Election of the Rev. Edward Young Higbee as Assistant Minister—Collection of Materials for the History of the Church in America—Grant to Dr. Hawks as Historiographer.

THE history of Trinity Parish must of course be made up, in great part, from the Minutes of the Corporation. Those records show, at this period, the presence of disintegrating tendencies which required close watching and discreet handling, to prevent them from working serious mischief. The unity of the Parish was threatened from two sides : by discontented congregations and by ministers jealous of their rights and prerogatives. As individualism is the bane of civic life, congregationalism is the disease of ecclesiastical existence. Where there is but one parish church, with one clergyman, and one company of attendants, the circumstances are favorable to placid and contented repose ; but under a collegiate system, where

several churches are included in one organization, and a number of clergy labor together, danger is always at hand. The Parish of Trinity Church was growing rapidly : already it had three churches, and three congregations ; its Rector and Assistant Ministers formed a considerable body of able and distinguished men ; additions to the clerical staff must soon be made. It is no wonder that, from time to time, the wish for independence should manifest itself among groups of the people, under a sense of the superior importance of their own portion of the Parish, or under the impression that their local interests were not sufficiently studied, nor yet, that among the clergy some should be found nursing imaginary grievances or brooding over matters which appeared to them derogatory to their dignity. Neither was it surprising, but inevitable, that the people should have their favorites, to whom they became so strongly attached, as to be willing, if necessary, to follow them out of the Parish, should they feel inclined to set up independent organizations. To meet the tendencies inherent in the collegiate system, to preserve the peace of the Parish and maintain its unity, two things were needed : first, a central government, too strong to be shaken by discontented and factious persons, steady in its policy and firm in its management of the trust committed to it ; and secondly, an honest and conscientious purpose to do justice to all ; to administer the Parish wisely and impartially ; and to allow to each congregation the fullest measure of liberty and freedom consistent with the integrity and safety of the system of which it formed a part.

We have already noted instances of this tendency towards parochial disintegration, and of the mode in which it was dealt with by the Corporation ; other instances will appear as we proceed.

In January, 1833, an Educational and Missionary Soci-

ety was formed within the Parish. On the request of a committee of the Vestry consisting of Messrs. Thomas L. Ogden, William Johnson, Philip Hone, and Benjamin M. Brown, the Rector called the several congregations together to consider the subject. The Society was to be an auxiliary to the Educational and Missionary Society of the Diocese, and to assist divinity students in their preparation for the Ministry.¹ As finally organized December 1, 1833, it consisted of a Board of Managers, of which the Rector was *ex officio* president, and the Assistant Ministers vice-presidents. Each congregation was represented by what was called a "delegation," consisting of four members: these delegations were to raise funds and nominate beneficiaries. The Society appears to have been a useful adjunct to the Church in the Diocese. There have recently been discovered *A Statement and Appeal* of the St. John's "delegation," signed by the Rev. Henry Anthon, and a similar document emanating from St. Paul's Chapel, and written by Dr. Schroeder.²

The formation of that Society, with its provision for "delegations" from each church and special duties of the Assistant Ministers as heads of such delegations, probably gave an additional impetus, in some quarters, to the tendency to congregational independence. And now the interminable Sunday-school question came up once more, to add material to the agitation. In June, 1833, we find the "Directors" of the Sunday-school of St. John's Chapel coming to the Vestry with a Memorial, alleging that, in

¹ No. 132, Berrian MSS.

² "Education Society of the Parish of Trinity Church, New York." New York Protestant Episcopal Press Print, 1834, 16mo., pp. 8," on front cover. Education Society of the Parish of Trinity Church, St. John's Chapel.

That for St. Paul's is similar with the title on the front cover substituting for "St. John's Chapel" "St. Paul's Chapel," and the date on the title page 'MDCCCXXXV.'

Both are in the collection of the late Rev. Dr. Schroeder.

their opinion, great and important advantages would result to the school "if the Rector, *or one of the Assistant Ministers*, were to take an active part in its arrangement." But, continue the ingenious memorialists, as they are persuaded that the work should not and cannot be thrown on the Rector, who has already in their judgment more than he can attend to, they suggest that the whole charge of the school be committed to one of the Assistant Ministers; and it was no secret that they had in view the Rev. Dr. Anthon, already a great favorite. This petition drew out the Rector, who replied in a communication which takes a place of importance in the documentary history of the Parish. Hoping that the observations which he offers will be received "in the spirit of kindness and candour in which they were made," he proceeds to object to special assignments of the kind proposed, on the ground that they will disturb the unity of the Parish; accounts for his apparent neglect in giving close personal attention to all the Sunday-schools of the Parish, by his having been constantly occupied in writing the *Life of Bishop Hobart*, which work had at last been completed; and declares his ability and intention to bestow all needed care, from that time forward, on the special work under consideration.¹

A copy of this letter, which was of great length, was presented to the Vestry, who, having considered it, adopted a resolution asking the Rector to invite the Assistant Ministers to co-operate with him in visiting the Sunday-schools of the Parish. Their intention appears to have been, to maintain the prerogative of the Rector, and at the same time to secure efficient aid in the performance of duties which might seem too great for

¹ No. 113, Berrian MSS. The substance of the letter is incorporated into a letter to the Assistant Ministers, dated July 25, 1833.

any one man to discharge properly. It was a step in the direction of a comprehensive plan, carried into effect many years after. The result was that Dr. Anthon became more fully identified with the Sunday-school of St. John's Chapel and Dr. Schroeder with that of St. Paul's, the Rector reserving his right of general oversight and control. Both schools appear to have been much helped and bettered by the new arrangement. Dr. Schroeder, in particular, devoted much care and thought to his department of the work.

The changes in the management of the schools and the decided advantages resulting from the new arrangement soon suggested additional measures, in the administration of the Parish, and brought again into prominence the plan of permanently assigning the Assistant Ministers to some particular church or chapel. The members of St. John's Chapel who had previously petitioned for the change, and others who deemed it desirable, already formed a considerable body, and were acquiring more influence, though still in a minority. Occasional expressions of dissatisfaction with one or other of the clergy were heard, and agitation and controversy were the unfortunate result. It required wisdom and sound judgment to meet the difficulties of the hour. The Vestry took the matter up and finally, April 13, 1835, at the instance of Mr. Thomas L. Ogden, a committee was appointed consisting of two members of the Vestry from each Congregation

"to consider and report on the state of the Church in this Parish, and whether any, and if any what, measures may be advantageously adopted by this Vestry for its improvement, and that the said Committee be instructed to confer with the Rector, and also as far as may be practicable to ascertain the views of the members of each Congregation in relation to such measures as the Committee may think proper to recommend in reference to the object of this resolution."

After balloting, Mr. Charles McEvers and Mr. Thomas L. Ogden of Trinity Church, Hon. John T. Irving, Anthony L. Underhill of St. Paul's Chapel, Mr. Thomas Swords and Mr. Jacob Lorillard of St. John's Chapel were chosen to constitute the said committee.

It was a long time before the Vestry took final action upon this subject; meanwhile other important matters demanded attention. There was great dissatisfaction with the position of the Bishop, who was still connected with the Parish, while the Diocese required his assiduous care and constant oversight. The strength developed by some parishes in the western counties had already suggested a division of the Diocese,¹ and the subject was mentioned by Bishop Onderdonk in his address in 1834. Uncertainty also existed as to the Bishop's place of residence and permanent support. What more would be done by the Parish with which he was still connected? And what could be obtained from the rest of the Diocese? Again the interminable subject of the Episcopal Fund was brought before the Vestry, in a letter from the Bishop, "in relation to the necessary expenses of sustaining the Episcopate in the City, and to arrangements connected with his future residence." The communication was referred to Messrs. Jacob Lorillard, Thomas L. Ogden, John T. Irving, Edward W. Laight, and Peter A. Mesier.²

An elaborate report giving a full account of the relation of the Parish to the Episcopate of New York from 1787 was made on April 13. It said that the principal object of the Bishop's letter was "to induce the Vestry

¹ "In 1835 this portion of the Diocese numbered sixty clergymen, ninety-two parishes, and thirty-five hundred communicants in a population of a little over one million, having gained over four-fold upon the population within twenty-five years." Semi-centennial Sermon, Trinity Church, Geneva, by Charles W. Hayes, D.D., p. 22. See also Dr. Hayes' *Diocese of Western New York, History and Recollections*.

² Records, liber iii., folio 116.

during his residence in this city and whilst they shall remain charged with the support of the Episcopate to increase his stated allowance to an extent equal to the rent of a suitable house." It showed how the occupants of the Episcopal Chair had all been connected with Trinity Church. With respect to Bishop Provoost and Bishop Moore it showed that "an addition appears to have been made to their previous salaries as Rectors." For Bishop Hobart a house had been provided and "five hundred dollars per annum granted to him to support the expenses of the Episcopal office." This was increased in 1814 to \$1100, in 1816 to \$1250, and in 1828 to \$2710, and various intermediate grants had been made to him in the form of donations, until during the later years of his Episcopate, his whole income as Bishop was \$6500. For Bishop Onderdonk there had been granted \$2000, which was increased in 1832 to \$3000, at which amount it then stood. Several donations had been made to him in addition.

Rehearsing the various efforts to increase the Episcopal Fund, the pledge of the Vestry for that purpose and the failure to meet the conditions imposed, the committee say that as the whole subject will come before the Convention, and considering the principles which have hitherto guided the Vestry, "it would not be expedient at the present time to increase his annual allowance, nor to make any provision of a more permanent character for the Bishop's support whilst in this city." The committee was constrained to add

"the expression of their conviction, after a full consideration of all the circumstances connected with this important subject, and in reference more particularly to the increasing solicitude of the Church to secure to the diocese at large the undivided services of the Bishop that 'the period has in their judgment arrived for raising the Episcopal fund to

an amount which will enable the Convention to make such arrangements for this purpose, as the welfare of the Church may appear to them to demand.¹ ”¹

The offer is renewed of the sum of \$30,000 to increase the Episcopal Fund to \$100,000, to be paid whenever the fund amounted to \$70,000. The Comptroller was authorized to pay the amount thus pledged whenever the other sum had been secured, but only upon condition that in case of a division of the Diocese one half of the whole fund “shall belong to and be at the disposal of the Convention of that part of the Diocese in which the city of New York may be situated, to be applied to the support of a Bishop within the same.”² The report was approved by the Vestry and a copy was sent to the Secretary of the Diocese to be communicated to the Convention. Upon the fulfilment of the condition in 1836 the gift of thirty thousand dollars was paid to the Treasurer of the Episcopal Fund.³

The pressure from all quarters to share in the bounty of Trinity Parish is illustrated by an application received at this time from St. Jude's Church, Peoria, Illinois, requesting “a loan of seven thousand and five hundred dollars to aid in the erection of a church edifice at that place.” The Vestry, while expressing “a deep interest in the extension of the Protestant Episcopal Church in Illinois and other parts of the United States,” are compelled to declare that “they are unable, for want of the necessary funds, to grant the application,” and that “the numerous and pressing calls from destitute congregations in the Diocese make it inexpedient to extend its aid for the relief of Churches in other states.”⁴

¹ Records, liber iii., folios 118, 119.

² For the report in full, see Records, liber iii., folios 117-119.

³ Berrian's *Historical Sketch*, pp. 312, 373.

⁴ Records, liber iii., folio 113.

On September 28, 1835, the credit of the Corporation was loaned to the Society for Promoting Religion and Learning for the sum of thirty thousand dollars to enable Geneva College to erect buildings. A graduated scale for the reduction of interest, to be a lien upon the property of the Society, was also adopted.¹

Referring to the appointment of a committee on the state of the Church, April 13, 1835, the subject of the reorganization of the Parish came up again, in October, on the report of that committee. At the same time, Mr. Harison presented a substitute consisting of certain resolutions in relation to the appointment and duties of Assistant Ministers. Passing on to January 25, 1836,² we come to the final action upon the report and substitute, which appears to have been of the nature of a compromise between the views of the Committee and those of Mr. Harison. Personal complications had meanwhile arisen, which made the matter more difficult to decide. A letter had been received by the Vestry from Dr. Anthon, in which he tendered his resignation as one of the Assistant Ministers. A memorial was also presented from pew-holders in St. Paul's and St. John's Chapels, praying for "a change in the present system of performing parochial duties in the different congregations of the Parish." These acts, distinctly in the line of disunion and disintegration, called for very firm and very judicious treatment.

During November and December, 1835, three special meetings of the Vestry were held. A second memorial came in from pew-holders of St. John's Chapel, December 28th. Finally, at a very full meeting of the Vestry, held January 25, 1836, the long discussion of these matters crystallized into action.

The report is entered in full upon the Minutes; it marks

¹ Records, liber iii., folios 124-129.

² Records, liber iii., folio 130.

an era in the history of the Parish. Calm in tone, judicial in character, and clear in its conclusions, it was prepared after conference with the Rector, inquiry of the Assistant Ministers, and endeavor by interviews with various members of the several congregations to learn their views and wishes. The report frankly admits that "the Church in this Parish is in an unsettled and excited state, and that a feeling of dissatisfaction is apparent among the congregations." While there may be a possibility that "defects more or less incidental to our associate system" had some influence, yet the immediate origin is to be traced to causes of "a more particular and temporary character" which, however, were "of a nature so delicate" that the committee declined to dwell upon them, only remarking in a general way upon the necessity of confidence and esteem between pastors and people for the growth in the spiritual and temporal concerns of any Parish. It was to remedy this unhappy condition and tranquillize the Church that these measures were proposed. The need of at least three active Assistant Ministers is recognized. The committee further treat of the relation of the Bishop to the Parish, and show that "the duties of the Episcopate require so much of his time and care that his parochial services must be of necessity limited and precarious," and admit, though reluctantly, that as the Diocese cannot be neglected, the Parish must practically dispense with his services, "valuable and acceptable as those services always were to our congregations," and allow him "greater leisure for the discharge of his Episcopal functions, and give increased assurance to the Church at large that it will continue to receive an efficient supervision, while the whole of this extensive diocese shall remain under his exclusive charge."

The committee then recommend the election of some

individual of such approved talents and qualifications as to render him generally acceptable to the congregations as Assistant Minister. The committee stated in connection with the proposed appointment that two plans had been considered by them as to permanent arrangement for duty. One was to assign one Assistant to each church, making it his duty to preach statedly in such church, to take the special charge of the Sunday-school, to visit the sick, and perform other parochial duties among the congregations, "the Rector retaining a general supervision of the whole concerns of all the churches, and both he and the Bishop to preach occasionally, as they may find convenient." The other was to assign the Assistant Ministers to duty, as in the first plan, with the exception of preaching, "leaving this duty to be performed by the Assistant Ministers in rotation subject to like occasional relief by the Bishop and Rector."

As to the first plan, it was predicted by many that it "would lead to disunion among the congregations, and their final separation." The committee were of the opinion that "there is an unsurmountable objection to it, founded on the decided conviction of the Committee that it will be impracticable at present to make any assignment of the individual assistants among the different congregations, so as to give satisfaction to all." Therefore they recommended the adoption of the second plan.

"It is hoped and believed that its tendency will be to fix an individual responsibility upon each assistant as to the particular service required of him, and thus to secure the more vigilant attention of all to the high and important duty of cultivating an intimate intercourse with their parishioners, and, especially in time of sickness and trouble, of administering to them the comforts and consolations of our holy religion."

The suggestions of the committee were embodied in three

resolutions appended to the report. Briefly they proposed,

1st, to relieve the Bishop from all parochial duty ;

2d, to call an additional Assistant Minister ;

3d, to adopt a stated plan for the assignment of the Assistant Ministers to particular duties.

Of these resolutions the 1st and 2d were approved ; a long discussion took place on the 3d ; final action was postponed. It was ultimately decided that the system of parochial administration should be changed when "there shall be three Assistant Ministers officiating in this Parish, so that one shall be assigned to Trinity Church, one to St. Paul's Chapel, and one to St. John's Chapel during the pleasure of the Vestry." Their duties were plainly defined, and included the supervision of the Sunday-schools and the catechising of the children ; all, however, to be done under the general supervision of the Rector.¹ A special committee, consisting of the Comptroller, Mr. William Johnson, Mr. William H. Harison, General Edward W. Laight, Hon. John T. Irving, Mr. Peter Mesier, Mr. William E. Dunscomb, Mr. Benjamin M. Brown, Mr. Thomas Swords, and Mr. Jacob Lorillard, was appointed February 15, 1836, to take into consideration and report upon the best method of carrying into effect the resolutions passed January 25th.

The consideration of this subject was resumed at a meeting of the Vestry held March 23, 1836. Prior to final action on the several propositions before that body, the question of the method of nomination of Assistant Ministers came up. There are only two charter officers in Trinity Parish, the Rector and the official known as the "Assistant to the Rector" ; both have a life tenure of office, and cannot be removed but for grave and sufficient

¹ Records, liber iii., folios 140, 141.

cause. All other ministers hold office "during the pleasure of the Vestry," as has already been shown (see Part. II., pp. 226, 227 of this History). Doubt existed as to the right of nomination. For many years past it had been the custom that the Rector should nominate, after a previous ballot by the members of the Vestry with a view to designate the person to be so nominated. But, by a resolution adopted at this meeting, the right was vested concurrently in the Rector and each member of the Vestry.¹ They then proceeded to act on the several propositions before them. Upon the question of the call of a third Assistant Minister, the vote being in favor of such action, the Vestry proceeded to a ballot; and, it appearing that the Rev. Jonathan M. Wainwright, D.D., of Boston, had a majority of the votes of all the members present, he was declared to be duly appointed an Assistant Minister to the Parish to hold his office during the pleasure of the Vestry.²

It was intended by this election to bring back a former Assistant of the Parish whose varied talents had entitled him to a high place in the Church. Dr. Wainwright's executive ability, his graceful and forceful eloquence, his technical skill in music, his refined and cultivated tastes, had made him a commanding figure both in New York and Boston. It was at one time thought probable that his brethren would elevate him to the Assistant Bishopric of Massachusetts, as the burden of the Eastern Diocese was proving too great for Bishop Griswold. Dr. Wainwright's freedom from controversial bitterness, his suavity of manner, his firm conviction of fundamental Catholic truth, caused many to think of him as the only one capable of bringing a diocese, rent with internal strife and angry debate, to a state of peace and harmony.

The Vestry next proceeded to adopt the resolution

¹ Records, liber iii., folio 146.

² Records, liber iii., folio 147.

providing for the assignment of the three Assistant Ministers to the several congregations. It was ordered that the members of the Vestry from each congregation might be severally permitted simultaneously to nominate to the Vestry the individual to be assigned to such congregation. The members of the Vestry from St. John's nominated the Rev. Dr. Anthon. The major part of the Vestrymen from St. Paul's nominated the Rev. Jonathan M. Wainwright, D.D., and the major part of the Vestrymen from Trinity also nominated Dr. Wainwright. Dr. Anthon was then, by ballot, assigned to St. John's Chapel. Dr. Wainwright was in the same manner assigned to Trinity Church. It was determined to assign by resolution an Assistant Minister to St. Paul's, and the Rev. John F. Schroeder was accordingly assigned.¹

At an adjourned meeting held two days later, it was further resolved that the assignments should be for one year, from the first day of May next ensuing.

Another resolution was then adopted, defining the duties of the Assistant Ministers in the respective congregations. They were to preach statedly every Sunday morning, in the church or chapel to which they were assigned, and in rotation in the afternoon, according to a "Routine" to be prepared for their guidance by the Rector.

Another resolution authorized each Assistant Minister to appoint such season of the year and such times for the catechetical and other special instruction of the young of the congregation to which he had been assigned, as he might think most fit and proper for such purpose. The Vestry suggested that the Rector might supplement this instruction, and thought it desirable to have a special plan and course outlined each year by the Rector and Assistant Ministers in consultation. It was further made the duty of

¹ Records, liber iii., folio 147.

each Assistant Minister to report cases of distress to the Rector, and to account to him, quarterly or otherwise, for all moneys belonging to the Communion Fund, which the Rector might give him for distribution; and also to report to the Rector any "failure, or neglect, or disobedience, on the part of any of the organists, clerks or sextons, in the performance of their several duties." The Rector was to appoint the days on which the several canonical collections should be made, and no other collections were to be made in any of the churches without his consent. He was also to "appoint the times for the celebration of the Lord's Supper"; and the Assistant Ministers were required to assist in the celebration thereof, except on the greater festivals, when it was to be administered at the same time in all the churches.

Finally, it was ordered that "the arrangements directed by these resolutions go into operation on the first day of May next."¹ By their passage it was hoped that irritation and excitement would be allayed, that the ties between the clergy and the people would become closer, and that new strength and devotion would be given to their united work.

At this meeting some additional matters were considered, discussed, and dealt with by resolution. Among them was a question as to the order of precedence among the Assistant Ministers so long as the office of "Assistant to the Rector" was not filled, whenever from any cause the Rector could not act. These resolutions afterwards became a subject of bitter controversy, although there seems to have been no other motive than to make definite a rule, which had hitherto been vague and uncertain, but which in practice had been interpreted to give precedence to the senior Assistant Minister by election. The first

¹ Records, liber iii., folio 148.

resolution authorized the Rector "while the office of assistant to the Rector shall not be filled in pursuance of the charter," in case of his disability through sickness or any other cause, to designate one of the Assistant Ministers "to perform the duties incident to his office." Should he neglect to do this, those duties were "to devolve on, and belong to such one of the Assistant Ministers as shall at the time be the senior Presbyterian according to the dates of their ordination."¹

The second resolution affirmed "the indispensable importance to the harmony of the Parish, and the edification of the parishioners, that a feeling of mutual confidence and satisfaction should be maintained between the minister and people," and expressed the firm determination of the Vestry "to supply all the congregations with clergymen, whose character and ministrations shall be satisfactory and acceptable." It was probably during the progress of the debate upon the change of system, that the Rector presented a statement of the duties of his position. He said that it had hitherto been the province and duty of the Rector to have the care of the churches, and to regulate generally the order of the service ; to assign the Assistant Ministers by a Routine their several places ; to judge of the fitness and expediency of introducing any new modes of instruction or any extra services, and if proposed by others, to approve or reject them at his discretion ; to appoint the times for the Holy Communion, and to administer it himself if present, except when, as matter of respect and courtesy, he has given place to the Bishop ; to have the charge and distribution of the Communion Fund ; to exercise a general supervision over the Sunday-schools of the Parish ; to examine the various notices which are sent to be given out in our churches, and to determine on the

¹ Records, liber iii., folio 149. (For the full text of these resolutions, see Appendix.)

propriety or expediency of having them read ; to have the control and direction of the sextons and choirs ; to have the custody of the registers and cause to be recorded therein all marriages, baptisms, and funerals in the Parish ; to make the parochial report at the annual Convention of the Diocese ; and to nominate Assistant Ministers.¹

That the full meaning and import of these resolutions were known at the time of their passage, was well understood. There are extant notes of a conversation of Dr. Schroeder with the Rector, in which the whole subject was fully discussed. The high courtesy and consideration shown on both sides, and the remote contingency which would make necessary the elevation of the "senior" presbyter above the "senior" Assistant, made both that Assistant and the Rector inclined to await the course of events.

Certain portions of the new regulations, however, were so distasteful to the Rev. Dr. Anthon, that he sent a letter to the Vestry on the subject. His chief objections were to the requirement that all the Assistant Ministers should assist the Rector in the administration of the Holy Communion ; to the custody by the Rector and distribution under his control of the Communion Fund ; and to general oversight and authority of the Rector in the instruction of the young people in the Sunday-schools. He also intimated that no additional facility was afforded for pastoral intercourse, and that the resolutions "impose upon him

¹ In sending out on April 26, 1836, a Routine for the "evening lectures," the Rector remarks that he has followed "the old routine, although it was intended by the mover of the resolution that 'its principle should be carried out in all its details.' But as nothing was said on this point in the resolution itself, I do not wish to take upon myself a responsibility which might seem odious and unauthorized, but prefer waiting for the further explanation or action of the Vestry. In adhering, however, for the present to the old order, I do not intend to be understood as committing myself, with regard to the future."—The Rev. Dr. Berrian to the Rev. J. T. Schroeder, April 26, 1836. No. 194, Berrian MSS.

shackles indicating distrust of his fidelity and discretion."

This letter was referred to Mr. Thomas L. Ogden, Mr. Jonathan Lawrence, and Mr. Peter A. Mesier, to consider and report. In a communication to the committee upon the objections of Dr. Anthon, the Rector examined in detail their essential features and embodied several particulars from the report made in 1831, upon the Memorial from parishioners in St. John's Chapel. Commenting upon the objection that the Rector had no right to compel the attendance of the Assistants at the celebration of the Holy Communion, although it is conceded that it is a matter of manifest propriety, he suggests that the phraseology of the ninth resolution be altered from "it is the duty," to "it is thought desirable whenever it is practicable"; for "if they have not the power to command, they have at least the privilege to request, and were to intimate their views of duty where they have reason to think it has been neglected." Dr. Berrian's exposition of the right to the custody and disbursement of the Communion alms is full and clear. He shows from the canons of the American Church that it is to be absolutely under the control of the Rector.

"This point, it appears to me, is unequivocally established by the 52nd Canon of our Church: 'the alms and contributions at the administration of the Holy Communion shall be deposited with the minister of the Parish, or with such church officer as shall be appointed by him, to be applied by the minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit.'¹ The direction of them may be determined by himself; the application of them if he see fit may be made by himself; whether he distributes them personally or appoints another one to do it, is left entirely to his own discretion."

¹ P. 34, "Constitution and Canons," in *Journal, General Convention*, 1832. Canon LII., of Alms and Contributions at the Holy Communion.

Examining the allegation, that by the "minister of the Parish" may be meant any one serving in a parish, and especially a deacon to whom by the ordinal the charge is given, and the solemn vow made by him "to search for the sick, poor and impotent people of his Parish, that they may be relieved with the alms of the parishioners or others," Dr. Berrian says :

"There cannot be a doubt that by the 'minister of the Parish' is meant the chief, the Rector of the Parish, and not the Assistant Minister ; order, propriety, and analogy admit of no other construction, and common usage, which is the interpreter of law, explains the meaning of the canon, and settles the question. Now the charge and distribution of the Communion Fund in our Parish has from time immemorial been committed to the Rector. No claim to any participation in this charge and distribution has ever been made before these new arrangements, and none it appears to me can be justly made until the Assistant Ministers have a control entirely independent of the Rector."

The fifty-second canon, he further says,

"is in no wise contradicted by the twenty-sixth and twenty-eighth Canons quoted by Dr. Anthon, which Dr. Anthon seems to think settle the interpretation of the fifty-second Canon, but do not appear to me to have the slightest bearing on the question. They refer to ministers who have the independent charge of parishes or cures."¹

The propriety of a control given to the young by an Assistant is fully treated, the Rector undertaking an examination of authorities, especially for the ordination of priests, in which occurs, in the examination of the candidate, the phrase, "other chief ministers." He pertinently observes :

"If an Assistant Minister is in no degree subject to the authority or control of the Rector, the office of the latter is a mere mockery, for he has the responsibility of ordering things well in the Parish, without the power of regulating its affairs."

¹ Pp. 21, 22, "Constitution and Canons" in *Journal, General Convention, 1832*. Canon XXVI., of the Duty of Ministers in Regard to Episcopal Visitations. Canon XXVIII., of Parochial Instruction.

Upon the authorization of text-books to be used, he remarks :

"We live in an age of great religious excitement, from which our Church at present is very happily exempted. Books of all kinds for the religious instruction of the young are daily issuing from the press. New modes of interesting them in the subject of religion are constantly invented. Some of them are happy improvements, others should be most cautiously shunned; is it an unreasonable apprehension that with a succession of assistant ministers (for I beg to be understood as making no allusion to the present), differing perhaps entirely from each other in their views and practice in regard to the religious edification of the young, text-books, or books of questions might on some occasions be introduced, and injudicious modes of instruction be adopted, which might call for the interposition of the Rector?"¹

The Committee's report was presented on May 9, 1836. It commenced by alluding to "the inconvenience" it would be to the Vestry "to be obliged constantly to review its proceedings on objections offered by the Assistant Ministers."

An exception to this general rule should be made when such objections involve "essential principles connected with the rights of the clerical office." The Vestry were always willing to give them "a ready and candid examination."

The fifth resolution was intended to direct that the same text-books should be used in all the congregations. It was understood by "Dr. Anthon as applying to every form of instruction, and he protests against it as subjecting him to a control inconsistent with the free exercise of his ministry." It was recommended that the phraseology of the resolution should be altered to remove any ambiguity. Dr. Anthon's argument upon the two other objections the Committee does not find convincing, and calls particular attention to the citations from the Ordinal. The

¹ No. 196, Berrian MSS.

attendance of all the clergy at the celebrations of the Holy Communion is regarded as "more solemn and imposing," and makes the service "less laborious and protracted."

Who was the proper custodian of the Communion Fund is not determined in the report, but the Committee claims that the Vestry can make such regulations as will best supply the necessities of the poor in each congregation. The action of the Vestry is thus stated :

"On introducing a new and important change in relation to which great differences of opinion are found to exist, the Vestry in every stage of its proceedings have acted with cautious deliberation; whilst anxious on the one hand to secure to the congregations the benefit of a more intimate connection with an individual pastor, they have been desirous on the other to preserve the unity of the Parish, and by defining the appropriate duties of the clergy, to secure its peace and harmony. If the change has been less complete than desired by some, it goes far beyond the wishes of other portions of the Parish."¹

It was a surprise and a disappointment when Mr. Ogden, the Parish clerk, announced to the Vestry Dr. Wainwright's declination.² It was known to many that the position would be agreeable to him, and that there seemed no obstacle to his acceptance; but parochial and diocesan considerations required him to remain in Boston for some months longer. On the 19th of April, 1836, Mr. Thomas L. Ogden, Mr. William Johnson, and Mr. Adam Tredwell were appointed a committee "to inquire and report as to the name of a suitable person to be nominated to the office of Assistant Minister, in place of Dr. Wainwright."

After some extensive inquiries the committee on June 13, 1836, reported the name of the Rev. Edward Young Higbee, Rector of Trinity Church, Washington, D. C. He had acquired a wide reputation as an effective reader of the Church service, and a preacher of force and origin-

¹ Records, liber iii., folios 154, 155.

² Records, liber iii., folio 152.

ality. In addition to the formal notification from the clerk, the Rector sent him a letter of congratulation and welcome, in which, referring to the unanimity of his election, he adds :

"There was not the slightest difference of opinion on the subject, a circumstance which I do not remember in any other case but one in five and twenty years, and which of course must be gratifying to you. I was exceedingly desirous that you should receive the appointment, and I am much gratified by the perfect unanimity with which it was made." ¹

The serious illness of Mrs. Higbee and her death early in the summer of 1836 delayed the removal of Mr. Higbee to New York for more than six months.

I shall close this chapter with a brief reference to a matter of great interest to the whole Church, in which the Corporation of the Parish rendered assistance at a time when it was much needed and particularly welcome. There had been, from the beginning of our ecclesiastical history, a total indifference, an almost culpable negligence, respecting the preservation of records of our history as a separate communion. No general effort appears to have been made to secure and arrange the materials for an intelligent survey of the work of the Church in the American Colonies for nearly two centuries. Traditions survived, documents and registers were often missing. Parochial archives yielded scantily when searched for facts and incidents. To Dr. Hobart belongs the credit of seeing the value of historical continuity in the American Church, and perceiving the advantage and necessity of familiarizing churchmen with the annals of their past. His publication in 1805 of the *Life of Samuel Johnson, D.D.*, written by that champion of the Colonial Church, Dr. Thomas Bradbury Chandler, was the first effort in that direction,

¹ No. 201, Berrian MSS. For a sketch of Dr. Higbee see the Appendix.

if we except some sketches of Connecticut parishes in the early numbers of *The Churchman's Magazine*.¹ As for the general records of the Church, with contemporary documents and pamphlets, letters and records, serious obstacles were met and gradually surmounted. The difficulty of obtaining complete sets of the journals of the General Convention led to a reprint of those journals, undertaken under the care of Bishop White in 1817. When a desire was felt in 1820 to gather documents illustrative of the history of the Church in various dioceses, to be preserved with archives of the General Convention, it was discovered that many of real interest and value had disappeared; and had it not been the habit of Dr. White to preserve letters and printed matter sent to him, many original letters and rare pamphlets would be lacking now in our Convention archives.²

To the Rev. Dr. Francis L. Hawks the Church is under great and lasting obligation for the prosecution of the work begun by Dr. Hobart and continued by Bishop White. With his friend the Rev. Edward Rutledge, of South Carolina, as his helper, he planned a complete history of the various dioceses of the American Church, beginning with Virginia. The initial volume appeared in 1836.³ The death of Mr. Rutledge deferred the prosecution of the work. When it was again resumed, Dr. Hawks became impressed with the necessity of access to the archives of the Arch-diocese of Canterbury, and the Diocese of London, and the records of the venerable Propagation Society, before any true and just history of the Colonial Church could be completed. He held several

¹ *The Life of Samuel Johnson, D.D.* By Thomas Bradbury Chandler, D.D.

² Pp. 46, 59, *Journal, General Convention, 1820*; pp. 47, 63, 69, 73, *Journal, General Convention, 1823*.

³ *Contributions to the Ecclesiastical History of the United States of America.* By Francis L. Hawks.

interviews with Bishop White, who cordially approved his plan, as did many other Bishops, clergymen, and laymen. The subject was brought before the General Convention of 1835, in a communication from Dr. Hawks, who also gave to the Convention files of several church periodicals and collections of documents. Upon the favorable report of a joint committee of the two Houses, Dr. Hawks was appointed conservator of the archives, and constituted, with Bishop White, a committee to procure in England transcripts of documents and printed volumes bearing upon the history of the Colonial Church.¹ The election of the "Conservator" as a missionary Bishop, "to exercise Episcopal functions in the State of Louisiana, and in the Territories of Arkansas and Florida," at the same Convention seemed likely to postpone indefinitely the fulfilment of his purpose. But as no provision was made either by the General Convention or the Board of Missions for his support, and the few parishes in the Southwest, with the exception of Christ Church, New Orleans, which offered him its Rectorship, could not in their poverty pledge him an adequate salary, Dr. Hawks felt compelled to decline the burden and honor of the Missionary Episcopate, and the work of historical collection proceeded. It was suggested in the report of the joint committee upon Dr. Hawks's communication, that he solicit pecuniary contributions to the accomplishment of his design, and "that it be recommended to the churches to appropriate a small portion of their annual contributions for this purpose."² The experience of others in soliciting funds for general purposes induced him to confine his efforts to a very small number. And this brings us to the connection of Trinity Parish with this great work. On March 14, 1836, the

¹ Pp. 21, 65, 91, 100, *Journal, General Convention, 1835*.

² Records, liber iii., folio 144.

Conservator made a formal application to the Vestry for aid in carrying out his design of proceeding to England, as the agent of the General Convention in obtaining material illustrative of the history of the Colonial Church. He enclosed a letter from the Bishop of the Diocese, and an abstract of the proceedings of the General Convention of 1835. Upon the representation of the Rector and other members of the Vestry, that "the Church is destitute of funds by which to defray the expenses of the said voyage," the sum of fifteen hundred dollars was granted "towards the expenses incident to the prosecution of his labors, with the laudable design above mentioned."

It is not necessary to detail here the successful accomplishment of his purpose by Dr. Hawks. The eighteen folio volumes of transcripts now in the General Convention archives, and other documents obtained by him, are for our colonial period a mine of historic information, which has been only partially explored. Only a small portion has been printed.¹

In his report to the General Convention of 1838, Dr. Hawks says :

"These volumes have cost two thousand dollars, and I am happy to inform the Convention that they are paid for. As the agent of the Convention under the resolution passed at the last Triennial Meeting, I applied to the Corporation of Trinity Church in New York, asking its aid to procure these valuable documents for the Church, and the Vestry very liberally appropriated \$1500, toward the expense of copy-

¹ Dr. Hawks, aided by the Rev. William Stevens Perry, afterwards Bishop of Iowa, continued the preparation of a complete series of "Historical Collections" of the Colonial Church. *The Documentary History of the Church in Connecticut* was issued in numbers (New York : James Pott, 1862, 1863) and afterwards bound in two small octavo volumes (Part I., 328, Part II., 360) with annotations and appendices.

A single pamphlet, *Documentary History of the Church in South Carolina*, was issued in August, 1862 (New York : James Pott). In 1870 Dr. Perry commenced the publication of the volumes remaining.

They were in large quartos, and sumptuous in style. The transcripts printed were *Virginia*, 1870, *Pennsylvania*, 1871, *Massachusetts*, 1873, *Maryland and Delaware*, 1878. They were copiously annotated. The edition was limited to 250 copies.

ing. A gentleman of the Church of the Ascension, in New York, gave me for the same purpose \$125, the residue, I was happy to be able to give myself. In the name, and on behalf of the Convention, I wrote a letter of thanks to the Corporation of Trinity Church, and informed them of the good they had done to the Church in procuring these MSS." ¹

To show their appreciation of the services rendered to the American Church by Bishop White, whose death occurred on July 17, 1836, a special meeting of the Vestry was called for Monday, July 25th, when the following resolutions written by the Rector were unanimously adopted :

"Resolved: That this Vestry in the recollection of his mild and paternal virtues, his sincere and unaffected piety, his peaceful and heavenly temper, and the unsullied purity of his life, hold his personal character in the highest esteem.

"Resolved: That in the extent and variety of his theological learning, the general prudence and wisdom of his counsels, the wholesome influence of his example, and the usefulness of his long protracted labours, they find abundant reason for gratitude to the Author of all good, and the sincerest sorrow for his loss.

"Resolved: That a copy of the foregoing resolutions be sent to the family of the late Right Rev. Bishop White, together with an expression of the unfeigned sympathy of this body in the bereavement they have sustained." ²

Upon the 12th of September, 1836, plans for alterations to be made to the building in the rear of St. John's Chapel were submitted by the Standing Committee. The Vestry approved and the alterations were ordered to be carried out under the supervision of the Committee. An old Sunday-school scholar thus describes the building when completed :

"The chancel of the Church has now usurped the place of the former Sunday-school building, which was a stone structure three stories in height, whose upper and lower floors were devoted to the boys and girls respectively and were furnished with square, white

¹ P. 133, *Journal, General Convention*, 1838.

² Records, liber iii., folios 158, 159.

wooden forms for the convenience of the classes. The main floor was fitted up after the fashion of a chapel, with organ and reading desk, and here we all assembled on Sunday morning at ten o'clock, to be catechised by the Rev. Dr. Wainwright, whose dignified presence, set off by a black silk gown and bands, kept the most of the restless boys in order."¹

The Rev. William Creighton, Rector of St. Mark's Church in the Bowery, presented his resignation to the Vestry of that Parish on May 5, 1836, which was reluctantly accepted. As his successor the Vestry turned to the brilliant Assistant in Trinity Parish, and in the fall of 1836 called Dr. Henry Anthon as their Rector.

Upon December 23, 1836, Dr. Anthon presented his resignation as an Assistant Minister, which was accepted. As St. Mark's Church was then in the process of alteration and repair, Dr. Anthon courteously offered to remain until his new Parish church was ready to be used. The Vestry accepted the offer with thanks and requested him to continue his services in the Parish so long, until his place shall be supplied, as may suit his convenience.² Dr. Anthon assumed his new duties in May, 1837,³ growing in the confidence and affection of his parishioners until his death in 1861. At St. Mark's he had full scope for his extraordinary power as a preacher, his fidelity as a pastor, his talents as an organizer, his keenness as a controversialist, and his power as a leader of men.⁴

Under authority from the Vestry the Rector made a temporary arrangement with the Rev. Samuel Seabury, then editor of *The Churchman*, afterwards the well-known theologian and professor of Biblical Learning, to officiate in the Parish.

¹ P. 152, *Walks in our Churchyards*. Old New York Trinity Parish. By Felix Oldboy.

² Records, liber iii., folio 170.

³ P. 86, *Memorial of St. Mark's Church in the Bowery*, New York, 1899.

⁴ A sketch of Dr. Anthon will be found in the Appendix.

CHAPTER VII.

PARISH ACTIVITIES.

The Question of the Residence of the Bishop—Action of the Vestry Thereon—Election of the Rev. James T. Johnston to Succeed Dr. Anthon as Assistant Minister—He Declines—Election of Dr. Wainwright—His Acceptance—The Use of Churches to Hold College Exercises in Condemned—Report of Committee on Qualifications of Electors of Wardens and Vestrymen—Committee on Supplies and Repairs Appointed—Allowance for House Rent Granted to Assistant Ministers—Repairs on St. John's Chapel—Contract for New Organ—State of Church Music in the Parish—Grant to Dr. Schroeder—The Need of a Rural Cemetery—The Division of the Diocese—Purchase of an Episcopal Residence—Repairs to Roof of Trinity Church—Resolution in Regard to Interments—Report of Committee on Music—Precedence of Senior Presbyter—Action of Vestry—Letter of the Rector to Dr. Schroeder—Dr. Schroeder's Reply—Correspondence Laid before the Vestry—Resignation of Dr. Schroeder Accepted by the Vestry.

IN the early part of the year 1837, the needs of the Episcopate in the Diocese of New York were brought before the Vestry in a communication addressed to that body by Dr. Onderdonk. While the offices of Rector of the Parish and Bishop of the Diocese were held by the same person the charge of the Episcopate was borne by the Corporation. But now, in the changed condition of things, new arrangements were in order. It was the general opinion that the Bishop should reside in the city and not in some country place outside of it; but the Episcopal Fund was inadequate even to the decent maintenance of the Bishop and much less adequate to providing him with a residence; so that the *deus ex machina* was in immediate demand; for it seems to have been the habit of

every body to fall back, confidingly, on Old Mother Trinity whenever anything was required in the ecclesiastical line. The Vestry generously faced the emergency. After a reference of the communication to a committee, and on their report, it was ordered, 1st, that a house should be built for the Bishop; 2dly, that he should be allowed \$1500 for house rent until the Episcopal residence should be completed and ready for occupation, and 3dly, that the Standing Committee should proceed forthwith "to select a suitable lot of land on which to erect the said building, to procure the necessary plans and estimates, and to report thereon to the Vestry."¹ Among the arguments urged in favor of a residence in town was this: that the Bishop's presence there would serve "to prevent the introduction of unsound principles and dangerous irregularities, and to regulate and balance the various machineries of the Church and preserve them in harmonious operation"; while his removal from the city would be very likely "to tend to rivalries and jealousies."² Moreover it was urged that he ought to be "in free and constant intercourse with the leading members of our communion throughout the United States which is best afforded in this great Emporium."

A communication was received from Bishop Onderdonk, dated March 13th, in which he cordially thanked the Vestry for their action.

The resignation of Dr. Anthon, as related in the preceeding chapter, having taken effect, a committee consisting of Messrs. Charles Graham, Benjamin M. Brown, and Thomas L. Ogden was appointed, on the choice of a successor. At the meeting held May 8, 1837, three names were presented to the Vestry for consideration.³ No

¹ For this report, and the action upon it, see Records, liber iii., folios 172-175.

² *Ibid.*, iii., folio 177.

³ *Ibid.*, iii., pp. 170, 179.

choice was made till the month of September following, more than ordinary caution being observed in view of recent troubles in the Parish. On the 25th day of that month, the Rev. James T. Johnston, Rector of St. Paul's Church, Alexandria, Va., was elected an Assistant Minister. His reputation as a parish priest and preacher was well-known. He had spent several years in New York, in the practice of the law, and in preparing for the ministry, and had won the regard and esteem of all who met him. But, to the great regret of the Vestry and the people, Mr. Johnston declined the election, being unwilling to leave his parish, the only one held by him during a long life. That life was spent in the quietness and peace of the ancient city in the "Old Dominion"; a life of singular purity and usefulness, from which not even a call to the Bishopric of Alabama could move him to withdraw.¹

At a special meeting, held December 15, 1837, the Vestry, proceeded to another election: the Rev. Jonathan M. Wainwright, D.D., of Boston, was chosen. The choice was most gratifying to the Parish. Dr. Wainwright's letter of acceptance was received February 12, 1838, soon after which date he entered upon his duties, being assigned to St. John's Chapel, as his especial charge. Thus was brought back to his old friends one who had been greatly missed during the five years of the Boston rectorship. The reasons which impelled him to decline the previous call to the Parish were no longer operative, as he had publicly and formally refused to be considered as a candidate for the Episcopate in the State of Massachusetts as assistant to the venerable Bishop Griswold. Dr. Wainwright's response to a letter from Dr. Berrian informing him of the action of the Vestry is highly entertaining.

¹ For letter of Colonel J. W. Greene upon Dr. Johnston, see Appendix.

"I shall give my answer as soon as I can get my Vestry together to communicate with them. You cannot doubt as to what my answer will be. Not even an Archbishoprick would induce me to remain here, and as for the situation to which I am called, I do assure you that I would rather be called to it than to a Rectory."¹

A question came up about this time, which led to much disputation in the ecclesiastical and academic circles of the city. For many years, the commencements of Columbia College had been held in Trinity Church or St. John's Chapel, not without scandal, as a disgraceful scene, terminating in a mild form of riot, had actually occurred in Trinity Church at the commencement in 1811. There was a growing sense of the impropriety of the use of consecrated buildings as concert halls and lecture rooms, and for public functions. The connection between the Church and the College, however, had always been intimate, and the use of the Parish church or one of the chapels for the public graduation of the students had come to be taken as a matter of course.

In 1833, the Rector had refused to permit the rooms in the rear of St. John's Chapel to be used by a temperance association. A year later, after consultation with members of the Vestry, he had declined to sanction a musical performance in St. John's Chapel. In January, 1837, he received a communication from Bishop Onderdonk, alluding to "a recent appropriation of St. George's Church, Hempstead, to a meeting of citizens growing out of the recent melancholy shipwrecks in that neighborhood, and designed for the consideration of the pilot laws, and other matters growing out of those events." Taking that as his point of departure, the Bishop proceeded to express strong disapproval of the use of consecrated churches for any secular purpose, and instanced the commencements

¹ No. 229, Berrian MSS.

of Columbia College in the churches of Trinity Parish as cases in point. The Bishop admitted that he felt "a peculiarly painful difficulty in the way of an honest expression of his conscientious views," in that instance, as the College was his Alma Mater, and the Parish the home of his youth and the field of his ministry; but he felt it his duty, notwithstanding, to express the conviction that "such an appropriation of a consecrated edifice is inconsistent with the tenour of the Office of Consecration, and with the honesty of purpose in procuring such consecration." Referring to the words about setting churches apart from "unhallowed, worldly, and common uses," he concluded that college commencements, being in no sense religious functions, must be excluded by the terms of the Office. He concluded in this way:

"Our commencements of Columbia College being held in one of our city churches being supposed of course to have my sanction has been my most serious difficulty in discouraging the use of churches for various secular and ordinary, worldly and common purposes. I have, therefore, come in the fear of GOD and in the face of much that renders it difficult to the natural man, to the conclusion that I must on all proper occasions bear my testimony against it."¹

Bishop Onderdonk had also written on the subject to the Rev. Wm. M. Carmichael, Rector of St. George's, Hempstead. A previous Rector, the Rev. Dr. Richard Hall, had in 1834 objected to the use of that church for the Fourth of July celebration without a previous religious service. He quoted in his support the resolution of the Convention of New York in 1801 on the use of churches.²

¹ No. 220, Berrian MSS.

² See pp. 228-230, *History of St. George's Church, Hempstead, Long Island, N. Y.*, by the Rev. W. H. Moore, D.D., Rector of St. George's Church. 12mo, pp. 308, New York, E. P. Dutton & Company, 1881.

The matter soon came to a practical issue in the Parish. At the Vestry meeting held September 25th, the usual application from the Trustees of Columbia College for leave to hold the next annual commencement of that institution in St. John's Chapel was received and read. After having entertained a motion, which was seconded, granting permission to use the Chapel,

"the Rector informed the Vestry that he had received a communication from the Bishop of the Diocese expressing his disapprobation of such use of church edifices as being improper and inconsistent with the office of consecration, on the ground of which communication and in the exercise of his official rights, the Rector declared his dissent from and objection to a compliance with, the said application, whereupon, after mature deliberation, the following resolution was carried against the vote of the Rector :

"Resolved, that the request of the Trustees of Columbia College for permission to hold the next annual commencement of that institution in St. John's Chapel be granted."¹

Much discussion followed, both in public and private. Many were not prepared to abandon at once their loose conceptions of the purpose of consecrated buildings. A letter from Bishop Onderdonk to the Rector dated September 21, 1837, reiterates what he had said in January, and proceeds :

"Have their Bishops, Rectors, Vestries or People, a right to draw back, to appropriate otherwise what has thus passed by their own act from the right of disposal and become His house? Under a deep sense of my responsibility to Him, and a fearful apprehension of the Character of any act which makes this solemn form of consecration a mere thing of nought, I must say No !"

All parties should pause before they determine to set aside both the spirit and letter of the consecration service and the godly judgment of their Diocesan.

¹ Records, liber iii., folio 185.

"If such a part is taken by the Corporation of Trinity Church it will give to the best portion of our Diocese a degree of pain and excite therein an agitation which I am sure they will themselves be brought to regard as a fearful price at which to have gained a point in opposition to their Rector and their Bishop. I have made extensively known your decision as to the use of one of your churches for commencement—and as extensively the assurance given me by President Duer that he would unite with me in opposing the holding of Commencements in our churches, if I would not interfere in the case of the late *semi-centennial Anniversary*, and it has met with universal satisfaction."¹

The letter of the Bishop and the firm stand taken by the Rector and several other clergymen in New York City ultimately carried the day in favor of a general recognition by all Churchmen of the sacredness of places set apart for divine service and public worship.

At this time there seems to have been uncertainty in the minds of some of the parishioners as to the qualifications of electors of Churchwardens and Vestrymen of this Corporation. The matter, one of vital importance, received careful consideration. Judge Irving, Mr. Graham, and Messrs. Lawrence and Ogden were appointed a committee to consider and report "whether any alterations or additions to the existing ordinances relating to elections be expedient."

On the 12th of February the committee presented a carefully drawn report² reviewing the original qualifications of electors in the charter of 1697, with the modifications made by the act of April 7, 1784, the general act of April 5, 1813, and the special act of January 25, 1814. It also quotes from the Vestry ordinance of June 24, 1816, which required the Comptroller to keep a book, "in which shall be entered the names of the holders of pews and seats in Trinity Church and its Chapels," and section six of that

¹ No. 226, Berrian MSS.

² Records, liber iii., folio 195.

ordinance which provided that only such pew-holders can vote as are enrolled in that book.

It concludes that

"The right of voting for Church Wardens and Vestrymen is thus made to depend upon the following qualifications :

"1. Church membership for one year prior to the election.

"2. The holding by purchase or hiring of a pew or seat, or the reception of the Holy Communion within the year. Both these qualifications are necessary. The Committee considers the ordinance of 1816 sufficient and recommend no new legislation." ¹

The report was unanimously approved and the committee discharged.

Several matters of minor importance may be noted here in passing.

A change in the administration of the Parish was made by the appointment of a Committee on Supplies and Repairs, and the abolition of the office of Superintendent of Repairs.

On the petition of several prominent members of the Parish, steps were taken to provide residences for the Assistant Ministers.

During the summer of 1838, the steeple and roof of St. John's Chapel were repaired, and certain alterations were made in the interior of that edifice.

The property No. 106 Franklin Street was purchased from Mrs. Henry Phelps, for \$16,500, to be used as an Episcopal residence, and it was voted to provide furniture for the same. ²

It was decided to purchase a new organ for Trinity Church. Two bids having been received, from Henry Erben and Firth & Hall, the bid of the latter was accepted, for \$2350, with extra stops, and a contract was made for the same. ³

¹ Records, liber iii., folio 197.

² *Ibid.*, iii., folio 216.

³ *Ibid.*, iii., folio 191.

The subject of the permanent improvement of the music throughout the Parish being under consideration, a committee was appointed, consisting of the Rector, Dr. Wainwright, and the Rev. Mr. Schroeder, the Hon. Philip Hone, and Messrs. Benjamin H. Brown and Peter A. Mesier, "to take into consideration the present state of the Church music in Trinity Church and its chapels, and to report what plan or further measures they may deem expedient to be adopted by the Vestry for the improvement of the same."¹ Dr. Wainwright, a trained and cultured musician, was also authorized to order and personally superintend the erection of the new organ.

In May, 1838, the Rev. Mr. Schroeder requested leave of absence for the benefit of his health. The request was granted with continuance of his salary and a loan of \$1500 to defray travelling expenses.² The Rev. John D. Ogilby, Professor in Rutgers College, New Brunswick, a young man of great ability and promise, was engaged to supply Mr. Schroeder's place during his six months' leave of absence.

The prohibition of burials within the city limits, except in family vaults, led to the formation of companies for laying out rural cemeteries. The vaults in Trinity and St. Paul's churchyards did not meet the requirements of the congregation, while St. John's burying-ground, on Hudson and Clarkson Streets, was used by a portion only of the people connected with St. John's Chapel.³ The acquisition of a cemetery remote from the city became the subject of discussion among the parishioners and in the

¹ Records, liber iii., folio 205.

² *Ibid.*, iii., folio 206.

³ "The people who attended St. John's Chapel never took kindly to the little rustic cemetery. Many of them owned vaults in the churchyard of Trinity and St. Paul's or elsewhere, and not one of the families I have named is represented in the old Clarkson Street plot. Yet there have been more than ten thousand interments there and eight hundred monuments stand over the dead."—Pp. 159, 160, *Walks in our Churchyards*. By Felix Oldboy.

VOL. IV.—13.

Vestry; and the matter was referred to the Standing Committee for consideration and report.

At the General Convention in 1835 a change in Article V. of the Constitution, providing for the division of dioceses, was proposed; having been made known to the several dioceses, it was finally adopted in the General Convention of 1838.¹ The obstacles to a division of the Diocese of New York, which had been under consideration for some time, being now removed, a diocesan committee consisting of seven clergymen and six laymen was appointed to determine the boundaries of a new diocese and to report to a special convention to be held previous to the meeting of the annual Convention in September, 1838.²

The accomplishment of the division of the Diocese of New York by the joint action of the General Convention and the Diocesan Convention presented once more the problem of the support of the Episcopate, with new difficulties added to the former. The division was to take effect November 1, 1838. The Vestry met in special session, at the call of the Rector, on the 18th of September to consider a communication from the committee of the Diocesan Convention upon the division of the Episcopal Fund, and requesting a conference with a committee of the Vestry. Messrs. Ogden, Johnson, and Lawrence were made a committee of reference, to report on the expediency of granting aid towards the support of the Episcopate

¹ See pp. 19, 25, 57, 60, 63, 68, 87, 94, 98, 102, *Journal General Convention*, 1835, and pp. 19, 23, 26, 89, 93, *Journal General Convention*, 1838.

The Joint Committee of the General Convention of 1835 on this subject consisted of Bishops White, Brownell, Benjamin T. Onderdonk, the Rev. Drs. Croswell, Reed, Hanckel, Hawks, the Rev. Mr. Prestman, Messrs. Peter A. Jay, Thomas L. Ogden, John E. Cook, John B. Eccleston, and William Meredith.

² For a summary of the action leading to the division, see *The Present State of the Question in Regard to the Division of the Diocese of New York*, July, 1838, especially pp. 4-8; *Journal Special Convention, New York*, August, 1838, September, 1838; *Journal General Convention*, 1838, pp. 46, 70, 106, 107.

within the two dioceses erected by the late action of the Convention.¹

It seems unnecessary to present in detail the series of demands and proposals which followed. A brief summary may suffice. The Corporation of Trinity Church made an offer to pay to the support of the Bishop of the new diocese the sum of \$1600 annually for thirteen years. This offer was based on a review of the origin of the Episcopal Fund, the part taken by Trinity Parish in its formation, the burden of the support of the Bishop of New York hitherto assumed, and the supposition that of the amount already pledged for the Episcopal Fund of New York, \$90,000 would remain intact, leaving only \$10,000 available for the purpose of division.² This offer was rejected by the Diocesan Convention, on the ground that a virtual pledge had been given to divide the disposable Episcopal Fund equally between the two dioceses, and that \$35,000 had been assigned already to Western New York; and the Diocesan committee asked that the temporary aid pledged to Western New York might be received by the old diocese. After further references and negotiation, it was agreed that the action of the Vestry "in granting conditionally its further aid towards the support of the Episcopate in the new diocese, ought, under the change of circumstances produced by the division of the Episcopal Fund between the two dioceses, to be applied under similar conditions toward the same object in the present diocese of New York." The conditions of this annual grant were that the parochial collections for the Episcopal Fund should be continued and accumulate for at least thirteen years or until the fund should reach the sum of \$90,000, when

¹ Records, liber iii., folio 212.

² *Ibid.*, folios 212, 215.

the grant from Trinity was to cease. The report was unanimously approved and adopted and a copy of the resolutions sent to Dr. Wainwright, chairman of the committee of the Convention.

Before proceeding to a matter of much greater interest, it remains to note two or three items connected with the story of the Parish.

On the 12th of November, 1838, the Committee of Supplies and Repairs were directed to look to and secure the roof of Trinity Church, which was in a dangerous condition, threatening the safety of the structure; and a complete examination of the state of the edifice was ordered. This is of importance, as the precursor of the rebuilding of the Church, which soon occurred.

A complete series of Rules and Regulations concerning interments in the cemeteries of the Parish and the duties of sexton was formulated and published as an official Ordinance on that subject.

Upon a report of the special committee on the music of the Parish, already referred to, the Vestry ordered the appointment of a chorister who under the Rector "shall have charge of the vocal music in all the churches and whose duty it shall be to have the three choirs frequently practiced at one time and place," and the establishment of a school of music for the younger members of the Parish where the elements of the art should be taught and where the music designed for public worship should be practised.

A further report was made by this committee December 10, 1838, and upon its suggestion the Rector and Assistant Ministers were made a permanent Music Committee to have under their direction all matters relating to the music of the Parish. They were authorized to expend annually a sum not exceeding \$4500 for the three

churches, and required to present each year detailed statements of their expenditures.¹

We come now to a matter which I shall designate as "the *Schroeder Episode*." It illustrates in a very striking way what was observed in a previous chapter of this History about the difficulty of protecting a great institution like Trinity Parish from the assault of the destructive temper of individualism, and the tendency to resolve into separate elements under the influence of dissatisfaction on the part of the clergy or the people. In it were the elements best adapted to lead to that result : a clergyman of talent and ability, but exceedingly sensitive on the subject of prerogative and right, and a considerable number of admirers, devoted to him and reluctant to see any one preferred before him or even for a while taking the place of their special and beloved priest.

The trouble arose out of a question about the meaning of the term "Senior Assistant Minister." Certain duties in connection with the granting of permits and orders to sextons were assigned in the absence or inability of the Rector "to the Senior Assistant Minister," and to clear the term from ambiguity it was thus defined by the Vestry :

"Resolved, That the words Senior Assistant Minister in the foregoing ordinance, and in all other cases be deemed to mean and refer to such one of the assistant ministers in the service of the corporation as in the order of his ordination may be the senior Presbyter."²

The term had been in use before that time, but it had not been decided whether seniority by date of ordination was meant or seniority by date of appointment in the Parish. It appears that the Rector shrank from deciding the point, for fear of stirring up jealousy among the Assistants ; so, at last, as the matter was causing a good deal

¹ Records, liber iii., folio 224.

² *Ibid.*, folio 221.

of discussion, the Vestry decided to act, and, if I may so express myself, to decide Who was Who. This was done at a meeting held December 10, 1838, and thus the Rector, though relieved of responsibility, came into no small trouble. By a rule made March 25, 1836, precedence had been given to "the senior Presbyter," and now it was decided that the man who had been longest in Holy Orders should be deemed such senior, and entitled to the precedence attached to that rank; and, to make all plain and clear, the Rector was instructed, "by an informal but unanimous vote," to give in all respects the place of honor to "the Senior Presbyter," as thus designated and qualified.

The points of precedence appear to have been these :

(a) To read the funeral service in the absence of the Rector ;

(b) To read the sentences, if present, when the full service was performed ;

(c) To stand at the left of the Rector in all funeral processions ;

(d) To take the place opposite to the Rector at the left-hand end of the Communion Table during the Holy Communion, the Rector having the right-hand end ;

(e) To administer the consecrated bread to the people on his side of the rail.

(f) To follow the Rector in the order of the "Routine" in the evening lectures at St. Paul's Chapel.

All these privileges, functions, and prerogatives had been for some time enjoyed by the Rev. Dr. Schroeder, the admired, beloved, and very popular Minister assigned to St. Paul's. But now, a new-comer, the Rev. Dr. Wainwright, having been called to the Parish, and being Dr. Schroeder's senior in Holy Orders, a change was at hand. It became the unpleasant duty of Dr. Berrian to notify Dr. Schroeder to that effect. Shrinking, very excusably,

from his task, he deferred it until the "Routine" for December, already published, had run out, and waited till the Order for January was ready. Then the Rector sent to Dr. Schroeder, *ci-devant* Senior Assistant, a formal notification of the action of the Vestry, with his instructions "to carry out in all its details the precedence of the Senior Presbyter over all the Assistant Ministers who were his juniors in the time of ordination." The Rector wrote in conclusion: "It is not a pleasant office, I assure you, to make a communication which will probably give you pain. It is my opinion that the action of the Vestry on the subject is decisive and final."¹

The commotion caused by this notice was prodigious. It shook the Parish, and parts adjacent, and led not only to the resignation of Dr. Schroeder but to a movement of his friends of St. Paul's Chapel to cut that chapel off from the Parish and set up as a separate church.

Written December 31, 1838, it was received by Dr. Schroeder January 2, 1839. While he could not have been entirely surprised at its contents, as there had been a possibility of its enforcement for nearly three years, and as the subject had been discussed by Dr. Berrian and himself, the formal announcement gave him not only pain but a feeling of indignation. It was a reversal of a long established custom of the Parish, and seemed to be an unmerited indignity to one whose labours had been abundant and at various times highly commended. Dr. Schroeder had previously determined that he would never submit to a rule which would practically lower him in the opinion of the congregations and the churchmen of the city. Having taken three days for consultation with the Bishop and other judicious friends of the clergy and laity he wrote a reply to the communication on January 5, 1839. He

¹ Berrian MSS.

acknowledged the "very unexpected communication dated Dec. 31," which had been handed to him on January 2d, and expressed his surprise that a great and to him "an important change is to be made in our parochial arrangements." He alluded "to a long and well established usage in the Church," which was now to be "disregarded, and the senior assistant minister as respects the length of time he has been officiating in our Parish, is to be superseded by the most recently called of the junior assistant ministers who has been officiating among us for a few months and has hitherto been content to occupy the place which usage assigned to him."¹ He criticises the settling by "an informal vote" of "a regularly adopted rule of the Vestry and one of very long standing too." He cites the instance of the relative positions of the Rev. Cave Jones and the Rev. John Henry Hobart.

Mr. Jones, the Senior Presbyter "was not to take precedence of the Rev. Mr. Hobart, because the Rev. Mr. Hobart although he was the Rev. Mr. Jones' junior in years and in ordination had been previously elected as an assistant minister." Dr. Schroeder asserts that what was styled "the carrying out of certain measures adopted by the Vestry" bears nothing of the kind upon the face of them. "They relate," he continues, "simply to a provision for the occasional supply of the Rector's place, in case of his absence or inability to perform some one or more of the duties appertaining to his office." He is convinced that "to acquiesce in the state of things which the alleged carrying out of the new measures brings to light, would, I think, be an act at variance with long established usage, and with a regularly adopted rule of our parish, and would be

¹ The reference is to Dr. Wainwright, who was ordained priest in Christ Church, Hartford, Conn., on August 15, 1817, by Bishop Hobart. Dr. Schroeder was ordained priest in Baltimore, Md., by Bishop Kemp on April 22, 1824. Mr. Higbee was ordained priest about 1831, probably by Bishop Stone, of Maryland.

unsanctioned by any record on the minutes of the Vestry." It would also require him to submit to a removal from the clerical grade to which he was elevated agreeably to the rule which was in existence when he was called into the Parish. "If by any new measures I am to be displaced from my station as Senior Assistant, to be superseded and even made to occupy a lower grade, my sense of self-respect and my regard for the opinions of those to whom I minister in sacred things, imperatively demand of me rather to withdraw altogether from my situation." He requests the Rector to call a meeting of the Vestry without delay and submit to them this letter for their action.

He adds, "I have availed myself of advisers for whose opinions both yourself and the Vestry have great deference," and thus announces his final decision: "that if the Vestry think proper to decide on carrying out the new measures, in the manner that you have mentioned in your communication, I wish them to consider that, as a necessary consequence, this letter is to be regarded as the resignation of my place."

The Rector acted immediately upon the request of Dr. Schroeder, and summoned the Vestry to meet on Tuesday, January 5th. There was a very full attendance, as might have been expected. The correspondence with Dr. Schroeder was submitted by the Rector. It was discussed and considered. The previous action of the Vestry was affirmed. It was declared to be the sense of the Vestry "that on all occasions precedence should be given to the assistant minister who shall be the senior presbyter in the order of ordination," and it was ordered that a copy of these resolutions be sent to Dr. Schroeder.¹

¹ For copies of the letters of Dr. Berrian and Dr. Schroeder, see Records, liber iii., folios 225, 226, and also Berrian MSS. *Documents Concerning Recent Measures of the Vestry of Trinity Church in the City of New York.* 8vo, pp. 12. A. Hanford, Printer, 16 Cortland Street, New York.

When this action became known the friends of Dr. Schroeder in the Parish, and especially in St. Paul's Chapel, were indignant. They asserted with vehemence that their pastor had been treated with indignity and injustice, and that a spirit of rivalry and favoritism was being fostered in the Parish. Many messages of sympathy were brought and sent to him in this trying emergency. His supporters used the newspapers of the city for their statements, appeals, and arraignments of the Vestry, and the journalists rejoiced to take part in the fray. Several of the city clergy and prominent laymen in the other parishes of the city were warmly enlisted in the cause of Dr. Schroeder. Much then written was written under the impulse of strong and excited feeling.

Still, though Dr. Schroeder felt himself sorely injured and aggrieved, he acted with his characteristic courtesy and moderation. He deemed it necessary to publish a small pamphlet entitled *Documents*, containing his correspondence with Dr. Berrian, and the official notice of the action of the Vestry, with a few brief comments. In his prefatory note he states that he printed these documents "to prevent error and misapprehension in regard to the subject of them." He says: "The case is simply this: One of the Assistant Ministers of Trinity Parish is to be elevated by the sudden and wrongful depressing of another." He comments on "long established and well known usage," and thus concludes:

"The measure either is, or is not, important. If it be unimportant, why should the Vestry introduce and agitate the subject to the disquiet of the Parish? If on the other hand it be important what warrant have they for displacing me, and putting me in such an attitude that I cannot, in the opinion of my clerical brethren, continue to officiate in the parish with proper self respect and a due regard for my future influence and usefulness?"

An answer was prepared by a layman, which he entitled *A Brief Statement*. The whole controversy is treated in a satirical vein but with candor and good sense, the evident intention being to silence opponents of the Vestry's action. He is especially severe upon Dr. Schroeder's allegation that it was the intention of the Vestry to elevate Dr. Wainwright. He gives in full the letter of Dr. Berrian to Dr. Schroeder of April 26, 1836, and one from Dr. Berrian to Dr. Wainwright of January 28, 1839. The reasons given by Dr. Schroeder for his resignation he calls "unimportant."¹

To this Dr. Schroeder replied in a "Letter" maintaining his position and traversing the whole ground of the controversy. He includes in this publication a letter from Dr. Anthon upon precedence and correspondence with the Rector on supplying his place at St. Paul's for the feast of the Epiphany, Sunday, January 6th, and gives, in an appendix, letters from the committees of St. Paul's Chapel congregation, the Sunday-school, the ladies, and a farewell address signed by one hundred and fourteen men worshipping in that chapel. He reaffirms as the cause of his resignation the "being displaced from my grade," and endeavors to fortify his attitude by argument. This ended the publications directly bearing upon this unhappy episode.²

While the resignation was being discussed in conversation, the daily press, and pamphlets, the Vestry was awaiting some intimation that Dr. Schroeder withdrew from the position he had taken. As no assurance was given,

¹ *A Brief Statement Touching the Rev. Dr. Schroeder's late Publication Entitled Documents Concerning Recent Measures of the Vestry of Trinity Church in the City of New York*. Submitted to the Consideration of the Members of the Congregation of Trinity Church, New York.

² *Letter to the Members of the Congregations of the Parish of Trinity Church*. By Rev. J. F. Schroeder, D.D., with an Appendix.

final action was taken on his letter at the regular meeting, January 14, 1839. The Rector having stated, on interrogation, that the Senior Assistant had not officiated in the Parish since sending his letter of January 5th, a preamble and resolutions were offered, embodying the facts of the case, the resolutions of the special meeting, and the concluding paragraph of Dr. Schroeder's letter to the Rector; whereupon it was "resolved, that the conditional resignation contained in the above letter of Dr. Schroeder, under the circumstances above stated, having by the terms thereof become absolute, such resignation be, and the same is hereby accepted." It was also resolved to continue his salary until December 1st, to continue his house rent until May 1st, and to cancel the note for fifteen hundred dollars advanced to him for his European tour.¹

Thus, so far as the principal actor was concerned, the "Schroeder Episode" ended. As for the ground swell which followed the storm, there is more to come in the next chapter of this work, to which the ingenuous reader is referred, with the assurance that it will surprise him even more than that which has been already related on this painful subject.

¹ Records, liber iii., folio 228.

CHAPTER VIII.

PAROCHIAL MATTERS.

Dr. Hodges Appointed Organist—Repairs to Roof of Trinity Church—Erection of Houses for the Assistant Clergy—Congregation of St. Paul's Chapel Memorializes Vestry to be Set Off as a Separate Parish—Memorial Presented to the Vestry—Referred to a Special Committee—Who Report Adversely to the Memorialists—Schroeder Controversy Closed—Unstable Condition of Trinity Church—Repairs Ordered—Plans for a New Building Accepted—Mr. Richard Upjohn Appointed Architect.

AN event of no small importance in the history of church music in the United States occurred at this time. On the 14th of January, 1839, the Rector nominated Edward Hodges, Doctor in Music, as an organist in the Parish, "at the usual salary." His appointment was speedily confirmed by the Vestry.¹ The new Music Committee amply justified its existence by securing this musical genius. A native of Bristol, England, trained from boyhood in the best and most severe school of English cathedral music, he had been from his youth a composer and performer of rare skill and originality. He knew the theory and practice of music, understood the mechanical construction of the organ, and other musical instruments, and had invented improvements in them. A visit to Canada, where he had been appointed organist of St. James's Cathedral, Toronto, had been extended to New York. There he had renewed his acquaintance with Dr. Wainwright, formed that of others in Trinity Parish, and was induced to remain, at least temporarily, in the city. With his entrance upon his position improvement and

¹ Records, liber iii., folio 231.

progress in sacred music in the parish, diocese, and country was both systematic and rapid. His influence was more strongly felt as years passed by.

A number of minor matters received attention at this time. The Rev. Professor Ogilby was temporarily appointed to supply the place of Dr. Schroeder.¹ The Standing Committee recommended that a house for an Assistant Minister be built "on Lot No. 92, fronting on Vesey St."; and suggested that a similar house be built "on the rear of the ground attached to St. John's Chapel, or elsewhere on land belonging to the Corporation," for the accommodation of another of the clergy. Alarm continuing to be felt about the roof of Trinity Church, steps were taken to cause a careful survey of the building by the most competent builders that could be found, with a view to securing the safety of the structure.² It was finally determined that the Committee of Supplies and Repairs "do forthwith take all needful measures for putting a new roof on said church, and that they be further directed to procure a suitable plan on which to finish the interior of said church, together with an estimate of the expense, and that they report thereon to the Vestry at its next meeting."³

A modification of the terms for the annual grant for the salary of the Bishop was made at the request of a committee of the Diocesan Convention. It was agreed to continue it for thirteen years whether the fund should sooner be made up to \$90,000 or not.

We must now return to the story of the Schroeder controversy, and relate what followed on his resignation and withdrawal from the Parish. The immediate result was a well organized and persistent attempt by a considerable number of the congregation of St. Paul's Chapel to

¹ Records, liber iii., folio 231.

² *Ibid* folio 223.

³ *Ibid* folio 234.

be set off as a separate church. A meeting, very largely attended, was held at the house of Mr. Anthony Barclay, on Monday evening, January 21, 1839; Professor James Renwick, of Columbia College, was made chairman, and Mr. Theron Wilbur secretary. A prolonged and animated discussion took place, the attempt being to show, theoretically, the evils and disadvantages of the collegiate system of church organization, and practically to demonstrate that if St. Paul's were made an independent church it would be better managed and more effective. It was then determined to prepare and send to the Vestry a memorial praying for a separation. Messrs. Christopher Wolfe, Anthony Barclay, John Ruthven, William H. Falls, F. A. Booth, and Jonathan Dodge, Prof. James Renwick, Mr. Wm. E. Wilmerding, Dr. E. R. Chilton, Messrs. C. B. Bostwick, Caleb Ticknor, and Philip Henry, were appointed a committee to draft the memorial and present it to the Vestry. A copy of that paper is given in the Appendix to this volume; a brief outline of its contents will suffice for those who do not care to go more fully into the story of the movement. The memorialists began by objecting to collegiate churches, and pointing out the evils which they considered inherent in the system. They complained that the congregation of St. Paul's Chapel had little or no influence in the call of Assistant Ministers or their assignment to duty; citing the instance of the first call of Dr. Schroeder to that chapel, as leading to a withdrawal of many dissatisfied persons from its services, and their replacement by others who had now become his devoted friends. They alleged that under the collegiate constitution of the Parish, no separate congregation could be considered as represented in the Vestry, presenting an ingenious argument to show the result in a loss of interest in "each church and in the general concerns of the united

parish"; admitting at the same time that a large proportion of the memorialists, although stated worshippers and occupants of pews, had never thought it necessary to qualify themselves by written evidence to vote at the annual election for Vestrymen. They complained of a growing apathy in relation to the temporal concerns of the Church, leading directly to similar indifference in spiritual matters, and insisted that the collegiate system tends to deterioration in the clergy and a great diminution of their usefulness; alleging further that it had proved a failure in other denominations of Christians, and was retained in Trinity and the Dutch Reformed Churches merely as a safeguard to their large and extensive endowments. Reference was made to alleged abuses of the system on the continent of Europe, and particularly in Switzerland, where, according to the memorialists, it had been the direct cause of decay in religion and a relapse into a cold and almost heathen morality. They stated that the setting off of St. Paul's Chapel would exempt them and their posterity from a recurrence of strife in the Parish, collisions between the Vestry and the Assistant Ministers, and the occurrence of divisions, party spirit, and schism in the congregations. Anticipating criticism of the signatories of the memorial, they presented an argument to show that they constituted a very large majority of the worshippers in St. Paul's Chapel, and two thirds of the owners and lessees of pews, and claimed that if personal considerations could have been left out of the question, there might have been obtained an almost unanimous expression of opinion that the time had arrived when St. Paul's Chapel ought to cease to be one of the collegiate connection. The document, containing here and there suitable conventional expressions of "strong attachment to the

venerable and Apostolic Church of which they are unworthy members," closes with a eulogy of both of those Assistant Ministers whose disputes "as to priority of rank have caused the present desolation of their earthly Zion." The memorial is dated January 29, 1839, and a full list of the signers is added to it.

The Vestry granted a hearing to the committee having the memorial in charge. Their requests were summed up under three heads :

" 1. That the Congregation of St. Paul's be set apart and constituted a distinct parish, with its own Rector, Wardens and Vestrymen.

" 2. That the present Building known as St. Paul's Chapel, and the grounds attached to the same as a burying ground, be assigned to them.

" 3. That there be an endowment granted to the new parish for the support of the clergyman and other officers of the Church, or an annual stipend adequate to meet its expenses.

ITEMS OF EXPENSE

Clergyman	\$3000
" House.....	1000
Sexton, etc.....	600
Organist.....	500
Choir.....	1200
Fuel.....	350
Lights.....	200
Sunday School.....	250
	<hr/>
	\$7100
Whitewashing, etc.....	200
Repairs, etc.....	1700
	<hr/>
	\$9000 "

This paper, having been read, was referred to a select committee consisting of Messrs. William E. Dunscomb, Adam Tredwell, Peter A. Mesier, Thomas L. Ogden, William Johnson, Jonathan H. Lawrence, and Robert Hyslop, who were directed to confer as requested with

the committee of the memorialists, and make a report to the Vestry.¹ Several meetings were held in St. Paul's Chapel, where the committee listened to able arguments on the subject of the reference.

On the 11th of March, the Committee reported, and after a full and final consideration of the subject, it was "*Resolved*: that it is inexpedient at this time to comply with the application of the Memorialists to set apart the Congregation of St. Paul's Chapel as an independent parish."²

The report, which is very carefully written, examines the arguments and allegations of the Memorial. It dismisses with a few words the question of the comparative advantages of independent and collegiate churches as a subject upon which "there has been and is some diversity of opinion." It denies that in collegiate churches collisions between Vestries and Assistant Ministers are more frequent than in other parishes. In the "more than forty years" that some of the Committee have been in the Vestry, "only one occurrence of this kind, prior to that which has given rise to the present memorial, is recollected." On both these occasions "the Assistant Ministers have brought their supposed grievances before the public, thus giving to the controversies unnecessary notoriety, and whilst closing the door of peace and reunion, wantonly inflicting on the Church and its ministers, and the cause of religion, all the evils which are deprecated in the Statement as consequential on collegiate systems." The present system of the Parish was "neither entirely collegiate, or distinct"; its advantages are set forth, and it has, "so far, appeared to be successful in two of the congregations ;

¹ Records, liber iii., folio 234. The memorial and other documents relating to the subject will be found in the Appendix. The text of these is copied from the Schroeder MSS.

² Records, liber iii., folio 237.

and if not so in the third, this result may possibly be traced to extraneous causes, not necessarily connected with the system itself; it would then be unwise, on this ground, suddenly to abandon it." The Committee then examined the numerical strength of the Memorialists, and their representative character. "Pew-owners, occupants of pews, by consent of the Vestry, and communicants, are the only classes of worshippers who have any legal right to act on a question of separation, and of these, the pew-owners are the most deeply interested." An inquiry instituted by members of the Committee, "aided by information from the collector of pew rents, and from the Rector," gave this result:

<i>Pew-holders</i> , 124, females, 34, together.....	158
<i>Communicants</i> , not pew-holders.....	12
	<hr/>
	170

Of these, there appear to have signed the Memorial,

<i>Pew-owners</i> , males, 19, females, 4, together.....	23
Heirs of deceased owners.....	8
Occupants and lessees of pews, males, 9, females 2.....	11
(according to the pew book)	
<i>Communicants</i> , not pew-holders.....	8
	<hr/>
	50

It was the duty of the Vestry to guard the rights of the whole Parish and to grant a separation without the concurrence of a like majority of the other two congregations would be inexpedient and wrong. Danger to the "vested rights of the Parish might be incurred by placing the power now in three Congregations in two." With the conclusion that it would be inexpedient and improper in the Vestry now to set apart the congregation of St. Paul's Chapel as a separate parish, the Committee say they would have closed their Report, "were it not for remarks which are to

be found in the statement of the Committee of St. Paul's, and also in various publications, some of them bearing the signature of respectable members of the congregation of that chapel, reflecting on the conduct of the Vestry in its recent proceedings relative to the duties of the Assistant Ministers." In view of these attacks upon the body which they represented, the Committee took up and examined in detail the literature of the controversy, and contended that the present Vestry had acted with perfect consistency and in conformity with the precedents of nearly thirty years, explaining the reasons for the desire to have precedence given to the Senior Presbyter in certain contingencies, and expressing the opinion that the principle adopted in March, 1836, was a sound one. The charge that its direct intent was to exalt over his fellow-clergymen a distinguished presbyter then to be called to the Parish," and that "private pledges of such advancement were given to that individual," was dismissed as frivolous, since at that time both the Bishop and Dr. Anthon were assistants, and senior to the clergyman then named. The Vestry had not made the subject of precedence a matter of inquiry or investigation. Precedency among the Assistants was given to the Bishop, as he was then both Senior Presbyter and Senior Assistant. This produced "no change as to grade or power, and could give offence to no one." The motive for the adoption of the ordinance which had led to all this trouble was without any personal reference whatever; it was a precautionary measure providing for the case of the inability of the Rector to act; it was in the line of precedent, and it "was based on the supposition that age, experience, general custom, and the difficulty of gratifying the wish of congregations for the appointment of Assistant Ministers of approved talents, character, and standing make the adoption of such a rule expedient."

The Rector appears to have expressed a wish to receive directions from the Vestry on the general subject ; but they very wisely declined to give them, on the ground that "*rules of etiquette among the clergy are not fit subjects of legislation.*" On his request, however, they gave their individual opinions, with no dissenting voice, "in favour of applying the principle of seniority in ordination to all cases," adding, however, that "this expression was not to be taken as a deliberative act, or properly a matter of Parish administration, but as "merely advisory and altogether individual and informal." The Vestry did not regard the matter as of "any great importance ; much less was it supposed that the application to this Parish of rules of courtesy, recognized throughout the Church at large, would be deemed so derogatory to the dignity of any one of the Assistants, as to justify his abrupt severance of his connection with the Parish. The resignation of the clergyman who had taken that course was tendered without any effort to convince the Vestry that it had acted on mistaken or erroneous principles ; and although time was allowed for more mature reflection, the proffered resignation was left unrevoked, and by its terms became absolute.¹ Deprecating "any hasty measures by which to weaken the triple cord of union which now binds together the three congregations," it offers in conclusion the resolution already given, withholding consent to the separation of St. Paul's Chapel.

In immediate connection with this report there was presented to the Vestry a letter to the Rector by Dr. Wainwright, in which, after expressing his repugnance to being involved in the controversy, he denied any private understanding as to precedence when he had been called in March, 1836, and enclosing a copy of the private letter of

¹ This report will be found on Records, liber iii., folios 237-241.

Mr. Ogden to him, dated "March 30th, 1836." These letters were placed upon the minutes. With the publication of the report and a rejoinder from the Committee of Memorialists, the controversy ended, and this unfortunate incident was considered closed.¹

Brief mention has already been made of the alarm felt by many members of the congregation of Trinity Church when the effect of the winter's weight of snow upon the roof was seen in the spring of 1839 to have caused the apex of the roof to sink several inches and thus made the rafters to expand the side walls to such an extent that many justly considered the Church in danger. Repairs promptly ordered by the Vestry and iron rods stretched across the Church connecting the rafters on either side of the roof did not allay the excitement.

On May 6, 1839, an important report was made by the Committee of Supplies and Repairs, which suggested "alterations not required for the safety of the building." It was very fully discussed, and finally Mr. Adam Tredwell, Mr. Jonathan H. Lawrence, and Mr. Thomas L. Ogden were appointed a joint committee with the Committee on Supplies and Repairs "to consider and determine on the repairs of said building, and also on the style and plan of the new ceiling, if it shall be necessary to take down the present ceiling, and as these matters shall be decided on that the Committee of Supplies and Repairs proceed to have the work executed."² The committee were also to "con-

¹ "Report of the Vestry on the Memorial of Members of St. Paul's Chapel, with the letters of Dr. Wainwright, and Mr. T. L. Ogden," March, 1839. 8vo., pp. 10.

² "Remarks of the Committee of St. Paul's Congregation upon the Report of the Committee of the Vestry of Trinity Church, and upon the Decision of the Vestry on the Memorial of the Pewholders and Worshipers of St. Paul's Chapel, Praying that the said Chapel may be Set Apart as a Separate Church." 8vo., pp. 12. New York, 1839.

³ Records, liber iii., folio 246. The members of this committee were Mr. William H. Harison, Mr. William E. Dunscomb, and Mr. Robert Hyslop.

sider and report on the propriety of any alterations in the church edifice." They were empowered "to employ a suitable person as draughtsman and superintendent of such repairs and alterations."

On May 7th the committee organized by the election of Mr. Ogden as chairman, and appointed Mr. Richard Upjohn, who had then recently come to New York, as draughtsman. A report was made to the Vestry on June 10, 1839, in which it was stated after a thorough examination of Trinity Church that "the side walls of the edifice are not plumb," and expressing the apprehension that they would have to be rebuilt. It recommended that the present exterior appearance of the building should be preserved, the interior put in complete order, the opening in the rear of the church enlarged "to the extent of the space between the outer arch, so as to enlarge the chancel and afford room for enlarging the pews. It was also proposed "to remove the monument of Bishop Hobart to another position, so as to extend the body of the church between the galleries to the line of the present projection in the rear."¹ The estimated cost of the repairs and improvements was thirty thousand dollars. The Vestry approved the plans and authorized the committee to carry them out.

Before the repairs had proceeded far, the slight and unsubstantial character of the whole building became apparent. A contemporary writer says :

"When the roof had been taken off, and the walls of the building uncovered, they were found in several places much more defective than their age would have warranted, the church having been built but fifty years. The western and side walls were several inches out of perpendicular; and about fifty feet of the heavy rear wall of the tower, which was supposed to have rested on a substantial arch was found to be supported by two oak beams, twenty inches square, which were almost entirely decayed. The superstructure, therefore, was in imminent danger of falling, and

¹ Records, liber iii., folio 247.

indeed it seems surprising that it kept its position as long as it did, for the mortar used in its construction was destitute of adhesion, owing to the sand and lime having been poor and improperly mixed."¹

This unexpected state of dilapidation was brought before the Vestry by the committee on August 5th, when the written statements of several master builders were submitted, all agreeing, after a thorough examination, that "the present tower and spire are defective and insecure."

After this startling announcement the Vestry agreed that it would be both useless and bad economy to attempt to strengthen the old church, and that a new one must be built. The committee was then directed to procure a plan of the new church edifice, with estimates of the cost, to be submitted to the Vestry at its next meeting.²

On September 9th the plans and drawings of a new church edifice were laid before the Vestry, accompanied by an estimate of the cost, which was to be "somewhat less than \$85,000." If the spire were to be built of stone, the cost would be five thousand dollars more. It was also stated "that the tower and spire of the proposed edifice exceed by fifty feet in height those of the old church. The width is the same, and the interior length of the church is greater by fifteen feet." Could the length of the new church "be farther increased to the extent of one or two intercolumniations," the cost would not much exceed the estimate already given and greatly improve its appearance. The committee mention the solicitude of some pewholders as to their rights in the new building, and ask for action by the Vestry upon that matter.³

The Vestry acted first upon the rights of pewholders and "Resolved that the present owners of pews in

¹ P. 11, H. M. Onderdonk's *History of the Protestant Episcopal Churches in the City of New York*, 1844.

² Records, liber iii., folio 250.

³ The report will be found in Records, liber iii., folio 251.

Trinity Church shall be entitled to pews in the new edifice to be situate as nearly as may be in the same relative position as their old pews."¹ Mr. Upjohn then explained the plans and drawings to the Vestry, after which it was resolved "that the spire of the new church and the columns to support the galleries and clear story be constructed of stone." The joint committee was directed "to proceed in the construction of the new church edifice in conformity with the foregoing resolution and with the plans and drawings now exhibited."² It was left to the committee's discretion to increase the length of the building as had been suggested by Mr. Upjohn.

While the church edifice was only fifty years old, its appearance suggested a much more venerable building. It had grown into the life and affection of many New Yorkers, and in conversation and the periodicals of the day much regret was expressed at the necessity for its removal. At least two poems were written when the work of demolition was commenced in August, 1839. From that in *The New-York American*, then edited by Mr. Charles King, a son of that distinguished Warden of Trinity Church, the Hon. Rufus King, these stanzas may be quoted :

" Farewell! Farewell! They 're falling fast,
Pillar and arch and architrave;
Yon aged pile to me the last
Sole record of the by-gone past,
Is speeding to its grave:
And thoughts from memory's fountain flow
(As one by one, like wedded hearts,
Each rude and mouldering stone departs)
Of boyhood's happiness and woe,
Its sunshine and its shade,
And though each ray of early gladness
Comes mingled with the hues of sadness,
I would not bid them fade."

¹ Records, liber iii., folio 251.

² Records, liber iii., folio 252.

CHAPTER IX.

RECTORIAL RIGHTS AND OTHER MATTERS.

The Rector's Right to the Distribution of the Communion Alms—His Report Thereon—Claim on Certain Market Sites—The New Organ for Trinity Church—Recital in St. John's Chapel—Establishment of a Classical School Proposed—Episcopal Fund and Action of the Vestry Thereon—Journey of Dr. Berrian to Santa Cruz—Election of Dr. Wainwright as Temporary Assistant Rector—Act of the Legislature to Validate Actions of the Vestry in Rector's Absence—Return of the Rector—Resignation of Dr. Wainwright as Temporary Assistant Rector—The Instruction of Students of the General Theological Seminary in Music—Report on the Poor Fund and the Assistant Ministers Considered—Canon LII. and its Meaning—Letter of Thanks from Mr. John Henry Hobart—Laying of the Corner-stone of the New Trinity Church.

AN account has been already given of the discussion upon the subject of the distribution of the Communion Alms; the Rector asserting his right to receive and disburse them; the Assistant Ministers objecting, and claiming that they were entitled to a share; and Members of the Vestry inclined to take ground against the Rector, and in favor of the Assistants. It seems strange that there should have been dispute upon the subject, as Canon LII. of the Canons of 1832 provided that the alms and contributions at the administration of the Holy Communion "shall be deposited with the Minister of the Parish or with such Church officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit." This Canon, without change of phraseology is still the law of the Church.¹ The Rector was right in his

¹ Canon XV., § ii., Section iv. of *Canons and Constitutions*, etc. 1904.

contention ; and the Vestry, finally convinced of that fact, withdrew their objections. The law of the Church is clear, that the distribution of the Communion alms is exclusively under the control of the Rector of each Parish, and that the Vestry have no authority in the case. Dr. Berrian states that the fund was not large ; that it averaged annually about \$1340 ; and that the whole amount within about one dollar was given to stated pensioners and those in the habit of receiving occasional relief.¹ It may be added here, that as time has gone on, and great changes have come throughout the Church, different arrangements have been made as to the alms and the offerings in the Parish, subject always to Canon Law. At the period about which we are now writing, the Holy Communion was administered only about six times in the course of the year : on Christmas Day, Easter, Whitsunday, of course, and in the intervals during the summer and autumn. But now there is a celebration in every Church on every Sunday and Holy Day, and a daily celebration throughout the year at the Parish Church, with daily celebrations elsewhere during Lent, Holy Week, and Advent. Still the Rector has the right to all the alms given at all these services ; but as it would be grossly unfair and unjust to insist on this, an arrangement has been made, by which the Rector receives one offering each month from each Church in the Parish, for his private fund ; one offering each month is for some stated object, as specified in a published " order " for the year, and all the remaining offerings are given to the Minister in charge of the church, to be distributed by him at his discretion.

September 14, 1840, Mr. Ogden, as counsel for the corporation, made a report on the subject of certain market sites at the foot of Duane and Christopher Streets, and

¹ Berrian MSS.

action was taken to assert the claims of the Church to the said sites.¹

An organ had been built for Trinity Church. This instrument, having received certain additions which greatly increased its power and brilliancy, was put into St. John's Chapel in the spring of 1840, and finally finished in November.² Dr. Hodges made its completion the occasion for an organ recital; the event was long memorable in the annals of Church music in New York, on account of the excellence of the instrument and the skill of the performer. The recital was given on Friday evening, November 27, 1840. The seats in the Church were free, none being reserved. Mr. George F. Handel Hodges, son of the great organist, gives this lively description of it under date of December 1st:

"Last Friday evening we had virtually a sacred concert; though nominally an exhibition of the new Organ at St. John's Chapel, where Papa is organist. I went round to the Church a little before half-past five and found everything right, a man lighting the lamps and another putting the programmes in the pews. . . .

"I then went home to tea and went to Church again at 7 o'clock. It was then almost full and the people were pouring in from the North and from the South, from the East and from the West. . . . I thought I would go up the middle aisle to see the organ and how it looked, and was in danger of being left there, for I could with difficulty get to the door as the people were pouring in so fast; this was *about* twenty minutes before the time. . . . I sent you a *Herald* which you will receive before this and which will give you an account of the performances, and also contains a high compliment to Papa."³

On the 11th of January, 1841, the Vestry received a series of resolutions concerning the establishment of a "classical school," and requesting for that purpose the use

¹ Records, liber, iii., folio 275.

² The Parish Church, for which the new organ was intended, was at that time in process of reconstruction.

³ 1p. 118-119, *Edward Hodges*.

of the building in the rear of St. John's Chapel.¹ They embodied the sentiment of a well-attended meeting of parishioners in St. John's who thought the existing facilities for education were not sufficiently accessible to those who most needed them, although the Protestant Episcopal Public School, the "Columbia College" Grammar School and the "School of the Collegiate Reformed Dutch Church" were institutions which did honest and faithful work.²

The resolutions were referred to a special committee consisting of the Rector, Mr. Ogden, Mr. Mesier, and Mr. Wolfe, who were empowered and instructed "to associate with them the Assistant Ministers of this Church and also the Rector of St. George's Church and the Rector of Grace Church." They were also to confer with the Trustees of the New York Protestant Episcopal Public School. Their report was to be made to the Vestry.

And now once more comes in the everlasting question about the Episcopal Fund, like the ghost of Hamlet's father. The Corporation had learned wisdom by experience. No serious effort had been made by the Diocese

¹ Records, liber iii., folio 281.

² The school known as the "Charity School" was established in 1709, and until the Revolution was supported jointly by the venerable Propagation Society and Trinity Church, and after that event by this Parish alone. It was endowed by Trinity Church in 1800. It was incorporated under its own Trustees in 1806 by the title of the New York Protestant Episcopal Public School. In 1832 the endowment was increased by the lease at a nominal rent of five lots on Canal, Varick, and Grand Streets. In 1845, with some modifications in its curriculum, it assumed the name of "Trinity School." Its first master was William Huddleston. Its present building on West Ninety-first Street adjoins on the South and West the property of this Corporation in connection with St. Agnes' Chapel.

The school of the Collegiate Dutch Reformed Church was established in 1633. Its first master was Adam Ronaldson. It has continued uninterruptedly until the present day. Its present building is on West Seventy-seventh Street, in the rear of the West End Avenue Collegiate Church. The Grammar School of Columbia College was established in 1763. Its first master was Matthew Cushing. About thirty years ago it ceased to have any connection with the College. It is still continued under the name of Columbia Grammar School.

of New York since 1838 to increase that fund. It seemed to be the fixed opinion of large numbers that the Vestry of Trinity Church ought not only to assume a large part of the support of the Bishop and furnish him with a suitable residence, but also patiently to assume additional responsibilities without any expectation of the fulfilment of the conditions on which their aid up to that time had been granted. On the 8th of February, 1841, the Standing Committee was instructed "to enquire how far the Convention of the Diocese had complied with the conditions on which the annual sum of \$1600 had been lately appropriated for a limited period towards the support of the Episcopate in this Diocese."¹ The reply to this interrogation must have been in the vocative case.

On the 13th of March, 1841, the Rector, accompanied by Mrs. Berrian, sailed for the West Indies. His journey was sad and sudden. A beloved daughter had been spending the winter at Santa Cruz, in the Danish West Indies, in hope of arresting the progress of a rapid consumption. The gravity of her condition was made known to her father early in the month of March. The anxiety and apprehension of the Rector are shown in this letter to the clerk of the Vestry :

"My Dear Sir,

You are probably aware that one of my daughters went to St. Croix last winter for the benefit of her health. Our hopes have been grievously disappointed, and each successive account of her is more distressing than the former. We have learned since the last meeting of the vestry that both she and the friends who are with her most earnestly desire that we should go out and see her.

"For her sake and our own, we know not how to resist this desire, and accordingly Mrs. Berrian and myself intend to sail for St. Croix on Saturday. This determination was so suddenly and unexpectedly made that there was no time for convening the vestry in order to ob-

¹ Records, liber iii., folio 281.

tain their leave of absence, and I therefore throw myself upon that kindness and indulgence which I have so long and so often experienced at their hands.

"May I beg the favour of you to communicate this to the vestry. We are going out in the *Emily*, a very fine and fast sailing ship, in the hope, though a faint one, of finding our dear child alive and of bringing her back immediately in the same vessel.

"Yours very truly,

"WILLIAM BERRIAN."

"Thos. L. Ogden, Esq."

A brief note, placed in the care of Jonathan H. Lawrence, to be communicated to the Vestry, and dated, March 12, 1841, nominated the Rev. Jonathan M. Wainwright, D.D., as Assistant to hold his office during the Rector's absence.

A special Vestry meeting was held on March 22d. Mr. Rogers, the senior warden, who presided, explained that the sudden departure of the Rector for the West Indies made necessary immediate action, by the Vestry "on the measures proper to be pursued to carry on the business of the Corporation in his absence." After reading Dr. Berrian's letter to the clerk and the letter nominating an Assistant Rector, it was resolved "that Mr. Ogden, Mr. Johnson, Mr. Harison, Mr. Howe, and Mr. Tredwell be a committee to take into consideration the several communications above mentioned and the present state of the Church as connected with the Rector's absence, and to report thereon." The committee was also authorized to seek the advice of counsel and to apply for relief in the premises to the Legislature, if it is deemed necessary.²

At the Vestry meeting on April 10th, the nomination of the Rev. Dr. Wainwright as Assistant Rector was duly

¹ Berrian MSS., p. 284; Records, liber iii. Miss Mary Chandler Berrian died at Santa Cruz, on March 26, 1841, in her-twentieth year. Her father and mother arrived four days after her death.

² Records, liber iii., folio 285.

considered, and "such nomination was consented to by all the Church-wardens and Vestrymen present." It was thereupon resolved unanimously "that the Reverend Jonathan M. Wainwright be Assistant Rector pursuant to the said nomination."¹

Dr. Wainwright was introduced into the Vestry by Mr. Harison and Mr. Dunscomb. He signified his acceptance of the office, "was conducted to the chair, and the Vestry, being thus organized, proceeded to business, Dr. Wainwright presiding."²

On Easter Tuesday, April 13th, the annual election for wardens and vestrymen was held, Dr. Wainwright presiding. As Assistant Rector he signed the returns of the election made by the inspectors.

When Mr. Ogden, Mr. Harison, and other legal members of the Vestry were made aware of the departure of the Rector and had read the letter of nomination left by him, they knew that legal complications might arise, unless they proceeded with care and caution. For this reason a special committee was appointed by which a case was prepared and submitted to the Hon. Peter A. Jay, an eminent counsellor. His opinion was that the nomination, "being for a limited time, was invalid." No act of the Vestry could validate it and make Dr. Wainwright a legal member of the Vestry.

"The validity of the election without the presence of the Rector would be questionable and, as he inclined to think, invalid." His advice was "that under all the circumstances of the case" the Vestry should assent to the nomination of Dr. Wainwright, and apply by petition to the Legislature for an act confirming this proceeding, and legalizing the next annual election. A petition was prepared, duly signed, and Mr. Ogden and Mr. Harison

¹ Records, liber iii., folio 186.

² *Ibid.*

presented it at Albany. It was explained to the leading members of the Senate and Assembly. An act was drawn in accordance with the state of the case. This passed the Senate after reference to the Judiciary Committee and was then presented in the Assembly and referred to its Judiciary Committee, who reported it favorably. "But it having been treated in the Senate as one requiring the concurrence of two thirds of all the members, the House was found to be so thin that the required number of members could not be collected together to secure its passage prior to the day of the annual election." After the election a second section validating the acts of the Vestry "since the departure of the Rector and prior to the passage of this act" was added. In its enlarged form it was passed April 22, 1841, and promptly signed by the Governor.¹

A Vestry meeting was held April 26th, soon after the return of the Rector, at which the special committee on the Rector's absence made a full report, with a copy of the relief act passed by the Legislature.

The Rev. Dr. Wainwright presented a written resignation of the office of Assistant Rector "which he had accepted upon the condition annexed to the nomination by the Rector." He was thanked for his services, and the resignation was accepted.

On the 10th of May, the Rector, on behalf of the Music Committee, presented a plan by which the eminent musical gifts of Dr. Hodges might be made useful to a greater number, and a knowledge of sacred music be more widely diffused. He was to receive an augmented salary and give instruction to students in the General Theologi-

¹ These particulars are condensed from the Report of the Special Committee. As a part of the legal history of the Parish, a copy of the Act is inserted in the Appendix.

cal Seminary. The plan as presented was modified by reference to a special committee, consisting of the Rector, the Assistant Ministers, and Messrs. Ogden, Harison, and Wolfe. These gentlemen were "to consider and report on the details of a system for the instruction of the students of the Theological Seminary in sacred music in connection with a plan for the gratuitous instruction of beneficiaries and other young persons attached to the different Church Institutions, also for the instruction of such young persons of the Parish and other Parishes as may be desirous to attend him as pay scholars."

The committee for the relief of the Assistant Ministers from requests from the poor made a report, which was deferred for future consideration.

The long-continued agitation on the disbursement of Communion alms, and the relieving the Assistant Ministers of constant importunity for assistance, led to a proposal of Mr. William H. Harison, that "Alms-chests or poor-boxes" be placed in each one of the Chapels by the Committee of Supplies and Repairs, and also in the Parish Church when completed. The keys of these boxes were to be in the custody of the Assistant Ministers, "who shall until further order of the Vestry have the distribution of the Alms thus collected."¹

The Rector sought from several eminent canonists of the Church their opinion upon the meaning of Canon LII. The answers are clear and uphold the obvious intent of that Canon. As the principles upon which it was based are not obsolete, these words of our worthy Church fathers might well serve as a contemporary interpretation of the Canon.²

¹ Records, liber iii., folio 366.

² The opinions are by Bishops B. T. Onderdonk, Ives, and DeLancey, and Dr. Samuel F. Jarvis. They are dated early in July, 1841, and concur in their conclusions. They are in the Berrian MSS., General Theological Seminary.

A letter was read in the Vestry June 14th, from Mr. John Henry Hobart, for whose education the Corporation had provided, thanking the Vestry "for the favour conferred on him," and announcing that he would soon be made a deacon.

It is well known that after his graduation Mr. Hobart, with his classmates, James Lloyd Breck, and William Adams, of pious memory, went to the wilds of Wisconsin to found in that spiritual desert the associate mission which grew into the noble institution called Nashotah House.

Mention has been made of the dangerous condition of the parish church building, of the alarm felt upon the subject, and of attempts made from time to time to repair it and ensure its safety. It became evident that nothing effectual could be done, and that a new edifice must take the place of the old one. The architect selected was Mr. Richard Upjohn; the structure then upon the ground was removed, and the corner-stone of the new church was laid, Thursday, June 2, 1841, the structure being by that time sufficiently advanced to proceed with that ceremony. It is uncertain whether the Bishop and other clergymen were present, and whether the Office of the Laying of a Corner-Stone was said; if any was used, it must have been that set forth by Bishop Hobart for the Diocese of New York.¹

The stone was "in the northerly buttress of the tower of the new edifice." The Building Committee in its report

¹ The earliest printed form for the Laying of a Corner-Stone known in the American Church is that used at the laying of the Corner-Stone of Trinity Church, New Haven, Connecticut, on May 17, 1814. It was compiled by the Rev. Samuel F. Jarvis of St. Michael's, Bloomingdale, New York. He acknowledged that the actual words for the laying of the stone and the use of the 118th Psalm were suggested by the Rev. Philander Chase of Hartford. The New York service is substantially that of Dr. Jarvis. The New Haven service was reprinted by Mr. Edward C. Beecher (Parish Clerk of Trinity Church, New Haven), Easter, 1886.

mentions only "the presence of the Rector and several members of the Vestry."

A leaden box was placed within the stone containing the following documents and memorials :

A printed copy of the Charter of Trinity Church.

The Holy Bible, 1841, 12mo. bound.

The Book of Common Prayer, 1841, 12mo. bound.

Memoirs of the Protestant Episcopal Church in the

U. S., by William White, D.D., 8vo., calf, bound.

Canons of the Protestant Episcopal Church, 1838.

Journals of the General Convention of 1829, 1832, 1835, 1838.

Journals of the Annual Convention of the Diocese of New York for :

1792, 1793, 1794, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1833, 1835, 1836, 1837, 1838, 1839 (with a copy of the Canons), and 1840 with the Journals of the special Conventions of 1811 and 1838.

Church Almanac for 1841, gilt-edged and ornamented, presented by the Protestant Tract Society.

Swords' Pocket Almanac for 1841.

A wood engraving of the perspective view of the Church.

Church edifice as designed to be completed.

A lithographic engraving of the last edifice.

The Churchman, newspaper of 8th of May 1841.

One each of the silver coins of the U. S. of the latest coinage, all except the quarter-dollar being of 1841.

The lid of the box was engraved with this inscription :

" LAUS DEO :

The Corporation of Trinity Church in the City of New York Commenced the Erection of this Edifice in the Au-

tumn of the Year of our Lord 1839 : in the ninth Year of the Episcopate of

BENJAMIN TREDWELL ONDERDONK, D.D.,

Bishop of the Diocese of New York,

upon the site of a former Edifice then Become Decayed and Insecure in front of which was a tablet with the following inscription :

D. O. M.

TRINITY CHURCH

was first Founded in the year 1696

was Enlarged and Beautified in 1737

and entirely Destroyed in the great Conflagration of the City, 1776. This building was Erected on the Site of the former Church in the Year 1788.

The Right Revd. Samuel Provost, D.D.,

Rector.

James Duane, Esq., } Church-wardens."
John Jay, Esq., }

On one side of the box was inscribed :

"This box was here deposited 3rd. June 1841.

William Berrian, D.D.,

Rector.

Jonathan M. Wainwright, D.D. } Assistant Ministers.
Edward Y. Higbee, }

Nehemiah Rogers and Thomas Ludlow Ogden, Church-wardens, James Bleecker, Teunis Quick, Jonathan H. Lawrence, Thomas Swords, Edward W. Laight, Peter A. Mesier, William Johnson, Anthony L. Underhill, Philip Hone, William E. Dunscomb, William H. Harrison, Adam Tredwell, Robert Hyslop, Henry Cotheal, John D. Wolfe, Thomas Clarke, William Moore, William H. Hobart, Henry Youngs, Alexander L. McDonald.

Vestrymen."

Upon the other side of the box was this inscription :

" Thomas Ludlow Ogden	}	Building Committee.
Jonathan Lawrence		
William E. Dunscomb		
William H. Harison		
Adam Tredwell		
Robert Hyslop	}	
Richard Upjohn, Architect,		
James Thom, Sculptor,		
James Vandenberg, Master Mason,		
Samuel Martin, Master Carpenter."		

CHAPTER X.

GROWTH AND INFLUENCE OF THE PARISH.

Recurrence of the Question of the Bishop's Salary—Remarks on the Outlook—The General Convention of 1841—The Archives of the Diocese of New York Cared for by the Vestry—St. John's Park—Resignation of William Johnson as Comptroller—Election of W. H. Harison—Paintings and Portraits Belonging to the Corporation—The Action of the Vestry in Regard to a Rural Cemetery—Purchase of the Cemetery at 155th Street—Improvements in Church Music under Dr. Hodges—Establishment of Musical Scholarships—Repairs on St. Paul's Chapel—New Organ for Trinity Church—Memorial from St. John's Chapel for its Erection into a Separate Parish—Petition Refused by Vestry—Judge Furman's Report on the Bogardus Claims—Party Feeling in the Diocese—Ordination of Arthur Cary—Stormy Scene in the Diocesan Convention.

THERE is a painful and dreary monotony in the Records of our Parish whenever we strike the subject of the maintenance of the Episcopate in the Diocese of New York. It is a humiliating fact that this Diocese, the first, the largest, and the wealthiest of all, has never had, and has not to this day a fund adequate to the decent and dignified support of its head. For this culpable negligence there is, in later times, no excuse. So long as the Bishop of New York was also the Rector of Trinity Church, it was right that the Parish should provide for him; but when the double relation ended, the Diocese should have taken the lead in the maintenance of the Episcopate. To this duty it remained indifferent for many years; and the record is one of incessant and humiliating petition to the Vestry for help to do what Churchmen throughout the State were able to do and ought in conscience and honor to have done. These petitions, almost abject, and the responses to them, often sharp and justly

reproachful, are strewn profusely on our records. An instance occurs during the summer of 1841, when fresh appeals were made, backed by the admission that out of 148 parishes only 36 had contributed to the salary of the Bishop, and when the Vestry, perceiving the indifference of the people to their duty, determined "that the convention of this Diocese having failed in the performance of the condition on which the annual appropriation for the support of the Episcopate in the Diocese was made by the Vestry and assented to by the Convention, it is no longer obligatory to contribute to the said fund," and ordered that the appropriation should cease at the expiration of one year from the adjournment of the next Convention.¹

Here this painful subject shall be dismissed : the reader shall not be annoyed by further details. But, to sum up all, let this be observed, that at the period now reached in this history, there is ground for a suspicion that something worse than mere inertia was at the bottom of the neglect of duty. Dark days were coming fast : the Oxford Movement had been felt on this side of the water ; it had attracted and repelled with a force proportioned to the power and vital issues of that glorious and salutary revival. Party spirit had been kindled to flaming point ; it grew ever stronger and more bitter ; high church and low church joined in mortal conflict ; it was well known that the Bishop, the Rector of Trinity Church, and many of the clergy and laity of the Parish were in sympathy with the cause of catholic recovery and restoration ; and perhaps, for that very reason, under the influence of vague alarm, and theological views, many had become alienated, the sense of obligation to the chief office in the Church

¹ Records, liber iii., folio 300. *Journal of the Diocese of New York, 1841*, pp. 34-36.

being dulled by personal dislike of its incumbent for the time being. And so things drifted on; perilous times were at hand; times of sharp controversy and mutual detestation; and the hour was not far off when the venerable head of the Diocese, assailed with vigor by his foes, and borne down by what we believe to have been unfounded calumny and false accusation, was brought to trial, and received a cruel and intolerable sentence of "indefinite suspension from the exercise of his Episcopal office," and so, when at the zenith of his power and influence, was suddenly dragged from his chair and buried alive.

Let us pass on. The General Convention met in St. Paul's Chapel, on Wednesday, October 6, 1841. It was attended by twenty-one bishops, seventy-nine clerical, and fifty-seven lay deputies. The venerable Bishop of the Eastern Diocese, Dr. Griswold, although feeble, presided in the House of Bishops with the dignity which distinguished him. Dr. Wyatt was chosen President of the House of Clerical and Lay Deputies, and Dr. Henry Anthon, Secretary. The deliberations were animated, the special topics of consideration being the expediency of extending the Episcopate to the Republic of Texas and the Maryland Colony on the West Coast of Africa, the increase of the term of probation of ministers from other Christian bodies, and the regulation of clergymen Episcopally ordained removing into the United States from a foreign country.

A protest against the legality of the election of the deputies from New York and Delaware was referred to a special committee,¹ of which the Rev. Dr. Wm. Cooper Mead, of Connecticut, was chairman. The report lucidly explained the rights of a diocese in the passage of Canons, and declared the legality of the elections.²

¹ The deputies from New York were Drs. Lyell, Anthon, Beaman, McVickar, Messrs. Thomas L. Ogden, Peter A. Jay, James Emmett, and Stephen Warner.

² *Journal of General Convention, 1841*, pp. 9, 13, 22.

On Tuesday, October 12th, the Rev. Alfred Lee, D.D., Rector of Calvary, Rochdale, Pennsylvania, was consecrated Bishop in St. Paul's Chapel. The Presiding Bishop, Dr. Griswold, was Consecrator, assisted by Bishops Moore, of Virginia, Chase, of Illinois, Brownell, of Connecticut, and Onderdonk, of Pennsylvania. Morning Prayer was read by the Rev. Stephen W. Prestman, of Emmanuel Church, Newcastle, Delaware, assisted by the Rev. Dr. Harry Crosswell, of Trinity Church, New Haven, Connecticut. The Testimonial from Delaware and the Consent of the House of Bishops were read by the Rev. Dr. Wainwright, Secretary of the House; the Testimonial from the Lower House by the Secretary, the Rev. Dr. Mead.¹ The presenters were Dr. Meade Assistant Bishop of Virginia and Dr. Onderdonk Bishop of New York.²

Dr. Lee had been elected on May 26, 1841, as Bishop of Delaware, a diocese which, although organized in 1791, had previously, on account of financial weakness, been under the charge of the Bishop of Pennsylvania. The first Bishop of Delaware lived to become the ninth Presiding Bishop of the American Church.³

The sessions of the Convention after the opening service were held in St. John's Chapel; the House of Bishops occupying one of the Sunday-school rooms. The closing service was held in St. John's Chapel, on Friday morning, October 19th. The pastoral letter was read by the Presiding Bishop. The subject was the "Doctrine of our Church on the Article of Justification by Faith in connection with that on the necessity and place of good works."⁴

¹ The Rev. Dr. Anthon, owing to illness, had resigned early in the session the office of Secretary, to which Dr. Mead succeeded.

² *Journal of the General Convention, 1841*, p. 95.

³ Bishop Lee died April 12, 1887, in the eightieth year of his age.

⁴ Dr. Stone's *Life of Bishop Griswold*, p. 423.

This was the last appearance of Bishop Griswold at any general gathering of Churchmen. It will be remembered that he was consecrated in Trinity Church with Dr. Hobart in 1811, whom he survived nearly thirteen years.¹

In the Diocesan Convention of 1841, it was made known that there was no proper receptacle for the archives of the Diocese of New York. They were too important to be allowed to suffer from neglect, or to remain in private houses; it was suggested that Trinity Church might provide a place for them.²

Acting upon this suggestion the Vestry offered "to allow the records and papers of the Convention to be deposited for safe keeping in the safe belonging to the Vestry offices."³ The offer was made known to the Convention of 1842, and gratefully accepted. The Rev. Dr. Benjamin I. Haight, Secretary of the Diocese, Mr. Charles N. S. Rowland, and Mr. William H. Harison were appointed a committee to arrange details.⁴

It is pleasant to make a brief digression into a region of trees, flowers, and song birds, and so to lighten the dulness of parish annals. St. John's Chapel, a stately and noble edifice, faced a great garden spot, known to church people as St. John's Park, but called by the common folk Hudson Square. That was the aristocratic quarter of the town. Next to the Church was the Rectory, No. 50 Varick St., in which Bishop Hobart once dwelt, and which was then occupied by Dr. Berrian. The Park was one of the finest, if not the finest, in the city. It contained specimens of almost every American tree, with others of foreign sorts, as for example some Chinese mulberry trees, the

¹ Bishop Griswold died February 15, 1843, in his seventy-seventh year.

² *Journal of the Diocese of New York, 1841*, p. 41.

³ Records, liber iii., p. 316.

⁴ *Journal of the Diocese of New York, 1842*, p. 36.

gift of Mr. Richard H. Haight, accepted with thanks by the Vestry, May 13, 1833. Dr. John W. Francis mentions, in his work on *Old New York*, that St. John's Park had in it "a greater variety of trees than any other plot of ground of its size in the world"; in short it was the pride and glory of the city, surrounded on all sides by private dwellings, the residences of the best people of the town. In the Parish records mention is made of "the privileges of the square"; the Standing Committee presented a report upon it, based upon official documents and "a declaration and agreement executed by the Corporation and bearing date on the 22d of May, 1827." There were "proprietors," comprising the owners of property facing on the square. Trinity Church was entitled to grant the privileges of the square to five persons and their families, so long as the land occupied and annexed to St. John's Chapel should continue to be owned by the Church, in addition to the privileges appurtenant to lot No. 27, the Rector's house. It had the right of representation at meetings of the proprietors, and five votes; one twelfth of the cost of maintaining the Park was chargeable to the Corporation. At that time the Rector and his family had the privileges of the square; they were extended, at a meeting of the Vestry, to the Assistant Ministers, the Comptroller, Mr. Lawrence, and Mr. Dunscomb.¹

The further history of that beautiful spot was a melancholy one. As time passed on and the character of the neighborhood changed, the owners of the property fronting on the Park were filled with the usual desire to sell for business purposes. This could not be done without the consent of the Church, which consent the Corporation refused to give. Dr. Berrian, then old and ill, plainly told the applicants that the Park should not be sold while he

¹ Records, liber iii., folio 314.

lived, and there is little doubt that the horrible sight of its destruction would have broken his heart. The present Rector had not been in office forty-eight hours before the people who had tormented his predecessor came thronging about him, to ask whether he would follow the example of the old man, and likewise withhold his consent. To him, not yet resident in the Rectory, it seemed that it would have been unwise and selfish to oppose the general wish, and so the Corporation consented. Then followed a shocking scene: the felling of the trees, the uprooting and upturning of the whole place, and the erection of an unsightly and vast freight depot, covering the whole extent of the square. And so before the rolling car of the Business-Juggernaut, the grace and beauty passed away forever.

The Standing Committee, in reporting upon the application of two city parishes for aid, commented on the deficiency of income, and the great expense incurred in rebuilding the Parish Church. A resolution was adopted that "until the completion or suspension of that work, no grants to any outside object be made." The permanent allowances were, however, continued.

Mr. William Johnson, who had been for nearly fifteen years Comptroller of the Corporation, presented a letter March 14, 1842, resigning that office. This action was "compelled by the state of his health for the year past." He requested that this resignation might take effect as soon as it should be practicable for the Vestry to appoint a successor. In conclusion he says: "On resigning the important trust so long reposed in me, and which I have endeavored faithfully to discharge to the best of my ability, I cannot refrain from expressing my warmest thanks to the Vestry for their continued confidence and kindness." ¹

¹ Records, liber iii., folio 309. Mr. Johnson remained an honored member of the Vestry until 1847.

The Vestry accepted the resignation, to take effect April 30th.

Mr. William H. Harison was on April 11th elected Comptroller.

On the 9th of May, Mr. Johnson's Annual Account and Report as approved by the Standing Committee was presented and read; upon accepting the report it was "Resolved, that the Vestry on receiving this last official communication from the late Comptroller, as contained in his annual report just read, take occasion to express their unanimous sense of the fidelity and ability with which he has uniformly discharged the important duties of his office."¹

It is not generally known that the Corporation of Trinity Church are the possessors of a small but very interesting collection of pictures and engravings illustrating the history of the Parish. The series of portraits of the Rectors is now complete; and in addition to these there are other portraits of value. Among the artists represented by these works are Wollaston, West, Copley, Paradise, Inman, Huntington, and Wenzler. The latest additions are the work of Mr. James L. Reilly, an artist of very remarkable merit, to whom commissions were given to copy a portrait of Bishop Charles Inglis in the National Gallery of Portraits in London, a portrait of Bishop Henry Compton from the original in Fulham Palace, and another of the same Bishop from a full-length picture in Castle Ashby, the residence of his descendant the Lord Marquis of Northampton. A full account of the portraits referred to may be found in the Year Books for 1900 and 1902. As to the water-color sketches and engravings, they have been coming in from time to time for many years. In December, 1841, Mr. James Barrow, who had long been connected with the Corporation as Clerk to the

¹ Records, liber iii., folio 331.

Comptroller, presented a painting "Exhibiting a view of Trinity Church edifice and the Rector's house after the great conflagration in 1776."¹ The Bishop of Nova Scotia, during a brief visit to his native city, presented two fine engravings of the Right Rev. Dr. Charles Inglis, one for the Vestry Room of Trinity Church, and the other for that of St Paul's Chapel; they were suitably framed, and put in the designated places.²

The collection of portraits belonging to the Corporation was enriched in the autumn of 1842 by a portrait of Bishop Hobart, painted by J. Paradise. It was the gift of Mr. Henry Cotheal, a member of the Vestry.³ This is the best known of the Bishop's portraits, and has been frequently reproduced.⁴

¹ Records, liber iii., folio 331. This painting was drawn by J. Evers, and lithographed by G. & W. Endicott for Dr. Berrian's *Sketch*, opposite p. 144. A softened and improved reproduction is given in Part I. of this History, opposite p. 392. Another painting of the ruins, differing in some details from that of Mr. Barrow, has been more recently acquired; this also is in the Vestry office collection.

² Records, liber iii., folio 326. John, the second son of Charles Inglis, was born in New York City, on December 9, 1777. He was educated both in New York and in Nova Scotia, and was ordained by his father in 1801. He served as Rector of Aylesford, 1801-08, assisted his father in St. Paul's, Halifax, of which church he became Rector in 1816. He served as Commissary of the second Bishop of Nova Scotia, Dr. Stanser, 1817-24. He was consecrated at Lambeth March 27, 1825. His Diocese included the West Indies. He died in London, England, October 27, 1850.

³ Records, liber iii., folio 318.

⁴ Bishop Coxe preferred a portrait painted presumably by Jarvis, which represented the Bishop in the early days of his Episcopate, with youthful features and a prematurely gray head. As the first Bishop of New York wore the full Episcopal wig, and the second had flowing white locks, many, and especially in Trinity Parish, did not like to see a young-looking Bishop. In deference to this feeling, Bishop Hobart followed the prevailing fashion and slightly powdered his hair. This portrait was long a treasured possession of the Rev. John M. Guion of Seneca Falls, N. Y. This portrait forms the frontispiece to Part III. of this History. Another portrait, "never a favorite of the Bishop's family," is in the General Theological Seminary collection. The Paradise portrait was engraved by W. Moir for Dr. Schroeder's *Memorial of Bishop Hobart* (New York, T. & J. Swords, 1833). It is also the frontispiece of *Posthumous Works of Bishop Hobart* (New York, Swords, Stanford & Co., 1833). This engraving was by J. W. Paradise. In 1894, a copy was made by Mr. W. R. Hyde, of New York for the See House in Lafayette Place.

The purchase of a site for a parish cemetery was made about this time. The subject had been under consideration for some years. There were those who desired that a plot in Greenwood Cemetery sufficiently large for the purpose should be subscribed for or secured by the Vestry; but it was determined after full discussion that it was "inexpedient for this Corporation to connect itself with the Greenwood Cemetery by purchasing lots, or being in any way concerned in such purchase."¹ A suitable plot was offered at Morrisania, by Mr. Gouverneur, but the report of the committee to whom the selection had been confided was adverse to the proposal. Finally, on the 22d of September, 1842, the committee reported that they had purchased from Mr. Richard F. Carman "a piece of land in the 12th ward, bounded on the East by the middle of the 10th Avenue, on the West by Hudson River, on the North by the middle of 155th street, and on the South by the middle of 153d street, containing 23 acres and 94/100 for \$9570."

The Vestry approved the purchase, and in October appointed the same committee with the addition of the Comptroller (Mr. William H. Harison) and Clerk (Mr. William E. Dunscomb) to obtain plans for laying out as a cemetery that part of the land lying between the 10th and 11th Avenues and 153d and 155th Streets. They were also to take the proper measure to obtain an alteration of the commissioners' map of the city "so as to abolish 154th St. between the Kingsbridge Road and the Hudson River, or between 10th Avenue and the Hudson River" and unite with the owners of the land on 153d Street in a like application for that street.² This committee was, until further order of the Vestry, to be in charge of the Parish cemetery.

¹ Records, liber iii., folios 275-278.

² *Ibid* 318.

During the early spring of 1843, the work upon the new Cemetery was progressing favorably; in February the first purchase of a plot in the new Cemetery was made, and in March the Cemetery Committee was authorized to expend two thousand dollars in laying out the land, planting trees, making three vaults, and building a temporary lodge. A pamphlet was published containing "Rules and Regulations," with a paragraph giving information as to the methods of transportation to the Cemetery.¹

At the meeting of the Vestry, September 11, 1843, two plans for laying out the easterly division of the new Cemetery grounds were presented, one by Mr. Upjohn, and the other by Mr. Renwick. That by Mr. Renwick was selected, with some slight alterations and omissions. Paths were also to be laid out in the lower or easterly division of the Cemetery grounds, and the building of a stone wall along the west or river front of this division, "five feet thick at the bottom and two feet thick at the top, to stand eight feet above and two feet below the surface of the ground," was authorized.

The new Cemetery was opened for interments in the

¹ This paragraph deserves to be quoted as showing a curious contrast with the present facilities for reaching the upper portion of the island:

"The Manhattanville line of Stages leaves the corner of Chatham St. and Tryon Row every half hour for the Cemetery, and by an arrangement with the Proprietor, Mr. Moore, passengers are taken to the Cemetery for 18¾ cents. From, on, and after the 10th of April, the proprietors of the steamboat, Boston, plying from the foot of Canal St., have agreed to convey funerals to the Cemetery grounds as follows:—

For the Cemetery

At 10 o'clock A.M.

At 2 o'clock P.M.

For the City

At quarter past 12 P.M.

At " " 4 P.M.

The charge for Carriage or Hearse, 75 cents each way, the charge for each passenger not in a carriage 12½ cents each way." (P. 4, "Rules and Regulations for Trinity Church Cemetery, in the 12th Ward of the City of New York." New York, E. B. Clayton & Son, 1845.)

late summer of 1843, and a temporary keeper appointed for it. It soon became endeared to many as the sleeping-place of their loved ones, and, as time went on, grew both in the beauty given by artistic treatment and nature, and the adornment of sculptured stones and massive tombs.

In view of the improvement in the music of the Parish since it had been under the charge of Dr. Hodges, the Trustees of Trinity School were desirous to extend the benefit of his instruction to the pupils under their charge, an arrangement which required the approval and co-operation of the Vestry. Resolutions on the subject were referred to the music Committee, who made a report, May 8, 1843, announcing that they had obtained from the trustees of the school an outline of an agreement between the Vestry and the school. This being approved, Dr. Hodges, "the Director of the Parish Music," was appointed "instructor in Music in Trinity School" at a salary of five hundred dollars per annum. After some further conference between the committee and the trustees, several modifications of the original plan were made and agreed to by both parties. By the provisions of the contract in its final shape, the Vestry of Trinity Church was to establish in Trinity School "a department for the instruction of its scholars in Church vocal Music"; the professor to be appointed, and his salary to be paid by Trinity Church. "Sixteen musical scholarships, with stipends varying from twenty to forty dollars a year, were also to be established by the Vestry, with authority to fill them on nomination of the music professor; and the holders of these scholarships were to be under his absolute direction as choristers of Trinity Church."

The music scholarships were to be open to competition to all the scholars of Trinity School, whether

pay or free. Should a scholar be chosen "already enjoying the stipend of a free scholarship, such stipend to be diminished by the Trustees, so as to make the sum of the two stipends not to exceed seventy dollars." Musical instruction was to be given by the Professor to the whole school, "on at least two days in the week." The additional instruction to the music scholars was to be arranged so as not to interfere with their other studies, and to be subject to the direction of the Music Committee of Trinity Church.¹

The department proved very useful, and many youths were trained in Church music, who would have been unable otherwise to acquire a practical knowledge of the art. Miss Faustina Hasse Hodges, in her interesting and fascinating biography of her father, says of this episode in Dr. Hodge's life: "The musical training he gave his Trinity boys was valuable for all their lives, but that seemed, when they afterwards spoke of him, almost ignored in the face of the great love they all cherished for him, and the veneration they all had for his memory. A strict disciplinarian, whose laws were made to be enforced, he was yet their loving and sympathetic friend. He had a real sympathy for the young; and his ways, so singularly transparent, appealed to their boyish natures; at the same time they dreaded his reproof, and owned his severe judgments right. One way he had was of keeping all the money the bad boys paid in fines to buy prizes for the good ones, etc. Though now grown up and married and plunged in the thick of the hard battle of life, I have found over and over again, that this one spot of love for my father keeps green within their hearts—the Bible he gave them—the writing he wrote—the likeness of him treasured up—all say one and

¹ Records, liber iii., folio 338.

the same thing : that the memory of the dear Doctor and old Trinity will not fade away with years.”¹

The Vestry at this time gave attention to the condition of St. Paul's Chapel. The sacred edifice, a survival of the colonial days, appealed to every passer-by, and was held in veneration not only in the Parish but generally by all good citizens of New York. It was evidently the intention of the Corporation to keep it in such condition that it might stand unshaken and secure for generations. To that end, repairs wherever needed were ordered : the tower and steeple, which were of wood, were to be painted ; the gallery was to be lowered, and the organ to be repaired.² Of that ancient instrument, Mr. George Hodges thus writes in jocose vein :

“The organ is no great shakes though I make some great shakes upon it occasionally. It is an old one, built by G. P. England, London. There are no pedals, and each rank of keys is separate and distinct from the other, and incapable of coupling or combining.”³

Final arrangements were also made for an organ for the new Parish Church, the Building Committee being authorized to contract for an instrument, to be constructed under the supervision of³ a competent person to be designated by them ; the organ to be furnished and put up on the completion of the church edifice, and the entire cost, including the expense of supervision and all incidental charges, not to exceed ten thousand dollars.⁴ Mr. Henry Erben was chosen as the builder, and it was to be constructed “according to the plans and specifications of Dr. Hodges.” In January, 1843, upon consideration of a

¹ *Edward Hodges*. By his daughter, Faustina H. Hodges, pp. 145, 146. G. P. Putnam's Sons, New York—London, 1896.

² Records, liber, iii., folios 275, 292.

³ Folio 117, *Life of Edward Hodges*.

⁴ *Ibid.*, folio 315.

communication from several members of the Vestry, it was determined "that the Music Committee shall hereafter consist of the Rector and the Assistant Ministers of the Parish, and of two members of the Vestry from each of the Congregations." Messrs. W. H. Harison and William H. Hobart of Trinity Church, Messrs. Peter Mesier and William E. Dunscomb of St. Paul's Chapel, and Messrs. Henry Youngs and A. L. McDonald of St. John's were then appointed members of that Committee.¹

Notwithstanding the failure of the previous attempt to break up the Parish by separating one of its chapels from the system, some members of the congregation of St. John's, moved by the old spirit of unrest, presented a memorial to the Vestry, Sept. 11, 1843, in which they declared that "great dissatisfaction exists throughout the congregation of St. John's Chapel, in consequence of its present organization, and the manner in which the services are performed." The alleged dissatisfaction seemed to be with the manner in which the Assistant Ministers were appointed and assigned; and the wish was expressed that there should be a fuller representation of the Chapel in the Vestry. They say:

"For many years, St. John's Church, in which we now worship, has been without a permanent pastor; its services during that long period have been performed by a succession of ministers, all perhaps unquestionable for piety, but no one of them linked to us by a closer tie than links him to the other churches of this Parish. The consequence of this has been lukewarmness towards our own, and a tendency to wander to other churches.

"We want a settled minister who shall regularly officiate in our pulpit. We want for the Vestry of this Church,

¹ Records, liber iii., folio 322.

not a controlling but a strongly influential voice in his election, and we want the same voice in the minor, but highly important parts of our church ministrations."¹

This communication was at once referred to a committee of gentlemen eminent for conservatism and sound judgment, consisting of Messrs. T. L. Ogden, Jonathan A. Lawrence, Peter A. Mesier, Alexander L. McDonald, and Samuel G. Raymond.

The Rector made inquiry as to the reason of the memorial, and communicated his conclusions to the committee and the Vestry. He stated that there were nearly 200 families in St. John's congregation; and that he had seen about 50 of them, all of whom, with one exception, were opposed to any change in the arrangements of the Parish, and many of whom looked on the movement with the strongest disapprobation and concern; adding that some of the signers already regretted their action as inconsiderate and rash. He gave a list of several prominent members of the congregation who had refused to sign and were opposed to the movement.

The committee presented their report at the meeting held October 10th. It is a clear and able demolition of the case of the petitioners. They stated, that they had found it difficult to obtain exact knowledge of the wishes of the subscribers. They called attention to the unguarded language of the memorial as to a more influential voice in the choice of "*the Vestry of this Church*"; observing that, "as the Vestry mentioned can refer only to the *Vestry of St. John's Chapel*, some new organization, incompatible with the provisions of the subsisting Charter and involving a separation of St. John's from the other churches of the Parish, would seem to be contemplated." Assuming that

¹ Memorial of members of St. John's Congregation as quoted in report to the Vestry, by the special Committee; Records, liber iii., folios 341, 342.

this was the ultimate object of the memorialists, the committee reported it as their opinion that the point had been already ruled upon in the case of the application from members of St. Paul's Chapel some years before by the action of the Vestry, March 11, 1839. The committee proceeded to say, that if it were hoped to effect a change of organization by which a separate pastor, with independent powers in regard to preaching and other parochial duties, should be assigned to St. John's, it brought forward once more "a question of expediency," which had frequently received the consideration of the Vestry, and needed not to be reopened. The application "looked not to amendment in the details of the present system, but to a fundamental change in it." The committee had not found any general dissatisfaction with the operation of the system, nor was there in the observation of those members of the committee who worshipped at St. John's, any considerable number of that congregation who were dissatisfied. No manifestation whatever could be found of a general desire throughout the Parish to introduce the important changes proposed by the memorialists, nor did any new circumstances require such changes. Therefore, acting in accordance "with the well considered views of the Vestry as heretofore expressed, understood, and still entertained," the committee were of the opinion that it was "inexpedient to adopt the plan recommended by the Memorial from St. John's."¹

The report was unanimously adopted ; no further action was taken ; and no similar requests were heard for many years.

An important and exceedingly interesting document was received at this meeting by the Vestry from a former fellow-member, and a local antiquarian of great accuracy

¹ Records, liber iii., folios 341, 342.

and untiring research, the Honorable Gabriel Furman of Brooklyn, Kings County. It related to the claim of the heirs of Anneke Jans Bogardus, widow of Domine Bogardus, to a part of the estate of the Corporation, called the Domine's Bowery and the Domine's Hook. It was referred to Mr. Ogden, counsel of the Board. In his report, November 18, 1843, he describes the document as the laborious result of an investigation which Judge Furman had occasion to make into the claim, and as furnishing a conclusive refutation of it. Among historical facts, Judge Furman refers to a petition of the Bogardus claimants in 1784, in which they located the tract called the "Domine's Bowery" within the limits of the confiscated estate of James de Lancey, and otherwise known as the Domine's Hook, and shows that the only tract known as the Domine's Hook was on Long Island. The Vestry accepted the report, ordered Judge Furman's communication "to be deposited among the title papers of the Corporation relating to that part of the Estate called 'The Church Farm,'" and sent its thankful acknowledgments to him "for the valuable information contained in the above mentioned communication."¹ In this connection it may be added that in July, 1844, the ancient and adjudicated claim of the heirs of Anneke Jans Bogardus came up on a proposition from Mr. William Linn Brown of Philadelphia for a compromise with the Vestry. They emphatically refused, saying that they would "enter into no negotiation for the compromise of any claim by the heirs of Anneke Jans Bogardus to the property of the Vestry or any part of it." At the same time a similar proposition from Mr. Remsen Teller was also declined.²

The stormy days referred to at the beginning of this

¹ Records, liber iii., folio 344. Mr. Nash in his monograph, *A History of the Title to King's Farm*, in Part II. of this History, refers to the location of the Domine's Hook (see p. 308).

² *Ibid.*, folio 361.

chapter were now fast coming upon the Church in the Diocese of New York. An era of angry strife, heated controversy, bitter accusation, and harsh recrimination had begun. Party spirit and parish rivalry were rampant; old friends were separated, associates flung off the bonds by which they had been connected; those who should have dwelt together in unity were divided, persistently misunderstanding and misrepresenting one another. Scenes were about to be witnessed, perhaps the most deplorable in our diocesan history.

Of course the mainspring of this agitation was the widely spreading influence of the Oxford Tracts, and the movement for which they gave the signal. The event long remembered as "the Carey ordination" led to a fierce and protracted controversy. Mr. Carey, a cultured and ingenuous youth, was ordained by the Bishop of New York, on Sunday, July 2, 1843, in the face of an open protest by the Rev. Dr. Henry Anthon and the Rev. Hugh Smith, presbyters of the Diocese and rectors of parishes in the city, who charged him with holding some of the errors of the Church of Rome. No occurrence added such fuel to the controversial flame as this.¹

The Diocesan Convention met in the month of September under the pressure of agitation and vehement contention. While much of the time was, as usual, occupied with routine business, enough was left for a long and acrimonious debate upon the recent ordination. The Bishop, in his address to the Convention, considered his rights in the case; this led to some sharp and caustic talk from gentlemen whose theological opinions differed from his. And again came up the topic of the condition of the Episcopal Fund, and the reluctance of parishes to meet their obligations by making offerings for its increase. The Bishop

¹ See article by the Rev. W. F. Brand, D.D., in the *Church Eclectic*, July, 1900.

alluded to the deficiency in his income, which had been partly made up by the generosity of Trinity Church, and added that the anxiety and disagreeable sensation of an insufficient income had determined him, unless the deficiency were met by the Convention, to remove from the city of New York. His announcement was received with mingled emotions by the Convention.

The closing scenes of the Convention, which was held in St. Paul's Chapel, were long remembered. The debate was distinctly personal. The peremptory command of the Bishop to a prominent layman, who claimed the floor, "Sit down, sir," precipitated a series of resolutions, amendments, and other parliamentary action, until the motion to adjourn was made, and put. The Bishop announced the "*Gloria in Excelsis*" in the midst of much confusion and angry remonstrance against his action.¹ This, of course, allowed no opportunity to consider the measures best adapted to secure the increase of the Fund

¹ In the Life of Dr. Hodges, the event is thus graphically mentioned: "My father had great power at the organ, in governing a large body of people singing. He said it was *an art*, but to him it seemed *nature*. It was evinced grandly on one occasion, at which the writer was present, and one never to be forgotten, viz., the Convention held in St. Paul's Chapel, during which that scene took place which inaugurated the painful drama ending in the suspension of the esteemed Bishop of New York. The church was crowded in every part, and intense excitement prevailed; the Bishop on this occasion having maintained his position with a decision and manliness seldom witnessed, giving no time for further remark, he said in a full tone of voice, 'Let the *Gloria in Excelsis* now be sung!' Before my father could get to the keys, or rap for wind, this hymn was begun by a voice below, and taken up by many others. I watched my father as he first felt softly for the key in which they were singing, then by degrees he led them all, till, backed by the organ, the voices all swelled in; every one in the crowded body of the church, and the crammed galleries above, joining in the sound. It was grand in the words 'Heavenly King! God, the Father Almighty,' rich and subduedly grand in the prayer part, and culminated when my father, catching the full significance of the scene, and the power of the words, rolled out his full organ at the words, 'Thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father.' The effect was superb. The music, of course, was the old '*Gloria in Excelsis*,' known and sung by every one in the Church, and the power and volume given to it by that unity was immensely enhanced by the deep feelings which were then stirred."—Pp. 142, 143, *Edward Hodges, Doctor of Music*.

either by pledges then made, or the appointment of a committee to canvass the Diocese, although a committee had been appointed on the Episcopal Fund.

After the Convention had adjourned there was a largely attended meeting of the clergy of the Diocese. The only hope of any relief to the Bishop in their judgment was in the Vestry of Trinity Church. A communication was sent to the Vestry, in which the reasons why no measures were taken in the Convention were set forth, and reference was made to the Bishop's determination to leave the city of New York, unless the present deficiency should be made up to him; it earnestly solicited the interposition of the Vestry to avert the necessity of his removal from the city, by an appropriation for the current year, and until the meeting of the next annual Convention. There were members of the Vestry who thought that the manner in which the Diocese had imposed additional burdens on the Parish should be rebuked by withholding any allowance to the Bishop. After a long debate, a younger member spoke earnestly and forcibly upon the shame and disgrace which would come upon the Church, and especially at this time, if the Bishop of the Diocese were allowed to suffer. He spoke also of the probability of an adequate provision being made through the labors of the Special Committee of the Convention on the Episcopal Fund. His address carried conviction to those who hesitated, and it was ordered that twelve hundred dollars towards the support of the Bishop be granted for one year, to commence on the first day of November next, and to be paid quarter-yearly thereafter.¹

¹ Records, liber iii., folio 343. The particulars concerning the debate in the Vestry meeting are condensed from a letter of Dr. Berrian to Bishop Onderdonk in October, 1843 (No. 364, Berrian MSS.). The Special Committee on the Episcopal Fund was Hon. Samuel Jones, the Rev. Horatio Potter, D.D., Frederick J. Betts, the Rev. Reuben Sherwood, D.D., Stephen Warren (p. 25, *Journal of the Diocese of New York, 1843*).

CHAPTER XI.

LIFE OF THE PARISH SYMBOLIZED BY ERECTION OF NEW CHURCH.

Death of Thomas Ludlow Ogden—Neglected Condition of Monuments in Trinity Churchyard—The Site for the Bishop Hobart Monument—The Monuments and the Tablets in the Old Church and their Position in the New—Stained-Glass Windows—Cross Adopted as Finial to Spire of New Church—Chimes for the New Tower—Music for Trinity School—Memorial of the City Mission Society for Assistance—Grant Given—Memorial from St. George's Church for Endowment—Proposal to Place Wilmington College under Control of Vestry Declined—Ordinance for Election of Wardens and Vestrymen—Building of the New Church—Aims and Expectations—Committee Appointed on Plan for Daily Services in the New Church—Their Report—Views of the Rector—Dr. Hodges Appointed Organist of Trinity Church, and Henry W. Greatorex of St. Paul's Chapel—Arrangements for Consecration of New Church—Rules for Conduct of the Services in the New Church Considered—Appointment of Cornelius R. Duffie as Deacon—Presentation to the Bishop of Michigan—Attack on the Corporation—Pamphlet by "Lay Delegate"—Meetings in New York—Memorial to the State Legislature—Committee Appointed by Vestry to Take Action on the Memorial—Prepares "A Remonstrance to the Legislature"—Which is Printed—"A Reply to the Remonstrance"—"An Answer to the Reply"—Petition to the Legislature against the Memorial Signed by Members of Trinity Parish—The Legislature Decides against the Memorialists—Resolution of Senate Calling for a Return of all the Property of Trinity Corporation—The Vestry Comply.

ON the 17th day of December, 1844, Mr. Thomas Ludlow Ogden departed this life. He had been connected with the Parish in an efficient capacity for nearly forty years; as Vestryman, Warden, and Clerk of the Vestry he had been a devoted guardian of the name and fame of the ancient establishment, had shaped much of its legislation, and had been among the foremost in planning for the spiritual and temporal advancement of the Church. The Vestry, on motion of William Johnson, Esq., seconded by Philip Hone, Esq., adopted

a series of resolutions upon his death, in which his "singular prudence and discretion" are noted, and "the zeal, integrity, and uprightness" with which he performed his many duties were recognized.¹

At this time attention was given to the monuments in the churchyard, some of which were in bad condition, having received no care from the friends and admirers by whom the memorials had been erected or the families of the illustrious dead.² As to the monument to Bishop Hobart, previously referred to, an order was made that it should be placed "in the centre of the Bishop's room against the wall in the rear of the Chancel, the body to be deposited under the Chancel."³ The old church contained many mural tablets; and it was desired that these should be placed in the body of the new church in positions corresponding to those which they formerly occupied. To this the architect and others objected on the ground that they would give the walls a spotty appearance, and the Standing Committee finally decided that it would be best to place them in the largest apartment, or sacristy, in the rear of the new edifice, and this was done.⁴

Upon a detailed report by the Building Committee on the new church, with information regarding unfinished contracts, and the progress made on them, it was resolved: "That the Committee should proceed in the erection and completion of the edifice, including the spire, in pursuance of the plan originally adopted by the Vestry."⁵

The art of glass staining or glass painting was at that time almost entirely unknown in the United States. Plain glass, sometimes set in geometrical patterns, with green or Venetian blinds, was the rule in all the churches.

¹ Records, liber iii., folio 373.

² *Ibid.*, folio 370.

³ *Ibid.*, folio 363.

⁴ *Ibid.*, folio 352.

⁵ *Ibid.*, folio 352.

The few attempts at color decoration for church windows were crude, harsh, and unsatisfactory. Even in England there was little modern glass of merit until the revival of Gothic architecture. It was therefore not only a departure from precedent, but a bold experiment for the Vestry to entertain the thought of filling any window in the new Parish church with painted glass.

The Vestry inspected "several drawings prepared by the architect of subjects for the bays of the large Altar window of Trinity Church and for the painting of the whole window." The estimated cost was stated to be "about four thousand dollars."

The whole subject was then referred to the Building Committee "with power."¹

A long discussion occurred as to the finial of the spire. Should the old-fashioned ball and vane be used? should a weathercock, perched high in the air, turn with every wind? or, above the mart of traffic and gain, should there gleam the symbol of the Christian's faith and hope? Sundry designs prepared by the architect were submitted by the Committee and inspected by the Vestry, and finally, after a further inspection and debate, they decided May 12, 1845, "that the plan terminating with the cross be adopted."² The Building Committee were also authorized to make a contract for a tower clock and "to restore the ring of bells formerly in the old edifice to its former number, or in their discretion to enlarge the same."³

In their report upon the chime for the new tower, the Building Committee recommended "that the large bell belonging to the chime now at St. Paul's Chapel be not removed but remain there," also the purchase of a new bell "in place of the smallest bell of the chime which is

¹ Records, liber. iii., folio 376.

² *Ibid.*, folios 373, 375,

³ *Ibid.*, folio 364.

so much out of tune as to render it expedient to order a new one."

It further recommended that "the three bells requisite to complete the chime" and a new bell in the place of the one to remain at St. Paul's Chapel be ordered from Mears and Company of London.¹

In November, 1845, the bells to complete the chime arrived from England. They were excellent in tone and harmonized with the other bells of the chime.

A rearrangement of the various bells was now made. The two smaller bells were to be removed from the chapels of Trinity Church, and the smallest bell now in Trinity churchyard to be placed in one of the chapel towers "in lieu of one of those removed to Trinity." The Committee of Supplies and Repairs was authorized "to procure and put up another small bell in the tower of the other Chapel."²

The City Mission Society having sent a memorial to the Vestry in April, 1844, praying for immediate relief from financial embarrassment, the Standing Committee reported, February 10, 1845, recommending that the interest upon the loan from the Corporation of ten thousand dollars be remitted for the current year and that a grant be made of six hundred dollars in addition to the sum annually allowed, "one half thereof to be paid on the 1st of September next, and the other half on the 1st of March, 1846." The condition of this extra allowance was that "there shall be raised by donations of individuals in addition to the present subscriptions for the objects of the Society the sum of twelve hundred dollars," to liquidate the present demands upon it.³

Such grants are but the occasion for renewed requests: it is so to-day, and it seems to have been so

¹ Records, liber. iiii., folio 376.

² *Ibid.*, folio 381.

³ *Ibid.*, folio 368.

always. As the work of the City Mission Society grew, additional funds were needed, and again application must be made to the Mother of Churches. Notwithstanding the annual allowance of \$1800, it was felt that a permanent endowment might be—not to say, ought to be—secured from the Corporation. This desire, with a petition for additional aid to relieve the Society from immediate and pressing necessities, found utterance in a memorial from the rectors of parishes, and other clergymen residing in the city, and laymen from the various churches, which came before the Vestry in the spring of 1844.¹

At the same time St. George's Church, in Beekman Street, the eldest child of Trinity, came forward with a request for help to build a chapel uptown in some position convenient for removed and fast removing parishioners. One of the last acts of the good Dr. Milnor was to memorialize Trinity for \$25,000 to purchase lots uptown; while it was hoped and expected that at the least \$60,000 might be made up for the erection of a new building. It is an ancient and inveterate habit to look to Trinity whenever help is needed. Another instance of the reputation of the Parish for "boundless wealth" was given in a proposal made at this time by the Rev. Corry Chambers, of Wilmington, Delaware, that the Wilmington Literary Institute, whose Principal he was, and which was about to be incorporated into a college—should be entirely controlled by Trinity Church. The Vestry "respectfully declined."²

The plea of many of these memorialists was that the original endowment of Trinity Church by the British Crown was a trust fund for Church Extension in the city of New York. Similarly it was held by some at

¹ Records, liber iii., folio 356.

² *Ibid.*, folio 356.

a later day that all the communicants of the Protestant Episcopal Church in the city were corporators and had a right to vote at our elections, no matter from what parishes they came. So great is the power of the imagination, when unrestrained by sound judgment and a knowledge of historical and financial facts.

The subject of the regulations necessary in relation to the admission of corporators, the record of such admissions, and the qualifications of voters, has previously been referred to in these pages. It was under the consideration of a select committee from April 2, 1839, until March 25, 1844, on which date the conclusion was reached that, while no further legislation was necessary, the Vestry should provide, by the adoption of a carefully framed ordinance, for carrying out the provisions of the Charter. Such an ordinance was accordingly drafted, covering the questions of the qualifications of voters at the Easter elections, the manner in which they were to be admitted, and the method of election. This ordinance in its fundamental provisions has been in force from that time to the present day.

The building of the new church was not only an event of great importance to the Parish, but also a sign to the whole community. A sense of larger relations of their work, and of its value in the direction of Christian art and Catholic worship, though latent, must have been in the minds of those charged with the great enterprise. The officers of the Church were fortunate in their architect, that staunch Churchman, Richard Upjohn; they were fortunate in having been trained in the old Anglican theology of which Bishop Hobart and Bishop Onderdonk were masters; they were fortunate in their freedom from narrow views and contracted notions, such as go with an imperfect and limited education in Church principles. A

general feeling was abroad that the new building was to exceed in splendor and dignity anything ever seen thus far in the city or the country, and that everything must correspond to that exalted character. To such an impression of the fitness of things was due the decision that the lofty and beautiful spire should be surmounted by the cross of Christ. To the same feeling was due the decision that the chancel was to be much more spacious than might seem necessary to the average mind, and that it should be extended to the large Altar window, so as to give room for grand services, and, as some may possibly have ventured to think, for the accommodation of a choir, after the fashion of the cathedrals in the mother country. As the new church approached completion, its great beauty and dignity became more and more apparent. The Rector strenuously advocated whatever the architect advised; the Vestry, by their votes, assented; and thus there was secured the largest chancel that had ever been seen in this country, one in which great Church functions could be held with all the impressiveness that might be demanded or desired.¹

Nor was the question about the order of services in the new church forgotten. There was a general wish that the full beauty of the Church's worship should be made manifest by frequent services and strict attention to the rubrical law of the Book of Common Prayer. The Rector, Messrs. Gulian C. Verplanck, William Moore, and Dr. William H. Hobart were appointed a special committee "to consider and report at some time before the consecration of the sacred edifice, a plan for the celebration of daily service and other ministrations of the Church therein, and how the same shall be supplied and supported."² That committee in their report announced

¹ Records, liber iii., folios 382, 383.

² *Ibid.*, folio 383.



Trinity Church, from the Architect's drawing.

that, after much earnest thought, they had agreed upon the principles which ought to guide the action of the Vestry. Its members knew that much was expected: they were prepared for whatever recommendations might be made. The committee aimed, in their report, to make clear to all the Parish, and (note this expression carefully) *to Churchmen in general*, the true ideal of common worship; to extend the influence of the Church; and to express, by word and deed, a profound sense of their accountability to the great Head of the Church for the treasure committed to their care. An interesting paper is found among the manuscripts of Dr. Berrian; it is probably a series of suggestions for the committee's report; and it states with some minuteness the principles which underlay the committee's recommendations.

Dr. Berrian says in the beginning of his paper: "Though not entitled to the name of a cathedral, inasmuch as the Bishop of the Diocese has no closer connection with it than any other of the churches under his jurisdiction, yet this edifice on account of its size and beauty, as well as the antiquity of its site, and the wealth of the parish to which it belongs, does now and will hereafter to a greater extent, gather around it many of the interesting associations which spring from such establishments in our Mother Church of England." As the new church was "the most costly and magnificent and the best endowed of our places of public worship," there was a general expectation that there would be "a more frequent and more elaborate order of service than has heretofore existed in Parish Churches." Two measures to carry out this expectation, "which is both reasonable in itself, and one which it would be unwise in reference to the promotion of true piety in the Church to disappoint," are proposed. The first, that "there should always be two

clergymen to officiate at Trinity on Sundays and holy days, one to read and the other to preach." The second, that "Trinity Church should be opened for prayer daily at 9 o'clock in the morning, and 3 o'clock in the afternoon." The Rector says that "the revival of a practice which the Liturgy itself so manifestly declares to be proper and expedient, or rather its introduction so far as this City is concerned, has long been advocated by many of the best friends of the Church; it has been partially attempted by several parishes in this City, and in other Dioceses, and the result has uniformly proved to be in the highest degree satisfactory." He dwells upon the satisfaction which the opportunity of daily service would afford to many, such "as the merchants on their way to and from their places of business, and strangers visiting the City." Considering the peculiar location of Trinity Church, he anticipates that there "might be likely to spring up a custom amongst the female members of Episcopal families in the upper part of the City to come down for the evening service, and meet their husbands, parents, or brothers, to join with them in grateful offerings of prayer and praise." He next considers, that

"as the lower part of the City has been deserted by the fashionable and wealthy inhabitants, but a large population of the poorer classes remain, and will remain, and probably even increase, Trinity Church, then, being the only place of worship of any denomination below John Street would seem to be discharging only a bounden duty, while at the same time it would unquestionably secure for itself the approbation of all the devout members of our communion by taking the pastoral care as far as possible of the poor in this part of the City."

To accomplish this increased work it was proposed to have two Assistant Ministers assigned to Trinity Church. Their Sunday duty would be to preach alternately every

Sunday morning, and to read prayers, "except whenever the Rector wishes to perform that duty." The daily duty was to be done according to a routine arranged by the assistants. On Sunday afternoon "one assistant to read prayers, and the other to exchange, according to a settled routine with the ministers attached to St. Paul's and St. John's Chapels." A more prominent place was to be given to the due administration of the Holy Communion. It was suggested that it be celebrated monthly on successive Sundays in Trinity Church, and her two chapels. This approximated to a weekly celebration, which had been urged by some in the Parish, and which had then recently become the rule in some parishes in England.¹

Such were the views of the Rector, and, as the report shows, they were substantially shared by the lay members of the committee. It was realized that the whole American Church was waiting to see what forward step would be taken by Trinity. Provision must be made for additional clergy, for special services for the destitute people of the first ward, and for systematic visiting and relief; and it was further proposed that, in addition to the priests in charge, two deacons should be employed subject to the Rector's control, and to be assigned to such duties as might seem to him best. A full report, using largely the Rector's suggestions, and embodying the new proposal for an increase of the clerical staff, was presented to the Vestry March 30, 1846. Its consideration was deferred until the May meeting.

Before the time fixed for action on the report arrived, several matters of minor importance were disposed of. A committee was appointed to make a proper assignment of pews in the new church to those who owned pews in the edifice which it replaced.² Dr. Hodges was appointed

¹ No. 370, Berrian MSS.

² Records, liber iii., folio 390.

organist at Trinity Church, at a salary of \$500, and a sum not to exceed \$1500 per annum was appropriated for the choir. It was also determined that the date for the consecration should be the Feast of the Ascension, May 21, 1846, and a committee consisting of the Rector, Messrs. Adam Tredwell, Philip Hone, William H. Harison, and William E. Dunscomb was appointed to make all necessary arrangements for the function.¹

The report of the committee on increased services and duties was taken up at the May meeting, and fully discussed, with unusual earnestness and animation. The suggestions of the Rector had been closely followed; it is probable that the report was from his pen. Briefly, it was recommended that the services in the new church should be on a scale commensurate with its dignity and beauty; that there should never be less than four clergy present at the administration of the Holy Communion whenever practicable; that the ministrations of the Church to the spiritual needs of the lower wards should be careful and constant; that one Assistant Minister in addition to the three already provided for should be appointed, and also one young man in Deacon's orders to assist in the work.

As the outcome of the report, a resolution was adopted appointing two Deacons for one year at a salary of \$600 each, one of whom should reside near the church. No other action was taken at the time, but the usage of the Parish became conformed, eventually, to its recommendations.

The Rev. Cornelius R. Duffie was then appointed as one of the two Deacons provided for in the resolution. He was well known to the Rector and Vestry. His father had been the founder and first Rector of St. Thomas's Church, contributing to that purpose largely from his private means. Mr. Duffie had spent the preceding month

¹ Records, liber iii., folio 390.

of his diaconate in Connecticut and in assisting various clergymen in New York City.

At the close of the meeting it was resolved "that when this vestry adjourn, it adjourn to meet on Thursday the 21st inst. at half past 10 o'clock A.M. at the house of William S. Bunker, No. 39 Broadway, to attend the consecration of the New Edifice of Trinity Church."

The Bishop of New York being under a sentence of indefinite suspension, the Diocese was in commission. The Standing Committee, being the ecclesiastical authority, had invited the Right Rev. Samuel A. McCoskry, D.D., to make a visitation of the Diocese. That visitation was just completed; but the Bishop, at their request, kindly consented to prolong his stay in the city for a short time, in order to consecrate the new church. The Vestry, in grateful acknowledgment of his courtesy, authorized the Rector to present him with a new set of Episcopal robes, and a set of communion plate for use in private ministration to the aged and the sick.

Before proceeding to the account of the consecration, another and a painful subject demands attention. In the midst of their preparations for the event, which, it was hoped, would promote the glory of Almighty God, and advance the interests of His Kingdom, a storm broke upon the people of the Parish. Prominent position awakens jealousy, and when to this are added the motives of suspicion and fear, trouble must ensue. It was a painful era in the history of the Diocese. The Bishop had been impeached, tried, adjudged guilty of the charges against him, and condemned to a punishment so peculiar and cruel, that the canon law of our Church now prohibits the like to be pronounced at any future time. Great numbers were fully convinced of his innocence; his friends were as devoted as his foes were persistent; and among those

friends were the Rector of Trinity Church and many of the most prominent persons of the Parish, who loyally maintained his cause, and drew upon themselves the bitter reproaches of his censors. Added to this, as a cause of discontent, was the reluctance of the Vestry to contribute with as liberal a hand as before, to applicants for aid; a not unnatural disposition, considering the great burden of expense incurred in rebuilding the church on so splendid a scale and carrying on meanwhile the work under their charge. In fact the rebuilding of the church had been severely criticised, by persons who whispered, or muttered, that mission chapels and chapels of ease scattered about in different parts of the city would do more good than a great temple like that which was slowly rising at the head of Wall Street. The growth of the city was rapid; church accommodations did not keep up with it; and the impression prevailed widely that the work of ministering to all who were uncared for belonged, as a duty, to Trinity.¹ To these causes of irritation in certain quarters should be added the election of the Rev. Samuel L. Southard, Rector of Calvary Church, to be an Assistant Minister of Trinity Church, as it was known that he was a staunch friend of the suspended Bishop. He declined the call; but the fact that it had been given afforded an additional ground for innuendo.

For these and other reasons, a feeling of hostility to the Parish had grown up, and was spreading, fostered by disappointed applicants for bounty, and by

¹ The injustice of the charge of dereliction to duty in this particular is shown by the fact that the subject had been already discussed in the Vestry, and that upon a resolution introduced by Mr. Gulian C. Verplanck, January 14, 1846, a committee had been appointed to plan for the extension of the work by the erection of chapels and large additions to the clerical staff, thus demonstrating that the Vestry, while realizing the duty of maintaining the ancient churches in the lower part of the town, were not overlooking or forgetting the needs of Church people elsewhere.

others who sincerely considered the Parish to be a nest of superstition and an ally and abettor of deadly error in religion.

A point of attack seemed to be needed. It was found in the well-known Act of 1814, by which the legal title of the Corporation had been changed from that of "*The Rector and Inhabitants of the City of New York*" to that of "*The Rector, Church Wardens, and Vestrymen of Trinity Church.*" The malcontents moved at last, and seized the favorable opportunity to level what they hoped and expected to be a telling blow at the status of the Corporation.

The attitude of the assailants is well illustrated in a pamphlet published anonymously and signed "A Lay Delegate." The writer is reviewing a document entitled, "A report to the Vestry of St. Peter's Church, Albany, by the Hon. John C. Spencer, on the Convention of 1845." After outlining the course of debate in that Convention, and alleging that those who spoke in favor of Bishop Onderdonk were recognized as being in the way of promotion and advancement by Trinity Church, he thus proceeds in caustic vein :

"The prominent position of Trinity Church and its influence upon the Diocese have been of late years frequent topics of remark. More than thirty years since, Mr. Cadwalader D. Colden predicted in some degree that which has come to pass. He said: 'In the Convention of the Churches, the Religious Cræsus (Trinity Church) has of course its representation; and can it be expected that other members of the Convention who represent Congregations that are or have been dependent on Trinity Church will not have a bias to that course pointed out by the representatives of the vestry?'"

The sectarian distribution of the pecuniary patronage of that Corporation seems to the writer to indicate an entire forgetfulness on the part of the Vestry, that the

original grant from King William was "for use and behalf of the inhabitants from time to time inhabiting and to inhabit, within our city of New York in communion of our Protestant church of England," and that the subsequent grant under Queen Anne was expressed in the same clear and general terms and conferred no right upon the managers of the charity to use it for individual purposes or party ends. Since, however, the passage of the act of the State of New York in 1814, changing the title of the Corporation and restricting the right of voting, originally given to every Episcopalian in the city, to the few who belong to Trinity Church and her chapels, the number of electors has been growing smaller and smaller until the Vestry are become virtually a close corporation able to fill their own vacancies. And the property which they hold in trust has increased so prodigiously in value that the facility to turn its management to individual profit or sectarian ends, and the impunity from all investigation or punishment, tend to present temptations which may not always be successfully resisted.

The floating rumors, in some cases too well substantiated, of large sums paid to relieve favorites of their debts or of succor extended to long-established and comparatively wealthy parishes whose delegates in Convention had voted with Trinity, while the merest pittance was refused to a poor free church struggling with want because her minister, the father of a large family, had incurred the displeasure of the party; the giving of money as a reward and the withholding it as a punishment,—these things were, it was claimed, entirely foreign to the intentions and expectations of its royal founders.

The publication of this pamphlet was soon followed by "meetings of the Episcopalians" from various parishes, especially St. Mark's, St. George's, Ascension, and Grace,

in which learned gentlemen of the legal profession spoke persuasively of the great wrong done to the whole body of "Episcopalians" in New York by those portions of the Act of 1814 which defined the rights of the Corporation and changed its name.

At these meetings a course of action was determined upon. A committee of fifteen was appointed to draft and present to the Legislature at its session in January, 1846, a memorial on this subject. The persons selected for the committee were conspicuous for social rank, ability, and legal knowledge. Their memorial set forth the facts of the change made thirty-two years before, claiming that it disfranchised the great body of the "Episcopalians" of the city; that the present corporators of the mother Parish were few in number; that the Vestry of Trinity was practically a self-perpetuating body; that the Trust Fund of which it was the custodian was managed solely for the benefit of Trinity Parish and not for the extension and aid of "the Episcopal Church" at large in the city of New York. The memorial prayed for the repeal of the Act of 1814, or those sections which related to the right of suffrage in Trinity Church.

Copies of the memorial were industriously circulated for signature. It is said that several clergymen when they received their friends on New Year's day, 1846, had copies upon a convenient table to which the attention of guests was called and which they were invited to sign. Notices were also published in the daily press, of times and places where signatures would be received.

Thus assailed the Vestry took action. The Comptroller had already placed before the Standing Committee "a copy of the Public Notice, given as prescribed by law, of an intention to apply to the legislature at its present session for the repeal in whole or in part

of the act of January 25, 1814, relating to this Corporation." It was recommended at a meeting held January 12, 1846, that a "special Committee be appointed to conduct the opposition of this Corporation to certain intended applications to the Legislature of which notices have been given in the public newspapers."¹ This committee was to do its work in the way it thought best, and had authority to employ counsel and to issue such publications as might be advisable. It was also directed to prepare at once on behalf of the Corporation, "A Remonstrance to the Legislature."

The suggestions and recommendations of the Standing Committee were approved by the Vestry ; and the Comptroller, William H. Harison, the clerk, William E. Dunscomb, Mr. David B. Ogden, Mr. John I. Morgan, and Mr. Samuel G. Raymond were appointed as the committee.² They reported January 14th. The Remonstrance was ordered to be engrossed, and signed officially by the Rector, Comptroller, and Clerk. It was also to be signed by the Churchwardens and the Vestrymen, "or such of them as shall see fit to sign the same." The Comptroller and Clerk were authorized to affix the seal of the Corporation and forward the document to Albany for presentation to the Legislature.³

As might have been expected the "Remonstrance" was calm, dignified, and deliberate. It recited the provisions of the charter, and claimed that under its directions, the Colonial Act of 1704, and the State Acts of 1784 and 1788, a definite corporation was intended. It showed that even in the early days of the Corporation it was popularly known as Trinity Church. The sole reason for the Charter and the several acts was to form a parish of the

¹ Records, iii., folio 383.

² *Ibid.*, folio 383.

³ *Ibid.*, folio 384. *A Remonstrance.* 8 vo. New York, James A. Sparks, 1846.

Church of England in the City of New York and to conform the legal status of that parish to the political changes from Colony to State. It enforced the arguments used by Bishop Hobart in his pamphlet written at the time when the Act of 1814 was passed and also the lucid explanations of Col. Troup before the Council of Revision. It then commented on the time chosen for this application and the questionable taste of the memorialists in seeking to throw a firebrand into the Church at a time of great excitement, when very many of its members unfortunately could not calmly and temperately act on any matter of great interest.

An attempt at a reply to the "Remonstrance" was made by the Committee for the Memorialists, in which the arguments there presented are traversed by the recital of facts concerning the original Charter and other acts. The claim is made that the broad and liberal terms by which the only qualification for membership was inhabitancy in the City of New York, could not be abrogated by an act of the Legislature, and that, while there could not be any legal claim set up to the property of Trinity Church by the other Church Corporations of Episcopalians, "or a right as corporations" to participate in the management of the affairs of the mother Parish, yet the rights of individual members of those corporations, being inhabitants of the City of New York in communion of the Protestant Episcopal Church, could not be abrogated by "non-user." The memorialists say that they do not seek to disturb Trinity Church in the possession of the property which is a Trust Fund for the benefit of all the inhabitants of the City of New York, but seek to be reinstated in their legal rights by a judicial decision of the courts of the State as soon as the obstacle of the Act of 1814 shall have been removed by the Legislature. The date of this "reply" is

February 2, 1846. It is signed by all the members of the committee.¹

To this reply an answer was made, by a writer signing himself "A Vestryman of Trinity Church"; it appeared in print in the *New York Express* for February 7, 1846, and in it many of the positions of the reply are refuted. The literature of this controversy is extensive, but of small value; no further citations need be made.²

A petition to the Legislature protesting against the Memorial was drawn up to be signed by members of Trinity Parish. The fact that for nearly one hundred and fifty years the Wardens and Vestrymen had been elected solely by members of the Parish, and the confusion and disorders that a new method would introduce, were dwelt upon. There was great danger that by such a course the property of the Corporation would be dissipated. Upon these grounds the petitioners prayed that the request of the memorialists be not granted. This was signed by one hundred and fifty-eight representative members of the Parish. Another petition of remonstrance, to be signed by "members of the Protestant Episcopal Church not in the Parish of Trinity Church," was circulated and received the signatures of seven hundred and sixty-four persons from various parishes.

The Memorial and the Remonstrances were duly presented in the Senate of the State of New York and by that body referred to its Committee on Charitable and Religious Societies. Arguments for the memorialists and

¹ Their names were Luther Bradish, Peter G. Stuyvesant, Frederic De Peyster, Isaac Carow, Robert B. Minturn, Frederick L. Winston, John Smyth Rogers, Stewart Brown, James W. Dominick, Peter Lorillard, Jr., Stephen Cambreleng, Philip S. Van Rensselaer, Richard L. Schiefflin, Jeremiah Van Rensselaer, M.D., etc., Prosper M. Wetmore.

² A list of documents and pamphlets in this controversy, with such extracts as seem most important, is given in the Appendix.

remonstrants were heard by the committee. A majority report recommended that no legislative action be had on the subject, and that the prayer of the petitioners be denied. Mr. Orville Clark of Washington County presented a minority report recommending the repeal of the Act of 1814. He presented an elaborate argument in justification of his opinion and accompanied it with "so many extraordinary statements, and what are deemed erroneous representations of facts and documents and so many inferences believed to be entirely unwarranted," that a full examination of it was made by a writer who ably exposes his fallacies and shows the essential justice of the report of the majority of the committee.¹

On the 5th of February, 1846, a resolution was adopted in the Senate of the State of New York calling for a detailed return of the property of the Corporation of Trinity Church, both real and personal, a full description of "the several lots or parcels of land owned by them, or from which they draw an annual rent," their gross income and annual expenditures, "with a summary of the purposes to which it is applied."

The return was to be made within thirty days after the receipt of a certified copy of the resolution. After due consideration by the Vestry, it was ordered that, without admitting the legal obligation to make a return, "the information desired by the Hon. Senate of the State be given to that body as soon as it can be prepared, and if possible within the time they ask to have it in."²

The draft of the return to the Senate of the State was presented by the Comptroller at the March Vestry meeting, and, after consideration, adopted. It was resolved that it be signed and sworn to by the Comptroller, and that "a

¹ P. 3, *An Examination of the Minority Report Made by the Hon. Orville Clark.*

² Records, liber iii., folio 385.

proper certificate signed by the Rector and Clerk under the seal of this Corporation be annexed thereto, stating the same to be the return of this Corporation, made in pursuance of the said resolution of the Senate."¹

The Legislature adjourned without taking action, and so, for the time, the affair terminated. The renewal of this assault upon the Corporation, with the final vindication and victory of the Church, will be related in a subsequent chapter.

¹ Records, iii., folio 387.

CHAPTER XII.

CONSECRATION OF THE NEW CHURCH.

Preparations for the Consecration of the New Church—Invitations to the Clergy—Protest from Nine Clergymen—The Consecration Service—Report of the Committee on Arrangements—Committee on Pews in New Church Appointed.

THE preparations for the consecration of the new edifice proceeded rapidly; but the committee having them in charge met with peculiar difficulties in their work. Embarrassment was caused by the antagonism developed through the movement to obtain a repeal of the Act of 1814, and many stood aloof, regarding the proceedings with discontent, and refusing to participate in the joy of the occasion. Under the peculiar circumstances and the anomalous position of the Diocese, it seemed inexpedient to invite all the Bishops of the American Church as guests. To discriminate was impossible; so that it was finally resolved to limit the invitation to the Bishop of Western New York, Dr. William Heatchcote De Lancey. His paternal ancestors had borne an honorable part in the affairs of Trinity, for he was a lineal descendant of Col. Caleb Heathcote.

The correspondence with the Bishop is as follows :

“ NEW YORK, May 9, 1846.

“ MY DEAR BISHOP:—

“ You are invited by me as Chairman of the Committee of Arrangements to attend the Consecration of Trinity Church on the Festival of the Ascension May 21st. The hope is entertained that you will be able to come on a variety of accounts, but more especially from the

deeply grateful sense of your important services in behalf of our Corporation in our recent difficulties.

"In case you should find it convenient to come, I beg you will make my house your home.

"Yours very respectfully,

"WILLIAM BERRIAN.

"P. S. You are the only Bishop to whom a special invitation has been extended; there being thought to be a peculiar propriety in sending it to you: much delicacy and difficulty in going any farther."

"GENEVA, May 15, 1846.

"MY DEAR DOCTOR:—

"I found your letter here on my return home from a visitation.

"It will afford me great pleasure to be present at the Consecration of Trinity Church. Under its walls lie the remains of my ancestors, one of whom, Col. Caleb Heathcote, was a vestryman appointed by the Charter of 1697.

"I remain sincerely

"Your friend and brother,

"W. H. DE LANCEY.

"Rev. Dr. BERRIAN,

"Chairman of Com. of Arrangements."¹

Special invitations were also issued to all the clergymen of the city and Diocese, and to those clergymen of the American Church "who manifested, pursuant to a published request, an inclination to be present."²

A selected list of laymen, who held offices of honor or trust in the Church, was made, and invitations sent to the persons thus chosen.

It was also determined that admission to the Church should be by cards, which were issued to all corporators, the families of the city clergy, and to others who had any special claim.

And now came a new cause of dispute and discussion

¹ Nos. 440, 441, Berrian MSS.

² See Consecration Correspondence, Appendix.

which is not without its comical side. The invitations to the clergy ran thus :

"OFFICE OF THE CORPORATION OF TRINITY CHURCH.

"NEW YORK, May 7, 1846.

"DEAR SIR:—

"The vestry of Trinity Church in the City of New York, respectfully invite you to be present at the Consecration of their new Parish Church on the feast of the Ascension of our Blessed Lord, (21st instant) at half past ten o'clock, and to meet at the residence of Mr. William J. Bunker, No. 39 Broadway.

"If agreeable to you to accept this invitation you will please send a surplice and scarf for your use upon the occasion, to the place and before the hour on the day before named.

"We are very sincerely,

"Your Obedt. Servts.,

"WILLIAM BERRIAN, D.D.,

ADAM TREDWELL,

PHILIP HONE,

WM. E. DUNSCOMB,

WM. H. HARISON,

} Committee
of
Arrangements."

In this invitation there appears a clause which caused great searchings of heart, and gave rise to a brief but mighty sensation. The request to appear in surplice and scarf was thought to symbolize the Rome-ward tendencies of the Puseyites. The columns of the city newspapers and of the *Protestant Churchman* were filled with indignant and sorrowful communications. A writer in *The Commercial Advertiser*, after expressing the great interest all Episcopalians took in the welfare of Trinity and the "noble building which will remain we trust for centuries as a monument of the liberality, and, in most respects, the taste of that venerable Corporation, which caused it to be erected," says there is "one cause of deep regret with respect to the approaching consecration, and that is the novel terms on which the acceptance of the invitation to the clergy has been placed by the Rector and lay Com-

mittee of arrangements." In his opinion "the surplice is ever associated with the offering of prayer and the administration of the sacraments in houses set apart for the worship of Almighty God." To wear "this vestment in public processions in the streets we look upon as an innovation on established customs and also not justified by good taste." This is not "the first nor the second, nor the tenth, nor the twentieth innovation; to submit in silence any more strikes us as a plain dereliction of duty." He is troubled at the attempt to unprotestantize the very name of the Protestant Episcopal Church itself. He considers "all and every innovation as tending in one way, and that toward a church which anathematizes our own." He thinks that all the members of "our Protestant Church" will appreciate the reason why "all reflecting Protestant Episcopal clergymen" will refrain from "participation in the services of the occasion."¹

Nor was this all; nine clergymen of New York City and its vicinity joined in a note of declination to the committee. Their remarkable communication is given here in full, as an apt illustration of the temper of the alarmists of that day:

"NEW YORK, May 18, 1846.

"The Rev. WILLIAM BERRIAN, D.D.,	}	Committee on Arrangements.
ADAM TREDWELL,		
PHILIP HONE,		
WM. E. DUNSCOMB,		
WM. H. HARISON,		

"GENTLEMEN:—

"The undersigned have been respectfully invited by you on the part of the Corporation of Trinity Church to be present at the Consecration of the new Parish Church on the 21st inst., at the residence of Mr. Bunker, 39 Broadway.

¹ *The New-York Commercial Advertiser*, Tuesday afternoon, May 19, 1846.

"This invitation is accompanied with a request that if agreeable to us to accept it, each one will please to send a surplice and scarf and before the hour mentioned.

"It has heretofore been the custom of the clergy with the sanction of the ecclesiastical authority of the Diocese to appear at Consecrations in the gown and bands, and we have not learned that on the present occasion any change has been thought needful or expedient by the acting Bishop or the Standing Committee of our Church.

"In our judgment a deviation from the established usage of the Diocese in such case is uncalled for, and *at this time especially* open to much animadversion.

"We are unwilling to sanction such innovation or to accept an invitation based upon such a condition and must therefore respectfully decline to be present at the approaching Consecration.

"We remain, Gentlemen,

"Very sincerely your

"Obt. Servants,

"HENRY ANTHON,¹

HUGH SMITH,²

B. C. CUTLER,³

ROBERT BOLTON,⁴

JOHN S. STONE,⁵

KINGSTON GODDARD,⁶

R. C. SHIMEALL,⁷

JOHN W. BROWN,⁸

WM. H. LEWIS."⁹

And here is another letter on the subject :

"BROOKLYN, May 18, 1846.

"REV. AND DEAR SIR :—

"The invitation from the Committee of Arrangements of which you are chairman, to be present at the Consecration of Trinity Church

¹ Rector of St. Mark's Church in the Bowerie, New York City.

² Rector of St. Peter's Church, New York City.

³ Rector of St. Ann's Church, Brooklyn, New York.

⁴ Rector of Christ Church, Pelham, New York.

⁵ Rector of Christ Church, Brooklyn, New York.

⁶ Rector of St. John's Church, Clifton, Staten Island, New York.

⁷ Rector of St. Jude's Church, New York.

⁸ Rector of St. George's Church, Astoria, New York, and Editor of *The Protestant Churchman*.

⁹ Rector of Calvary Church, Brooklyn, New York.

has been duly received, and I deem it respectful to you to assign my reasons for not attending.

"It is expected if the invitation be accepted that I should send my surplice for my use on that occasion.

"Now as our own Bishops heretofore have never made any such requisition: as it appears an innovation particularly uncalled for in the present state of affairs, and it gave much offence on a recent occasion,¹ when left to the voluntary choice of the clergy, I shall feel it my duty to decline the acceptance of your invitation, regretting at the same time that any further obstacles should be thrown in the way of that unity and peace which all must desire for our diocese.

"Very respectfully,

"Your friend and brother in Christ,

"WM. H. LEWIS.

"Rev. Dr. BERRIAN,

"Chairman, etc."

The attitude of these nine clergymen, their parishioners and sympathizers, did not, however, check the enthusiasm of Churchmen throughout the Union; nor did the warning against "innovation" repress the desire of many clergymen to attend the Consecration or the urgent request of laymen for cards of admission. Dr. Berrian says in his *Historical Sketch*: "The consecration of Trinity Church awakened a more general curiosity and excited a deeper interest than anything of the kind I have ever known. In some, indeed, whose families had been for generations connected with it, and some who had been connected with it for generations themselves, but who still surviving remained as scattered monuments of the past, this interest was intense."²

Upon the morning of the Feast of the Ascension, the invited guests assembled in the spacious rooms of the Mansion House in lower Broadway, which had been courteously offered for the occasion by Mr. William

¹ The Consecration of Grace Church, Broadway, above Tenth Street, on March 7, 1846.

² Pp. 316, 317, Dr. Berrian's *Historical Sketch*.



*The present church was commenced in 1839 and completed in 1846.
It was consecrated on Ascension Day, May 2nd, 1846.*

Bunker, the proprietor. Clergy from New York and the neighboring dioceses were in attendance, as well as many laymen who held official positions in the Diocese, beside the wardens and vestrymen of the various city parishes, and the scholars of Trinity School.

The procession was formed in the following order :

1. The sextons and their assistants, with staves.
2. The Rector, teachers, and scholars of Trinity School, founded in 1709, and from that time continued without interruption.
3. The architect, his assistants, and master workmen.
4. The Vestry of Trinity Church, with the officers of the Corporation.
5. The vestries of the city churches, in reverse order of dates of organization, viz., the last organized to be first in line.
6. Students of the General Theological Seminary of the Protestant Episcopal Church in the United States.
7. Lay Trustees of the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York.
8. Trustees of Columbia College.
9. Lay members of the Standing Committee of the Diocese, and lay delegates and supernumerary delegates to the General Convention.
10. Strangers especially invited.
11. Clergy in surplices, not of the degree of D.D.
12. Doctors in Divinity in surplices.

The Church was filled long before the appointed hour by the fortunate holders of tickets. Hundreds gathered on Broadway and Rector Street to view the procession and hear the strains of the organ and the first joyous peal of the chimes. As the clergy and laity approached the

great central entrance, the iron gates swung open. The massive oaken doors were thrown back; the procession divided to allow the Bishop and clergy to pass through, and re-formed. One observer notes the thrill of pleasure which came to many when Dr. Morris preceded the Bishop and clergy leading by the hand the two youngest pupils of Trinity School: "when these children came into the church love filled every bosom, and admiration and love mingled their streams to brighten the eye of the world."¹

The sextons, the architect, and the Wardens and Vestrymen of the Parish had previously entered the Church by another door. The Bishop was received at the foot of the middle aisle by Mr. Adam Tredwell and General Edward W. Laight, the Wardens, and the other members of the Vestry, and escorted by them to the chancel, followed by the laity bringing up the rear. The processional psalm was read responsively by the Bishop and clergy as they marched up the aisle to the chancel. While the procession was being seated the organ burst forth with the strains of Dr. Hodges' "Voluntary" composed for the occasion. The Bishop having taken his chair at the right of the altar, Mr. Tredwell, the Senior Warden, read the "Instrument of Donation and Request to Consecrate," which was received by the Bishop and placed on the altar, after which he proceeded with the office of Consecration. The Sentence of Consecration was read by the Rev. Thomas H. Taylor, D.D., Rector of Grace Church.²

Dr. Hodges' anthem, "The Lord is in His Holy Temple," was then sung with wonderful precision and effect by an excellent choir which included many well-known vocalists of the day, both men and women.³

¹ Gen. Geo. P. Morris in *The National Press*, Saturday, May 23d, as quoted in *The Churchman* for May 28, 1846.

² For a copy see notes to this chapter, "Consecration Documents."

³ See "Notices of the Consecration," in Appendix.

The Morning Prayer was commenced by the Rev. Dr. Wainwright; the proper Psalms, lxxxiv., cxii., cxxxiii., were chanted. The first Lesson, 1 Kings viii., 22-63, was read by the Rev. Samuel L. Southard, Rector of Calvary Church.

The *Te Deum* was sung to music composed for this occasion. It is one of the best of Dr. Hodges' works and became very popular.¹

The second Lesson, Hebrews x., 19-26, was read by the Rev. Benjamin I. Haight, Rector of All Saints' Church. The *Benedictus* was also a special composition of Dr. Hodges which gained much praise for its beauty and melody. The concluding portion of the Morning Prayer was said by the Rev. Dr. Higbee.

The Introit, as the rubric then directed, was the twenty-first selection of the Psalms in Metre, the second and third stanzas.² This was announced and read by the Rev. Dr. Thomas Lyell, of Christ Church. It was sung by the choir to the tune of *Bristol*.

¹ "Hodges in E." For Miss Hodges' estimate of her father's Consecration music, see "Notices of the Consecration," Appendix.

² "2. I 'll wash my hands in innocence,
And round thine altar go;
Pour the glad hymn of triumph thence,
And thence thy wonders show.

3. My thanks I 'll publish there, and tell
How thy renown excels;
That seat affords me most delight,
In which thine honour dwells."

The rubric in the Consecration office required the singing of "Psalm xxvi., verses 6, 7, 8, with the *Gloria Patri*." When the "Selection of Psalms" was finally adopted in 1832, a resolution of the General Convention of 1832 declared that this rubric "will hereafter be duly complied with by singing verses 2 and 3 in the selection from the 26th Psalm included in the Psalms in Metre" (*Journal*, p. 77).

The rubric was stricken out by the General Convention of 1883 and ratified in 1886. (*Journal*, 1883, pp. 343-389; *Journal*, 1886, pp. 457-510.)

The Communion Service was begun by the Rev. Dr. Lyell, Rector of Christ Church, the Epistle was read by the Rev. Dr. Berrian, Rector of the Parish, and the Gospel by Rev. Henry J. Whitehouse, Rector of St. Thomas' Church. The *Kyrie Eleison* and *Gloria Tibi* were from Dr. Hodges' Consecration service in E.

A contemporary account says :

"Thus far the services were performed in their distinctive places, viz.:—the Morning Prayer from the reading desk on the right and in advance of the altar in a line with the centre of the middle range of pews and outside of the chancel. The lessons from a bronze lecturn—a fac-simile of an ancient lecturn in the parish church of Lynn in England. It is made in the form of a spread eagle mounted on a globe which revolves on its axis, and is placed immediately in front of the centre aisle at the foot of the first flight of steps leading into the chancel."¹

The seventy-ninth selection was then sung to the tune of *Old Hundreth* by the choir and congregation.²

During the singing of this selection the Bishop of Michigan ascended the pulpit, "which is attached to the second column on the north side and ranges diagonally with the south entrance of the church,"³ and delivered his sermon from the text : "Reverence my sanctuary : I am the LORD"—Leviticus xix., 30.

¹ Gen. George P. Morris in *The National Press*, as quoted in *The Churchman* for May 28, 1846.

² This is Hymn 469 in the present Hymnal.

"1. With one consent let all the earth
To GOD their cheerful voices raise,
Glad homage pay with awful mirth,
And sing before him songs of praise," etc.

The rubric in the Consecration office requiring this selection was with three others following abolished by the General Convention of 1889, ratified in 1892, and a new rubric inserted (*Journal*, 1889, pp. 189, 453-454 ; 1892, pp. 16, 233).

³ Gen. George P. Morris in *The National Press*, as quoted in *The Churchman*, May 28, 1846.



Interior of Salisbury Cathedral

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"Thus far the services were performed in their distinctive places, viz.:—the Morning Prayer from the reading desk on the right and in advance of the altar in a line with the centre of the middle range of pews; the Epistle from the pulpit, which is a reproduction of an ancient lectern in the parish church of Lynn in England. It is made in the form of a spread eagle mounted on a globe which revolves on its axis, and is placed immediately in front of the centre aisle at the foot of the first flight of steps leading into the chancel."

The seventy-ninth selection was then sung to the tune of *Old Hundred* by the choir and congregation."

During the singing of this selection Rev. Dr. Bernian ascended the pulpit, "which is situated on the second column on the north side and raised on a platform with the south entrance of the church," and delivered his sermon from the text: "Reverence thy sanctuary: I am the Lord" - Leviticus xvi. 2.

1. With one consent let all the earth
To God their cheerful voices raise,

The rubric in the Consecration office requiring this selection was with three others



Interior of Trinity Church.

At the conclusion of the sermon Dr. Boyce's anthem was sung: "I have surely built Thee a house." Among those who performed the vocal parts were: Mrs. Loder, Mrs. Botswick, Mrs. Bourne, Miss Sinclair, Miss Hodges, Messrs. Manett, Maynard, Clark, Demarest, Leach, Kyle, Watson, Crabb, Gilliland, Loomis, George Loder, and others well known in the musical world of New York at that time.

The alms of the people then received were gathered in the ancient alms basons, the gifts of various English sovereigns, by members of the Building Committee. They were solemnly presented and placed by the consecrating Bishop upon the Holy Table. "This offering was appropriated to the use of the Missionary Committee of the Diocese, and the hope is reasonably indulged that in grateful acknowledgement of the many privileges which we enjoy, of which this occasion must strongly remind us, our liberality will show to our less favored brethren of the household of faith that they are here remembered in love."

After the prayer for Christ's Church militant a voluntary upon the organ was performed by Dr. Hodges.

The music for the remainder of the Communion office was simple and well known, but rendered with much power and effect. The hymn after the Consecration was No. 95 in the hymnal bound up with the Prayer Book and set forth by the General Convention in 1826.

The Bishop proceeded to the celebration, and was assisted in the administration by Rev. Drs. Lyell, Creighton, Burroughs, Wainwright, Whitehouse, and Higbee. There were said to be between four and five hundred communicants. The Bishop closed the service and pronounced the Benediction.

The Bishop and clergy re-formed, while the chimes in the tower rang a merry peal as the clergy and others

returned to the Mansion House. The Committee of Arrangements presented their report May 25, 1846, accompanied with the printed forms of invitation, and of the tickets issued, and list of the clergy and some of the laymen who were in the procession on the occasion. The programmes of the Service and the Music are copied into the Minutes.¹

The thanks of the Vestry were presented to the committee, for the very satisfactory manner in which their arrangements were made and carried out, and the Comptroller was ordered to pay the expenses incurred by the said committee. The thanks of the Vestry were also given to Mr. William J. Bunker, proprietor of the Mansion House, for its use as the place of meeting. To Bishop McCoskry, in addition to thanks for his services, a request was made that he furnish a copy of his sermon for publication.

¹ Records, liber iii., folios 397, 399-400. Also Dr. Berrian's *Sketch*, p. 350. The Sentence of Consecration is copied in the Records, liber iii., folios 399-400, and a framed copy of the order of Music in the Office in Fulton Street. The report is printed in Dr. Berrian's *Sketch*, pp. 349-351.

CHAPTER XIII.

THE EVER-WIDENING INFLUENCE OF TRINITY PARISH.

Daily Services in the New Church—The Question of the Utility of Deacons Raised by the Assistant Clergy—The Rector's Reply—Appointment of the Rev. Francis J. Clerc as Deacon—Missionary Committee Authorized to Rent Tea Auction Rooms as a Mission Chapel—Return by Christ Church of old Communion Plate loaned by Trinity Church Vestry—Lease Granted to New York Fire Department—Repairs and Improvements on St. Paul's Chapel—Request from Columbia College for use of St. John's Chapel for College Commencement Refused—Alms Boxes Ordered to be Placed in each Chapel—William Dunlap Appointed Keeper of Trinity Cemetery—Monument to Captain Lawrence Ordered to be Repaired—Monument Changed from its Former Site—Design of Monument—Rev. Martin P. Parks Elected an Assistant Minister—His Acceptance—Report of Committee on the Erection of the New Church Presented—Leave of Absence Granted to Dr. Higbee—Fresh Agitation for Repeal of Act of 1814—Action of Vestry—Memorial Against Repeal by Vestry—Remonstrance and Memorial Presented to Assembly—Summary of Memorial—Assembly Rejects the Petition of the Remonstrants—Request of St. Andrew's Church, Harlem, for Erection of a Chapel in connection with it—Report of Committee on Church Extension—Application of the New York Protestant Episcopal School—Reservation of Lots near Hudson Street for Chapel and Cemetery—Calvary Church—Altar Presented to it by Vestry—Death of Mrs. Hobart—Annuity Continued to Her Daughter—Publication of Dr. Berrian's *Sketch*—Its Purpose.

THE new Trinity Church was opened for divine service on Trinity Sunday, June 7th, 1846. The congregation filled every part of the building. The music was rendered by Dr. Hodges and his admirable choir. The sermon was preached by Dr. Berrian; it does not appear to have contained any special allusion to the occasion; but in the opening of his *Historical Sketch*, of which an account will be given hereafter, he thus describes his emotions at this service: "In rising for the first time to address the vast multitude, with which this solemn and stately temple was thronged, I was

affected with feelings which I could not express. That I had been spared to see that day, I regarded as a special reason for thankfulness to God ; for how many who desired it had looked forward impatiently for the completion of the work, but died before it ! This spot was to me, as to them, endeared by the holiest and tenderest recollections." Of few sacred edifices can it be said, as of Trinity, that from that pleasant Sunday morning in June more than fifty-nine years ago, its doors have not been closed by day, nor has daily prayer ceased to be offered.

The first ordination in the new Parish Church was held by the Bishop of Western New York, the Rt. Rev. Dr. William Heathcote De Lancey. Many of his ancestors had worshipped in the parish, and some had served upon the Vestry. It was fitting that, in the inability of the Bishop of New York, Bishop De Lancey should be the first Bishop to admit young men into the ministry in the splendid edifice, which was then practically the Cathedral of the Metropolitan Diocese. The ordination was held on the 3d Sunday after Trinity, June 28, 1846, when John Creighton Brown, William Alfred Jenks, William Long, Charles Reynolds, and Washington Rodman were made Deacons. They were all graduates of the General Theological Seminary in the class of 1846. Each did good work for the Master during the years of his active ministry, and one of them, Mr. Rodman, still lives in a green old age.

Mention has been made of the proposal to employ young men in Deacon's Orders in the Parish, in view of the expected increase in the number of services, consequent on the establishment of daily morning and evening prayer and the extension of the work in other ways. A difference of opinion on this subject invites a passing notice ; there is an element of the humorous in it ; and

as it became the occasion of discussion in the Vestry, a few words may be said about it. The Rev. Drs. Higbee and Wainwright filed objections to the plan. To judge from their correspondence with the Rector, which is preserved among the Berrian papers, they seem to have had no strong admiration of Deacons as officiants. Services conducted in whole by men of that Order would, they thought, lack dignity, while the people would lose the benefit of Absolution. If the Reverend gentlemen should be in the chancel with Deacons, they would insist on taking the whole service themselves, leaving the inferior clergy nothing to do. Therefore they requested that the idea of employing Deacons should be abandoned, and offered to take all the services themselves. "For ourselves we must say, that whenever we shall be present in our surplices, it will be our desire to perform the entire service," Deacons or no Deacons. They add that they did not intend to disparage the Office of Deacon, but considered it the duty of such persons to search for the sick, sorrowful, and poor, and administer relief to their bodies and souls, the Priests meanwhile performing divine service in the churches of the Parish.

To the communication addressed to him on the subject, the Rector made a long reply.¹ Eventually, the matter came before the Vestry, in a second communication from the Assistant Ministers relating to the appointment of a second Deacon, and the Daily Service at Trinity. The whole subject was laid on the table, and it was resolved to "proceed to the appointment of the remaining young man in Deacon's Orders," one having already been appointed, "in pursuance of the resolution heretofore adopted by the Vestry,"² and so the matter came to an end.

¹ For the correspondence see No. 444, Berrian MSS.

² Records, liber iii., folio 416.

The Rev. Francis J. Clerc, of Hartford, Connecticut, was the clergyman so appointed. He was a young man of great promise, a son of the well-known educator Mr. Laurent Clerc, colleague of the Rev. Dr. Thomas H. Gallaudet in his work at the American Asylum for Deaf Mutes in Hartford. In a letter to Mr. Clerc, Dr. Berrian explains the motive for requesting the service of deacons.

“The objects for which the appointment of deacons is needed in our Parish, are to assist in the reading of Prayers at Trinity both on Sunday and week days, to preach at a station, already selected and prepared, to the poor and needy, and to perform any other duties in the Parish, which the Rector under whose direction they are placed may see fit to assign them. It is thought it will be found a profitable school for them, giving them a right standing in the various functions of their office, and fitting them the better for the independent charge, which at a later date they are expected to take.” “As the Deacons will in all probability preach alternately at the missionary station and be occasionally assisted by the elder clergy of the Parish, ‘it will also be a great relief and advantage’ in the preparation of sermons, as one a week will be the most that will be required of them, and sometimes not even that. As it was intended to have a succession of them upon their very entrance into the ministry when a permanent and comfortable settlement was scarcely to be looked for, it was thought unnecessary that the salary should exceed \$600 per annum. This it was thought would be sufficient for a single man during his diaconate.”

The plan of the services in the lower part of the city being under consideration, the Missionary Committee was authorized “to engage, for a term not exceeding one year at a rate not exceeding five hundred dollars per annum,” the tea salesrooms of Mr. McCullough on Maiden Lane. They were thought to be central, and to be in the vicinity of water-men, sailors, and others who would not enter a church, but might be induced to attend a plain service in a secular building. The experiment was the first made by any religious body to endeavor to secure the interest and

attention of the churchless and Godless poor and forlorn folk in that part of the city.

The Rector at this meeting told the Vestry that he had learned from the Rev. Dr. Lyell, of Christ Church, that there was in possession of that Parish some Communion plate of Trinity Church, which had been loaned to it many years before, in Bishop Moore's time. On inquiry they were found to consist of two large massive flagons weighing one hundred and twenty-five ounces, marked with the initials G. R., and the royal arms, which were gifts of the Crown to Trinity Church. The suggestion was made to Dr. Lyell that as Christ Church had no special associations with these holy vessels, their restoration to Trinity Church would be a graceful act, and that the Vestry would very cheerfully give them an equivalent in new vessels of the same weight and in such form as might be agreeable to them. Dr. Lyell received the proposition with great cordiality, and the arrangement was made, as appears from a resolution, March 8, 1847, "that upon the return of the Communion Plate now in use in Christ Church, which formerly belonged to this Corporation, an equivalent in weight be given for it, and in such form as may be desired, and that an inscription be made on each vessel—'The gift of Trinity Church to Christ Church, New York, in the forty-second year of the Rectorship of the Rev. Thomas Lyell, D.D.'"¹

On the 9th of November, 1846, the Vestry made an arrangement with Mr. Cornelius V. Anderson, Chief Engineer of the New York Fire Department, for a new lease

¹ The report in full is No. 452, Berrian MSS. It is summarized on folio 435, Records, liber iii. The gift of several pieces of Communion plate of excellent design and workmanship was made early in June, 1847, and the thanks of the Vestry of Christ Church returned for it. It is still in use in that Parish, as appears from a Report from Mr. William G. Davis, Historian of Christ Church and some time Senior Warden.

of the lots on the corner of Vesey and Church Streets. Two rooms were to be used, one for the engine, the other for the accommodation of the men, and the remainder of the building erected on that site was to be at the disposal of the Corporation. The lease was to be for fifteen years, without rent. How imperfect were the methods of the Fire Department at that time is shown by the fact that the members of the third fire district made a request to be permitted to use the bell of Trinity Church as an alarm bell for fires.¹ It was considered, at that day, that the establishment of an engine-house at the corner of St. Paul's churchyard was of great advantage in the protection of the church property, and particularly of St. Paul's Chapel, and the firemen were welcomed as desirable neighbors.

That ancient edifice, St. Paul's Chapel, was greatly and justly venerated, not merely as the only surviving relic of the Colonial period, but also because it had served twice as the Parish Church ; first, during the period between 1776 and the evacuation of the city by the British forces at the conclusion of the Revolution, while Trinity Church was a mere pile of ruin, having been destroyed in the conflagration in the former year ; and, secondly, while the present church was in building, for several years prior to 1846. The condition of the edifice was satisfactory, and no extensive repairs had been needed ; but some improvements and alterations were now made, of which the more important were as follows : the pews were lowered about four inches, the Sunday-school gallery was set back, the organ was enlarged and improved, the walls were painted, the spire carefully examined, and the Altar window was filled with stained glass. The ancient chapel was closed during the summer, while these improvements were in

¹Records, liber iii., folio 431.

progress; nothing was done to alter its general appearance or mar its classic beauty.¹

Several minor matters may be noted here.

A letter from President Moore, of Columbia College, requesting on behalf of the Board of Trustees "the use of St. John's Chapel for the approaching commencement" was read, and carefully considered; and it was resolved "that it is inexpedient to comply with the application."

In consequence of the complaints of the Assistant Ministers of their inability to relieve pressing cases of distress, it was ordered that alms chests be placed in the Parish church and chapels, "to the intent that the parishioners may put into them their alms for their poor neighbours." The keys of these chests were to be kept by the Assistant Ministers, and to them was given the disbursement of the alms thus collected.²

On the 14th of September, 1846, William Dunlap was appointed "Keeper of Trinity Cemetery, and one of the sextons of this corporation." He was to be exempt from the ordinance of January 14, 1839, and its amendments of January 13, 1845, a special set of regulations for his duties was formulated, and he was in every particular to be subject to the Committee on the Cemetery.³

The care bestowed upon the churchyard of Trinity, after the completion of the new church, made the ruinous state of the monument erected many years before to the memory of Captain James Lawrence more obvious by contrast. On motion of Mr. Hone it was determined to restore the monument, and regulate "the circumjacent grounds."⁴

It was also determined that the name of Lieutenant Ludlow should be inscribed on the monument, and

¹ Records, liber iii., folios 411, 412.

² *Ibid.*, folio 412.

³ *Ibid.*, folio 413.

⁴ *Ibid.*, folio 411.

also "the birthplace of Captain Lawrence, and the interment of his child,"¹ and that its site should be changed from the one formerly occupied by it in the rear of the churchyard to a place near to and southeast of the porch of the new Trinity edifice.² The monument is a prominent object of interest to all who enter the church, or pass by on Broadway. The eight cannon, which form the posts for the enclosure, were from the arms taken by the United States in the War of 1812. It is stated that each had an inscription noting the circumstances of its capture, and also, that, by order of the Vestry, "with a courtesy worthy the imitation of all Christian bodies," they were buried so deep that no evidence of triumph should be paraded before the public eye, so as to seem unfriendly to the stranger within our gates.³

The long existing vacancy in the corps of Assistant Ministers, since the resignation of Dr. Schroeder in 1839, had been the subject of much deliberation by a committee, who, on September 14th, submitted for the consideration of the Vestry the names of the Rev. Francis Vinton, of Emmanuel Church, Brooklyn, the Rev. Martin P. Parks, Chaplain of the United States Military Academy, and the Rev. Edward Ingersoll, of Trinity Church, Buffalo. All of these clergymen had eminent qualifications and brilliant careers in the ministry. An election resulted in favor of the Rev. Martin P. Parks, of West Point. Mr. Parks was a native of North Carolina, and a graduate of West Point.⁴

Mr. Parks signified by letter his acceptance of the call tendered to him, and his willingness to be assigned at once to such duties as the Rector may desire, while

¹ Records, liber iii., folio 414.

² *Ibid.*, folio 421.

³ P. 21, Felix Oldboy's (Colonel John Flavel Mines) *Walks in Our Churchyard*.

⁴ Records, liber iii., folio 419. For a sketch of Dr. Parks see Appendix.

his family is removing to the city. Five hundred dollars were granted him to cover the expenses of removal.

The Building Committee, which had in charge the construction of the new Church, presented their final report on the 11th of January, 1847, together with the book of their minutes. The report was accepted and approved, the Committee of Supplies and Repairs were authorized to discharge any outstanding liabilities of the Building Committee, and the Minute Book with a fair copy of the same was ordered to be deposited and preserved with the books and papers of the committee in the Comptroller's office.¹

The health of the Rev. Dr. Higbee, who had labored in the Parish for eleven years without any extended period of rest, caused much anxiety among his friends. On the 1st of February, 1847, the Rector presented a communication on the subject from several Vestrymen, in which the necessity of a voyage to Europe was mentioned. The Vestry at once granted Dr. Higbee leave of absence for fifteen months, the continuance of his salary, and an allowance of two thousand dollars. The Rector was authorized to engage a clergyman to officiate in Dr. Higbee's place at a salary not to exceed fifteen hundred dollars per annum.² Dr. Berrian, in a letter expressing gratification at the partial restoration of Dr. Higbee's health and hoping to see him at the end of his year of absence, says: "In the meantime it will be a gratification for you to know with certainty, what you were before persuaded of, that your place is well and acceptably supplied; no one could be more faithful, laborious, and attentive to all his duties than Dr. Haight."³

¹ Records, liber iii., folio 428. The report was copied in full in the Records, liber iii., folios 425-428. It was also printed in Dr. Berrian's *Sketch*, pp. 343-349.

² *Ibid.*, folio 429.

³ New York, August 14, 1847, No. 404, Berrian MSS.

The attack on the Corporation, of which an account was given in Chapter XI., was soon renewed. The failure of the attempt to obtain, from the State Legislature, the repeal or modification of the Act of 1814, did not deter its promoters from one more effort to attain their end. Public notice of the intention to send another memorial to Albany was given early in December, 1846. The Vestry thus forewarned reappointed the special committee which had the matter in charge during the previous session, with power to conduct, in whatever way they might deem best, the opposition of the Corporation to the impending assault.¹

The promoters of the scheme were much the same as before, and their new application was almost identical in phraseology with that made the previous year. It is unnecessary to repeat an old story. It was again asserted that the sole intention was to restore to all the "inhabitants of the City of New York in communion of the Protestant Episcopal Church" their rights taken away by the Act of 1814, and especially "the right of voting at the annual election of the trustees of the Common Property," thus insuring by its wise exercise "the most advantageous management of the trust property, and a faithful application of its income to its original and true objects." It was again said that no division of the property was contemplated by any of those who had moved in this matter. This statement is signed by the members of the Committee for the Petitioners, dated December 31, 1846.²

The old tactics were pursued, of soliciting signatures, by sending copies of the document to public places. It

¹ Records, liber iii., folios 383 and 421.

² This summary is taken from a document, numbered 18, in Trinity Church Pamphlets, General Theological Seminary Library. The names of the committee are Hon. Luther Bradish, Frederic de Peyster, R. B. Minturn, F. S. Winston, P. M. Wetmore.

would seem that party rancor and personal interest had been influenced by disappointed expectation.

On the 11th of February, 1847, the Vestry adopted a form of remonstrance, on the subject of this fresh attempt upon the rights of the Parish, and sent it to the Legislature, duly signed and sealed. Recalling the memorial sent by them a year before, they added that "the applicants for the repeal of the act were largely the same as in that year." The argument of the Church was substantially unchanged. It was added that the assailants were chiefly "members of a few, and not exceeding five or six, religious corporations of the City of New York, some of which have been largely endowed, and made rich and independent by and out of the property of your Memorialists, such aids in money as relieved them from debt and embarrassment, and to such amounts as must preclude all just expectations of having future contributions voluntarily made from the same sources." No church organization in its corporate capacity had joined in the memorial, while ten of the religious corporations in the City of New York, in the communion of the Protestant Episcopal Church, had joined in a petition that there should be no change in the Act of 1814, or the status of Trinity Church; and there were also petitions against the repeal signed by members of various parishes amounting in all to eight hundred and twenty-five. These facts were cited on the part of the Church; while attention was further called to the fact that another election for Wardens and Vestrymen had taken place while the proceedings in the Legislature were pending, and that no remonstrance or objection was made to the requirements of the Act of 1814 during the said election. In conclusion, the memorialists "pray that they may not be disturbed in those rights, which they have now so long

beneficently exercised, but if there is any doubt of the validity or construction of the said law the decision may be left to the rightful jurisdiction of the courts of our country."¹ This remonstrance was presented in the Assembly by Mr. Newman, on February 10, 1847, and promptly referred to the Committee on the Judiciary, of which the members were Mr. Burrell, Chairman; Messrs. Shumway, J. R. Flanders, Mr. Balcom, John Develin, E. P. Pottle, and Francis Upton Fenno. With it went also various petitions and memorials for the repeal of the Act of 1814. A brief memorial was also sent, signed by forty-five persons who had previously favored the repeal of the Act. These memorialists perceive with regret that another attempt at repeal is to be made, and think that any interference of the Legislature with such law would have been and is inexpedient; they deprecate the disturbance of Trinity Church in "the rights they have enjoyed for a century and a half," not only on account "of the peace and quiet of the Church, but for various other reasons."

There was a long and thorough hearing before the Judiciary Committee. The Parish and the petitioners were represented by learned counsel, and every point was fully contested. On March 30, 1847, the Judiciary Committee presented its report to the Assembly, in which the facts are recited and the conclusion reached "that further legislative action is inexpedient." The reasons for this conclusion, which was unanimous, are clearly and fully stated. The committee fails to see any incongruity between the charter of 1697 and the colonial act of 1704, giving to the Corporation in the original charter the power to choose Vestrymen from its own members, instead of being under the control of a vestry

¹ Memorial and Remonstrance, Trinity Church Pamphlets, General Theological Seminary.

chosen by all the inhabitants of the city. The acts of 1784 and 1788 were only confirmations of the chartered rights of a corporation which for nearly a century had enjoyed a legal existence, as modified by the altered civil relations. The act in dispute, that of January 25, 1814, was framed on the same lines, imposing still further "modifications, which were rendered necessary by changed conditions." Trinity Church was "no longer the only Episcopal Parish in the City," and it was only fair and just that, as it claimed no right to interfere in the affairs of other Parishes, those other Parishes, either in bodies corporate or through their individual members, had no legal or equitable right to interfere with its affairs. Accordingly the right to vote for "Wardens and Vestrymen of Trinity Church was restricted to the Communicants, and contributors of that particular parish." This had "been the actual practice for many years, and was legally confirmed with the full acquiescence of other Parishes and of all their individual members," with the exception of a very few malcontents. It is a matter of contemporary evidence that the act was not prepared hastily, and without opportunity for the members of the churches in New York City to make such remonstrance as they saw fit. It had the cordial approbation of a jurist of great and varied knowledge, the Attorney General, Abraham Van Vechten.¹

As the law had been in force for thirty-two years without any remonstrance, "it would be contrary to public policy to repeal it, and absolutely destroy unquestioned vested rights of twenty years' standing, even if there were hypothetical rights involved, which the committee does

¹ See Part II. of this History, pp. 231-235; also, Mr. Stephen P. Nash's monograph: "*Note on the use of the 'Term' Chapel,*" in *A Narrative of Events connected with the Bi-Centennial of Trinity Church*, pp. 74-77.

not believe." The argument of the petitioners "that membership in another city parish does not impair their rights in Trinity Parish" is considered by the committee "false both in law and in equity." As this is the most material point of the petitioners, the committee devote several paragraphs to its refutation, citing many examples to show its fallacy.

"No one can vote in one town, and then claim the right to vote in another, even if he be a taxpayer in the second town. The laws relating to religious corporations expressly recognized this incompatibility." The committee in conclusion quote from a legal opinion attached to one of the memorials, in which it is stated "that it is doubtful whether the church to which the significant section of the Act of 1784 refers, is the Protestant Episcopal Church in general, or Trinity Church in particular." When thus the memorialists concede their main contention and reliance for favorable action, the committee cannot do otherwise than reject their prayer.

With the adoption of this report by the Assembly, the Parish had rest from any public agitation concerning its legal rights, property or policy for seven years.¹

The growth of the city northward is indicated by an application received February 8, 1847, from the Rev. Richard M. Abercrombie, of St. Andrews, Harlem, requesting the Corporation to build a chapel in Trinity Cemetery, which should be in connection with Harlem Parish.² A report from the Committee on Church Extension

¹ The summary of the committee's report is taken from the copy in the Trinity Pamphlets in the General Theological Seminary, where it is numbered 22; the full title is: "*Unanimous Report of the Judiciary Committee of the Assembly of the State of New York, March 30th, 1847. Against the Petition for the repeal or modification of the Act of 25th of January, 1814, entitled 'An Act to alter the name of the Corporation of Trinity Church, and for other purposes.'*" 8 vo., pp. 20. Albany: C. Van Benthuysen & Co., Public Printers, 1847. On the first page: "State of New York, No. 14, In Assembly, March, 1847."

² Records, liber iii., folio 431.

was presented and read by Mr. Verplanck. The population of the city had been increasing upon the west side. Hudson Street and its vicinity were improving, and new houses were constantly being built. To provide for the spiritual needs of this new population, a plan was proposed to reserve "the whole or a part of the ground between Clarkson and Le Roy Streets on the east side of Hudson Street, for a church and Cemetery." It was also recommended that a committee should examine the ground, and report as to the quantity of land to be reserved, and the plan of a church, and that a church should be built as soon as the funds of the Corporation would permit. The report was laid on the table for future deliberation.

In March, the Committee on Church Extension made a further report upon the subject. They urged that no part of the Hudson Street front should be sold for any private purpose, lest stores or shops might be built in a manner unsuitable to the close neighborhood of a church, and recommended "that the whole of the Cemetery grounds between Clarkson and Le Roy Streets be set apart for a church and cemetery, and that the portion fronting on Hudson St., where interments have not been made, be designated as the intended site for a church or chapel."¹ The recommendation was approved.

The trustees of the New York Protestant Episcopal Public School at this time applied for a grant in fee simple of the lots on Varick and Grand Streets which, in 1832, had been leased to them at a nominal rental; the matter was placed in the hands of the Standing Committee for consideration.²

The parish of Calvary, one of the earliest formed

¹ Records, liber iii., folio 438.

² *Ibid.*, folio 437.

uptown,¹ after passing through various vicissitudes, was at that time completing a handsome Gothic church. To this building the Vestry presented the marble altar designed by Ball Hughes, which had been in the second Trinity Church.²

On the morning of Easter Day, April 4, 1847, Mrs. Mary Goodin (Chandler) Hobart, the widow of the great Bishop of New York, departed this life in her seventy-second year. All who knew her agree in ascribing to her the graces of a noble and Christian womanhood.³ At a Vestry meeting held April 12, 1847, a preamble and resolutions were introduced by Mr. Harison and unanimously adopted. The Vestry offered to the family of Mrs. Hobart "their heart-felt sympathy in this afflicting bereavement, and the condolence of this body, and every member of it individually upon the loss of their mother, who was truly a help-meet for our late revered father and Rector." It was resolved to continue the annuity which had been paid to Mrs. Hobart to May, 1848, and after that date to pay to Miss Mary Goodin Hobart, "the only unmarried daughter of Bishop Hobart, an annuity of six hundred dollars," so long as she shall remain unmarried.⁴

In closing this chapter, mention may be made of Dr. Berrian's work, entitled *A Historical Sketch of Trinity Church*. The first attempt at a history of the Parish, it was a production of the agitation for the repeal of the Act of 1814. The book, a handsome octavo embellished with steel engravings, was published in 1847, by the veteran

¹ Calvary Church was organized in 1835 and incorporated October 4, 1836; the first Rector was the Rev. Thomas C. Dupont, 1835-1837. The corner stone of the present church, corner of Fourth Avenue and 21st St., was laid on March 10, 1846.

² Records, liber iii, folio 438.

³ For a sketch of Mrs. Hobart, see Dr. Berrian's *Recollections of Departed Friends*, pp. 94-100.

⁴ Records, liber iii., folio 439.

churchmen Messrs. Stanford & Swords. Long since out of print, it may occasionally be picked up in one of those shops where they deal with antiquities. It contains a large amount of information, which it was deemed desirable and important to give to the public, that they may know how to form a correct judgment of the nature of the attacks on the Parish and the misrepresentation of its enemies. The fault of the work is defective arrangement and confusion of material; but these facts should be borne in mind: that it was partly compiled for a definite object; that the writer had neither time nor means for extensive research among the documents preserved in our State archives and in England; and that much of the historical material which can now be used was then inaccessible; for the early history of the province of New York, during both the Dutch and English periods, was in 1847 under investigation, nor were the papers relating to those days printed until many years after its publication. Notwithstanding these drawbacks, however, the book has its value; and the author of the present history has drawn upon it for much that deserves preservation in our archives, and might, but for the timely and praiseworthy act of Dr. Berrian under great difficulties, have been lost or forgotten. It may be added, that 250 copies of the work were purchased by the Vestry for distribution to clergymen, vestries, and parish libraries, with a view to diffuse information about the Parish where little or nothing was known of its history and its magnificent benefactions to the Church in the City and State of New York.

CHAPTER XIV.

THE PARISH, THE CITY, AND THE STATE.

Danger Threatening the Parish—Application from Geneva College—Withdrawal of State Aid—Application from St. George the Martyr for Sanction to Exchange Certain Lots on Reade Street for Plot on Fifth Avenue—Application of Dr. McVickar for Aid in Erection of Chapel on Governor's Island—Annual Appropriation Granted—Loan to Congregations of Holy Evangelists and Church of the Epiphany Saves These Churches—Right of Congregations to Erect Separate Parishes Examined into by Dr. Berrian—His Report—Albany Street Extension Brought Up Again—Letter of Thanks to Vestry from Mrs. Lawrence for Completion of Monument to Memory of Her Husband—First Anniversary of Consecration of New Church—The Choral School of St. John's Chapel—Bogardus Suit Decided in Favor of Trinity Corporation—Communion Plate Belonging to Parish—Establishment of Parish of The Intercession, near Trinity Cemetery—General Convention of 1847—Sermon by Bishop Hopkins—Discontinuance of Mission Chapel in Tea Salesrooms—Appointment of the Rev. Sullivan H. Weston as Deacon—Financial Condition of Parish—Report of Rector on Strength of Parish—Resolution Presented by General Dix.

IN the appendix to Dr. Berrian's *Historical Sketch of Trinity Church* is a "list of the gifts, grants, and loans of the Corporation to churches, institutions, and individuals from the year 1745 to 1846." Prior to 1745 the Church had little or nothing to give away; after that date its benefactions were lavish and incessant; the aggregate value of those donations is estimated at upwards of \$2,000,000, a sum representing more than two thirds of the value of that part of the Church property which remained in 1846. While these statistics furnish an ample defence against the charges of illiberality and selfishness, made from time to time by adversaries of Trinity, they can hardly be regarded with entire complacency by the friends of the Parish. It was to the credit of the earlier managers

of the estate that they considered themselves as, in a measure, trustees for the whole of our communion in the City and State of New York, and bound to act as an Advancement or Propagation Society, so building up the Church far beyond parochial limits ; but it is equally clear that the policy of a bounty so lavish could not continue indefinitely, and that the time must come when it would be necessary to put on the brakes and check the speed at which the Corporation, impelled by generous impulse, was running towards bankruptcy. If modern valuations should be substituted for those of fifty years ago, the amount of the grants, gifts, and donations would vastly exceed that which was reported by the Rector in 1846. And still, at that time, the open-hand policy was continued, with no apparent regard to changes which had already come and still greater changes which were coming. It reminds us of the well-known comment on the charge at Balaclava, when the Light Brigade were galloping into the jaws of certain destruction ; a French officer, watching the same, exclaimed, "*C'est magnifique, mais ce n'est pas la guerre !*" Without reflecting on the acts of our venerable predecessors, one might with justice make a similar criticism of the course of the Vestry at the date which we have reached in our history, while reading the details of the rate at which the endowment of the Parish was melting away : it was grand from the standpoint of altruistic benevolence ; but were trustees justified in steady elimination of the Church's estate ? One thing is clear, that they lacked the prophetic instinct ; they did not see that the time was to come, and soon, when the wealth of Trinity Church would be the only means of providing for the spiritual wants of a vast section of the city, and when, but for that resource, it would have presented, for miles, below Tenth Street and from river to river, a scene of religious desolation

without a parallel in the great cities of the world. If a financial policy, or, to speak more plainly, a habit of spending, which had become by that time unjustifiable and dangerous, had not been checked, our churches of Trinity, St. Paul's, and St. John's must have been abandoned for lack of funds to maintain them, and business structures would have taken the place of the ancient churchyards and the vanished houses of God, in the districts down in town. The tide, however, was about to turn. In this chapter, I shall note certain additional grants and donations, to Geneva College, the Church of St. George the Martyr, a chapel on Governor's Island, the congregation of the Holy Evangelists, and the Church of the Epiphany, made just before the time when a halt was called and a movement began on the line of prudence and economy, which saved what remained of the Royal Grant to the Church in the reign of Queen Anne.

To speak, first, of Geneva College. It was the result of the efforts of Bishop Hobart to found and maintain a school of high grade under the auspices of the Church in the Diocese of New York. In 1802 the Rev. Davenport Phelps became the pioneer missionary in western New York.¹ He soon founded a parish in Geneva, on Seneca Lake. The Rev. Orin Clark became his assistant in 1812. Upon the death of Mr. Phelps, in 1813, he succeeded to the rectorship of Trinity Church, Geneva. Both were deeply interested in Christian education. They fostered and aided the recently founded Geneva Academy, serving, it is understood, both as trustees and instructors.

In 1821 the Rev. Dr. Daniel McDonald, a born educator, removed with his theological class which he had instructed in the Academy to Geneva. It was at the

¹ See pp. 95, 96, Part III., of this History for the instructions from Bishop Moore to Mr. Phelps.

request of the Bishop who caused his appointment as the chief professor in the Interior Theological School, which was located at Geneva by the New York Education Society. Dr. McDonald, in addition to his duties as theological professor, became the Principal of the Geneva Academy.¹ So vigorous and effective was his administration that the Academy was chartered as a college, under the name of Geneva College, in 1825. A State annuity was granted to it by the Legislature, and continued for many years. Bishop Hobart, deeply interested, aided it, by influence with men of means, suggestions as to the course of study, and personal interest in its professors and the youth under their charge. In 1846, the College received a heavy blow. The new constitution forbade permanent endowment by the State, and the annual stipend ceased. The College, in great financial difficulties, turned, of course, to Trinity Church Corporation in its dark hour. The appeal was full, precise, and pathetic; it set forth the needs of the College, showed the results already attained with scanty resources, and invoked the name of Bishop Hobart, former Rector of Trinity, who had been its fostering father and practically its founder. The Bishop of Western New York, the Convention of the Diocese, and men of the highest character, both in Church and State, added their solicitations to the formal application from the authorities of the College. The Vestry listened with much interest to the appeal, and referred it to a special committee for consideration.² On the 10th of January, 1848, they reported, recommending that the College should be endowed with one entire block of the Astor lease, but action on the report was deferred.³

¹ See pp. 184, 185, 195, 196, 197, 199, 201, 202, Part III., of this History for the relations of Dr. McDonald and Dr. Clark to Geneva College.

² Records, liber iii., folio 444.
VOL. IV.—20.

³ *Ibid.*, folio 472.

Next came an application from the "Rector, Church Wardens and Vestrymen of the Emigrant Strangers Free Church of St. George the Martyr," praying that the Corporation of Trinity Church release its claim to the land at the foot of Duane Street granted in 1800 to the city for a market. The application stated that the City Corporation had agreed with the authorities of the Church of St. George the Martyr to grant to that organization, "as an equivalent for the claim of the City to the piece of land bounded by Reade, West, Washington, and Duane Streets, a part of a block marked 73 on a map in the City Comptroller's office, of the public lands in the twelfth Ward of this City, viz, 200 feet by 300 feet of said block containing twenty-four building lots, and lying on the West side of the Fifth Avenue, between 53rd. and 54th. Streets."¹

The parish whose project for a church and free hospital thus came before the Vestry had been organized in 1845, by the Rev. Moses Marcus, an English clergyman of great benevolence and unwearied energy, whose work among the emigrants, and especially those of his own nation, had shown him, in those days of lax methods by the State and National authorities, the impositions they endured, and the sufferings they encountered. He seems to have been the first person in the City of New York to have conceived and formulated a plan for a free hospital under church auspices. He had interested his colleagues of the St. George's Society, of which he was Chaplain, in the scheme, and they aided both with advice and money. He had, it is understood, applied informally for a plot of ground for the church and hospital, to the Corporation of Trinity Church, but there was none large enough for the purpose available. Having learned that Trinity Church had the right of re-entry upon the plot at

¹ Records, liber iii., folio 445.

the foot of Duane Street, he entered into negotiations with representatives of the city, finally obtaining from them a promise to grant the Fifth Avenue plot as an endowment for St. George the Martyr, and the work it contemplated among the poor emigrants if he could obtain from Trinity Church a release of its claim to the Duane Street plot.

The application of the Church of St. George the Martyr was referred to the Standing Committee,¹ with power, and "the Comptroller and clerk were authorized to affix the seal of this Corporation to any proper deeds or instruments, and to carry any arrangements or order directed by the Committee into effect."²

The agreement with the city was soon made, and the plot on "the Fifth Avenue" was granted to the Church of St. George the Martyr, for a church and free hospital, provided it be occupied within three years. There, in after years, stood St. Luke's Hospital, and thence was it removed to its present position on Cathedral Heights.

We come next to the story of the church on Governor's Island known as St. Cornelius's Chapel. In 1844, the Rev. John McVickar, D.D., Professor in Columbia College, was appointed Post Chaplain to the U. S. Army post at Fort Columbus. Dr. McVickar became deeply interested in his duties, which he discharged with constancy and regularity, at all seasons of the year, passing to and from Governor's Island in an open barge, even in the bitterest days of winter, for, at this time, there was no steam vessel in use at the post. It was then the custom to send all new recruits to Fort Columbus; the Chaplain found among them many cases of pressing need and great spiritual destitution. With an energy and devotion characteristic of him, he set about building a chapel; sought the

¹ Records, liber iii., folio 453.

² *Ibid.*, 453; also folio 475.

aid of friends among New York Churchmen ; contributed largely of his own means ; and planned an appropriate structure in the Gothic style to be erected by permission of the U. S. Government. Finally, he applied to the Corporation of Trinity for aid, proposing to style the building "The Trinity Church Mission Chapel." The application was referred to the Standing Committee, who reported on the 14th of June, 1847, disavowing any act on the part of the Vestry towards making the building a chapel of the Parish or assuming its full support, but recommending, in view of the very interesting character of the work and the wish of the Vestry that it should be permanent and successful, that at the proper time a moderate contribution should be made to the funds in course of collection by Dr. McVickar. At a subsequent date an annual appropriation of \$250 was made towards the support of the chapel, with a distinct declaration, however, that it was not to be considered as a Chapel of the Parish.¹

The only provision for divine service at the post was the permitted use on Sunday morning of the room used for post headquarters. The inconvenience of this arrangement and the unattractiveness of a bare room without any spiritual associations were very soon apparent to the Chaplain. His influence with high army officials, and especially General Scott, the Commander-in-Chief, resulted in "a personal lease from the Government of about one hundred and fifty feet square on the south side, subject to the exigencies of war."²

Dr. McVickar put into the building of the chapel much time and great energy. Writing to his son, the Rev.

¹ Records, liber iii., folio 447 ; also folio 453.

² P. 310, *The Life of the Reverend John McVickar, S.T.D., Professor of Moral and Intellectual Philosophy, Belles-Lettres, Political Economy and the Evidence in Columbia College.* By his son, William A. McVickar, D.D. New York.



Chapel of St. Cornelius the Centurion.

Henry McVickar, then a missionary near Lake George, in 1846, he says :

"My church goes on beautifully. It grows upon me every time I see it. It has, beyond any little church I know, the two elements I want in a rural church of God—humility and reverence. These are both strongly awakened, and when summer comes you cannot imagine a more beautiful spot. It is true it is something against architectural rule, but I have chosen to work rather with the 'elements' than under 'models,' and thus to work out the same problem by original methods, I look to the effect and work it out as I can. This is *great* talk for a little church, but I think you will like it. As to cost, it will sum up when finished to near \$2500. What I can raise by the help of friends I will ; what I cannot I must bear, and hold it as a consecrated gift laid on God's altar, a trespass offering for years of over-devotion to the acquisition of wealth." ¹

While the chapel was building, and occasionally afterwards, it is a tradition of the island that Dr. McVickar held open-air services. The chapel was completed early in 1847, and was consecrated by the Bishop of Western New York, Dr. DeLancey, on April 19, 1847, by the name of "The Chapel of Saint Cornelius the Centurion."

It was in every respect adapted to the work the Chaplain intended to do among the soldiers of the garrison and the hundreds who were sent there as raw recruits awaiting orders for joining the regiments to which they were assigned. Dr. McVickar found among them men of rare culture and high education, who sometimes through family reasons, discouragement, or want of money had joined the army. He was able in many cases to be the consoler, the confidential friend, and generous almoner of men who had almost lost hope and courage. Several instances are given in his *Life* of the gratitude of those to whom he had ministered spiritually and temporally. The activity at the post was very great during the earlier years of his

¹ Pp. 310, 311, *Life of Dr. McVickar*.

chaplaincy, for it was the period of the Mexican War. It shows his fidelity to the soldiers going to the field when it is known that several bequests for the benefit of the chapel were made by privates who had died in Mexican hospitals.

A survival of his work is to-day of very great interest to army officers and civilians. These are the shields hung upon the walls of his chapel bearing proper devices and inscriptions. The first to be thus made a votive offering in the house of God were by two regiments returning from Mexico. Each is blazoned with a cross and an appropriate motto. From time to time other shields were set up, until now they make the chapel unique in this, for there is nothing like them anywhere else.¹

Dr. McVickar had both a deep sense of duty and also a vein of tender sentiment which found expression in this method of thanking Almighty God for deliverance in the day of battle and danger.

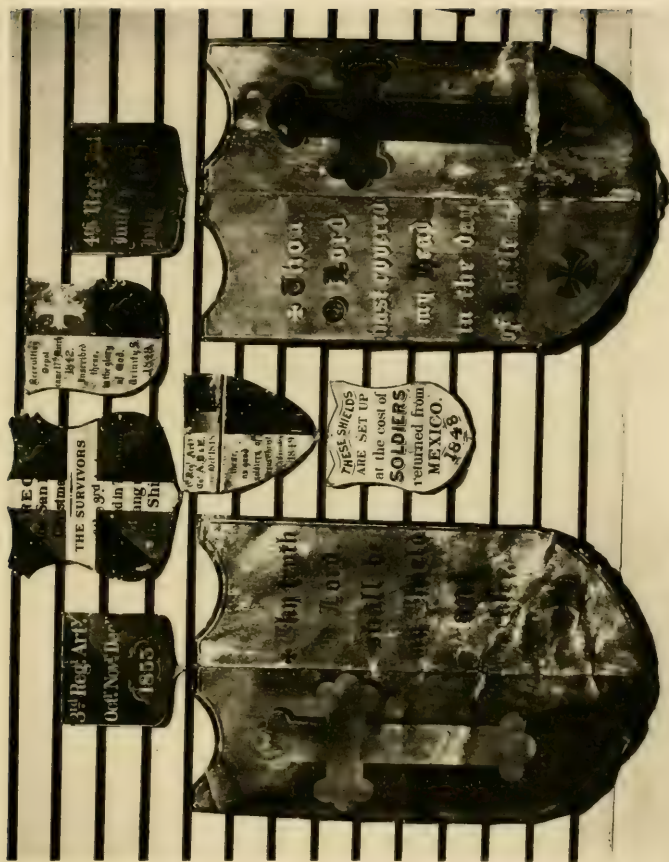
He gathered the communicants among the commissioned officers in the several regiments, and after reading to them from the Bible and praying with them, the project of placing a shield for each in the chapel was set before them and they were requested to choose an appropriate text for it. In 1849 Dr. McVickar writes :

"The little church of St. Cornelius is growing in historic interest as well as in beauty. The three successive commands of the island have all their mementoes on its walls, texts selected by them with appropriate shields ; and what is more satisfactory yet, I never had a better attendance from the officers."²

Dr. McVickar continued his work to an advanced age, and until an order was made by the War Department that all chaplains should reside at their posts, a regulation with which it was impossible for him to comply. After his resignation, and the abolition of the Post Chaplaincy at

¹ For the inscription see Appendix.

² P. 315, *Life of Dr. McVickar*.



The Memorial Shields in St. Cornelius's Chapel.

Fort Columbus, on the ground that the good people of New York ought to have interest enough in the soldiers to look after them without expense to the Government, the chapel was in danger of secularization ; to avert which disaster, the Corporation of Trinity offered to maintain a chaplain at the post on condition that they should be allowed the exclusive use of the building. The Government willingly entered into that arrangement, and since the year 1868 St. Cornelius's has been practically one of the Mission Chapels of the Parish.

Now that the little chapel is to give way to a larger modern church built by this Corporation, these details of its history have a peculiar appropriateness.

To continue the narrative of applications made about this time : The City Mission Society, finding itself in great financial difficulty, applied to this Corporation for immediate aid. Mortgages upon two of its church edifices, the Church of the Holy Evangelists, in Vandewater Street, and the Church of the Epiphany, in Stanton Street, were about to be foreclosed, and the sale of those churches ordered by the Court of Chancery. It was determined to aid the Society by loaning the congregations worshipping in them, should they become the purchasers, "so much of the proceeds of the sale as shall be payable to it by reason of the present mortgage upon the premises, the amounts, with interest, to be secured by bonds and mortgages, which last may be subsequent and subject to previous mortgages, to be given by such Church Corporations, for the purpose of raising the remainder of the purchase money." The Standing Committee was authorized to act for the Corporation in the way they should deem best for the protection of its interests. By this prompt action the two edifices were saved to the Church.¹

¹ Records, liber iii., folio 448.

Another incident of this period shows that the way for legislation on a subject of great importance was prepared and made ready in the proceedings of the Corporation. It will be conceded that the establishment of churches in places where they are not needed, and their multiplication without regard to the wants of the district, far from being a blessing, is a misfortune and an evil. There must be limits to freedom in the formation of new parishes. The matter was brought up by the removal of several churches, notably St. George's, from their old positions, and the following of their parishioners to other parts of the town. This led the Vestry to inquire of the Rector "by what authority and permission new parishes are formed in this City, and how, and in what way the assent of this Corporation is given, if it is necessary in any case." They also desired to know whether a new parish "formed out of others, in any part of the City, can change its location without the consent of any other previously established parish whatever."¹ The Rector, having given the subject careful and immediate attention, read an elaborate statement on the subject.

He cited the provisions of Canon XXXI concerning parish boundaries and clerical intrusion. For both purposes, where definite territorial boundaries had not been made in any town or city, it was necessary before any new parish could be formed, or any clergyman officiate "in any other place than one of the churches thereof," to obtain the consent "of the major number of the parochial clergy of the city or town."² The practice had obtained in New York of asking consent of the neighboring clergy only whenever a new parish was formed. Consent was usually given, but

¹ Records, liber iii., folio 448.

² Canon XXXI of 1832, see p. 22, Constitution and Canons appended to General Convention Journal, 1847, is substantially incorporated in Title 1, Canon XVIII, Sec. VI, of the present Digest; p. 56, Digest, appended to *Journal*, General Convention, 1901.

such "action was often based upon considerations of delicacy, from the apprehension of being thought indifferent to the general good on mere selfish grounds, or from personal regard and concern for the projector, inducing to concealment of their views of the case, however inexpedient or unpromising it may appear." Such considerations would have no weight with the rest of the clergy, who might feel no restraint from these motives, and be prepared to express their opinions and dissent both freely and justly. The present course violated both the letter and the spirit of the Canon.

"The careful observer must have noted that some of the projects, at least, that have been started for raising up new congregations among us, were not only of doubtful utility in reference to their location and usefulness, but apparently, so mixed up with personal considerations, however unconsciously to the parties themselves, as to make strict inquiry on the part of this Corporation in regard to every new establishment, an act of prudence and duty, since upon this body the main burden of the support of a large portion must eventually fall."

The Rector, however, "did not have the least desire to discourage any plan which gives a reasonable prospect of usefulness and success." His only thought and design were "to counsel a just discrimination, and a right exercise of the bounty of this munificent Corporation."¹

The Rector was thanked for his report, and it was determined that measures be taken to inquire carefully into the circumstances of the organization of each new parish, before granting aid to it.

Reference has already been made to the attempt to invade Trinity churchyard by an extension of Albany Street to Broadway. The effort was renewed, its advocates claiming that such extension would not disfigure the ancient place of sepulture. The petitioners, though few in

¹ No. 472, Berrian MSS. Also, Records, liber iii., folio 465.

number, were persistent; it was a scheme to benefit a small group of property holders, without regard to the needs of the public or the rights of the dead; nor could there be imagined a more preposterous idea than to make a new street parallel to another, and not more than fifty feet distant from it, as if any benefit could result to the people from the establishment of such additional thoroughfare. The Clerk and Comptroller were authorized and directed to present a remonstrance to the Board of Aldermen on behalf of the Corporation.¹ The result was favorable. Mr. Harison made the gratifying announcement that the Board of Assistant Aldermen had adopted a report adverse to the scheme.

On the 10th of May, 1847, a letter to Mr. Hone, chairman of the Committee on the Restoration of the tomb of Captain Lawrence, from his widow, Mrs. Julia Lawrence, was communicated to the Vestry, conveying the expression of her warm and most grateful acknowledgments for the "kindness and delicacy which had marked their proceedings in the erection and completion of the appropriate monument in memory of her brave and gallant husband."

The first anniversary of the consecration of the new church was reverently observed. It is recorded in the Minutes, that the Vestry, "having heard with much pleasure and satisfaction that on Thursday next, the Festival of the Ascension, and the Anniversary of the Consecration of the Church, the Rector has appointed the full service and a sermon, resolved that the members of the Vestry will attend in a body." The music, on that occasion, was of the most devotional and inspiring character; the sermon was preached by the Rev. Benjamin I. Haight, D.D. From that day to the present time, the day has been celebrated, with due formality and great joy, and the

¹ Records, liber iii., folio 446.

Resolution to attend the services at Trinity Church on Ascension Day appears, every year, on the Minutes of the Vestry.

A report of the condition of the Choral School at St. John's Chapel, made June 14, 1847, by the Music Committee, stated that it had been in active operation for six months, the boys receiving both religious and secular training, and the "best daily teaching and practice in Music." The cost of maintaining was estimated at about five hundred dollars a year, "in addition to the sum paid the musical instructor, which is derived from the ordinary appropriation for the music of St. John's Chapel"; and the Committee added, "should the sum of two hundred and fifty dollars be appropriated to St. Paul's Chapel, and another like sum to St. John's, they may both have the privilege which St. John's now enjoys, of music upon all prayer days, and a valuable addition to the choirs for Sunday service." It was thought that it would require at least a year, and most probably two years, to get a set of boys fully prepared, after which there would "be a regular succession of boys, and it is believed they may then be a substitute for female singers, and the above mentioned appropriation be no longer needed."¹ The appropriation requested was made for the half-year ending October 1st. The school had the careful oversight of Dr. Wainwright, who was a skilled musician; and if it had been possible to maintain it at its original high standard, it would have changed the character of the music throughout the Parish, and conformed it sooner to the English cathedral type.

On the 28th of June, 1847, the special Committee on the proceedings at Albany, in relation to the repeal of the Act of 1814, made a full and detailed report of its action, which was approved, and the report ordered to be entered

¹ Records, liber iii., folio 449.

in the Report Book. The Vestry also heard with great satisfaction that the troublesome and vexatious suit of John Bogardus, an heir of Anneke Jans, claimant to a portion of the church farm, which had been dragging its slow length through the various courts of the State for seventeen years, in every one of which without exception judgment had been given in favor of the church, had on that day been finally decided by the Vice Chancellor, Judge Sandford, in the High Court of Chancery, in favor of the Corporation, in an elaborate opinion.¹ The Vestry, recognizing the great importance of that opinion, ordered that it be printed and widely circulated. Judge Sandford states with clearness the various aspects of the case brought before him; and examines the claim of Mr. Bogardus, the manner in which it was supported, and the plea of Trinity Church of long possession, at great length. He concludes his opinion by saying, "that a plainer case has never been presented to him as a judge." The magnitude of the interests involved alone prompted him to give a written judgment.

"If the titles to land were to be litigated successfully upon a claim which had been suspended for five generations," he declares, "few titles in this country would be secure under such an administration of the law; and its adoption would lead to scenes of fraud, corruption, and foul injustice, and legal rapine far worse in their consequence upon the peace, good order, and happiness of society, than external war or domestic insurrection."²

From his decision no appeal was ever taken. Claimants, however, at various times have given annoyance to

¹ The monograph of Mr. Nash upon the "Title to the King's Farms," printed on pp. 292-310 of Part II. of this History, gives all the facts in this and other legal contests for the property of Trinity Church. The Bogardus case is noticed on pp. 305-307. Records, liber iii., folio 451.

² See Sandford's *Chancery Reports*, vol. iv., pp. 633-762, quoted in Part II., of this History, pp. 306-307.

the Corporation by repeated and always futile attempts at church robbery.¹

At a meeting held September 13, 1847, the Rector presented an interesting report upon the Communion plate of the Parish. Much of it had been the gift of former sovereigns of England, some had been presented by individuals, very little had been directly purchased. The old silver was massive, but without any great ornamentation, beyond the royal arms and cypher. In all there were forty-two pieces, of which eight were flagons, varying in weight from sixty-four and a half to forty-four and a half ounces. Most of these sacred vessels are still in use, and are a precious heritage from the past.²

It was the intention of the Corporation to build, at some proper time, a chapel within the cemetery at Carmansville, and a plot of ground, still unoccupied, was reserved for that purpose. The Cemetery Committee brought in a report on the subject, stating that it would cost \$4500 to build such a chapel, and \$500 in addition to provide an organ; and further that Mr. Carman, from whom that district had been named, had offered the use of a room in a large building opposite the grounds, by way of preparation for the work. A small appropriation was made for the purpose but the design was forestalled by the establishment of services in Carmansville, under the auspices of St. Andrew's Church, Harlem, the Rev. Stephen Douglas being the officiant; and it was ordered that the amount appropriated be given to him as a contribution to his work. Subsequently, December 22, 1847, a parish was organized under the name of the Church of the Intercession, of which the Rev. Richard M. Abercrombie,

¹ See the opinion of Col. William Jay, the present counsel, clerk, and Junior Warden of the Parish, in the Year Book for 1902, pp. 188-192.

² Records, liber iii., folio 455. See also Inventory of Church Plate, 1905.

Rector of St. Andrew's, was chosen Rector. The first Wardens were Mr. Abel T. Anderson, a member of Trinity Parish, and afterwards a Vestryman, 1852-1855, and Mr. J. R. Morewood.

On the 6th of October, 1847, the General Convention met in St. John's Chapel. It was a time of great excitement over "Puseyism," aggravated by the conditions of the Diocese of New York. The interest centred around the House of Bishops, in connection with the strong desire for restoration of Dr. Onderdonk to the exercise of his office. A particularly aggressive partisanship was shown by both the "High" and "Low" Churchmen; but in the solemn opening service no intimation of the undercurrent of strife and debate appeared. Twenty-five bishops, one hundred and three clerical, and eighty-three lay, deputies were in attendance. The preacher was the Rt. Rev. Dr. John Henry Hopkins, Bishop of Vermont. His theme was, "Unity of the Church Consistent with the Division of Party." Treating the question from the historic point of view, he argued that the Judaistic and Gentile parties in the Apostolic Church had at least the tacit approbation of the Apostolic College. Without dwelling upon the divisions of the Church in the earlier centuries, and the party controversies, which were conducted without destroying its unity, he sketched briefly the characteristics of the two great parties in the Church of England. "I need hardly remind you, brethren, that these two parties were, on the one side, those who were partial to the tastes and habits derived from Romanism, and on the other side, the Continental reformers of the Zwinglian and Calvinistic schools, who had preceded the English Bishops in their great effort to restore the Church of Christ to its primitive purity." He pleads for parties as a necessity of our human nature, as allowing wide toleration of opinion; by their

contentions affording "the best security for truth in our present state of imperfection"; they stimulate enquiry; and are indispensable to completeness in the Church, as each is based upon some element of truth. He admits the evil that results from party spirit, but insists "that even the violence of party spirit shall never be allowed to destroy the substantial unity of the Church of God, for it is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone"; but to alleviate the danger lying in party spirit, we must look to the grace of Christian charity. "Errors of judgment, errors of temper, errors of insincerity, we must expect to find, for who is perfect?" "Charity can always bear in mind, that notwithstanding all their attendant evils, parties in the Church are like parties in the State, the conservators of her liberties, and the guardians of her constitution."¹

Discussions in the House of Bishops are only known by the voluntary disclosures of members of that House. The opposition to any reconciliation, or the restoration of Dr. Onderdonk was strong, and was supported by arguments by skilled parliamentarians, and those who called themselves the "defenders of the purity of the Church." The friends of Bishop Onderdonk could not overcome a feeling publicly expressed and widely entertained, that signs of "repentance" should be seen in the suspended Bishop before any effectual measures could be taken for his restoration to the duties of his office. There was a long, animated, and bitter debate in the lower house on the canons intended to meet the exigencies of the Diocese of New York, which had been prepared in response to the request of that Diocese by a joint Committee, the first providing a method for remitting judicial sentences, the second determining the

¹ P. 22, Bishop Hopkins's Convention Sermon, 1847.

time of suspension of a Bishop, and the third making the Standing Committee of a diocese, whose Bishop is under any disability, the ecclesiastical authority, and providing that it may be placed under the provisional charge of any Bishop, on invitation of the Standing Committee. The most remarkable speeches in the course of the debate were those of Dr. Hawks, arguing that the Diocese of New York was vacant, which was eloquent and sarcastic, and the reply of Dr. John Ogilby, which was calm, judicial, and convincing. Finally, after many amendments and counter propositions, the canons were adopted.¹

Among the acts of the Convention were the signing of the testimonials of the Bishop-elect of Maine, Dr. George Burgess, and the consent to the erection of Wisconsin into a diocese, and the election of Bishop Kemper as its diocesan. The Rector of this Parish was a clerical deputy, and chairman of the Committee on New Dioceses. Among the deputies were two members of the Vestry, Mr. Gulian C. Verplanck, and Mr. David B. Ogden. The sessions extended from Wednesday, October 6th, to Thursday, October 28th.

It was with very great reluctance that the Committee on Mission Work in the lower part of the city reported, October 11, 1847, on the attempt to maintain a mission in Maiden Lane. The service in McCullough's salesrooms had been discontinued; the attendance had never been encouraging; many Churchmen, and some members of the Vestry had been doubtful of its expediency or success. It was stated that three months after

¹ See pp. 62, 63, *Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America*, 1847, appended to the Journal of the Convention of 1847. An almost verbatim report of the debate in the House of Deputies will be found in the *New York Morning Courier and Enquirer*, during the month of October, 1847. It is the work of the Rev. John Henry Hopkins, then a reporter.

the services were inaugurated, there were on a bright Sunday, five persons present.¹

The story of that experiment is best told by one of the deacons engaged in the work, Rev. Dr. Clerc :

“Dr. Seabury most strenuously declared to me that the mission work outlined in the Parish for the poor of the lower part of New York City was altogether an error. They all ought to find their home in Trinity Church, was his dictum. Dr. Berrian and Mr. Moore were so heartily interested in the mission project at McCullough's tea sales-rooms, upper story of a building near Peck Street Ferry, East River, that they frequently and regularly climbed the three staircases to encourage, by their presence at the appointed services there, the deacons who were assigned alternately to Trinity Church, and to the mission every Sunday. It soon became so apparent that the poor, the lame, the halt, and the blind, etc., could not, and that others would not, assemble in that spacious and well-furnished upper room, that Mr. Duffie and I agreed upon a canvass of that part of New York ; the report of families residing there showed the utter hopelessness of future success from the continuance of these services. There were many emigrants and strangers, landing, but not remaining ; Jewish residents were numerous. The fixed population was larger than we supposed, but the families had connections with the Roman, Lutheran, or other congregations, not remote, and the privilege of attendance at Trinity. I do not recall that there was any formal assignment of special visits or search for poor and needy persons, except as such made application at the Church ; and were cared for, apparently, by committees or workers of the Parish, and by the Rector's apportionment of relief.”²

The system of appointing deacons to serve in the Parish was continued, notwithstanding the failure of that first attempt at a mission ; from a communication by the Rev. Dr. Haight, accompanying the Committee's report, it appeared that “there is ample call for their services in the

¹ Note, p. 19. *A Brief Statement of Facts as connected with the Application by the Rector, Warden, and Vestrymen of St. Jude's Protestant Episcopal Church to the Corporation of Trinity Church, N. Y.*, first presented April 25, 1843, for an appropriation towards the support of said Church, and renewed November 6, 1846.

² Letter of the Rev. Francis J. Clerc, D.D., Phillipsburgh, Pa., November 5, 1902, to the Rev. Joseph Hooper.

proper office of that order of the ministry, independently of any public performances of church services." On the 8th of November, 1847, the Rector nominated the Rev. Sullivan H. Weston as one of the deacons of the Parish. Mr. Weston was a native of Maine ; after spending many years of his earlier life in teaching, he studied theology privately, and was made deacon in Trinity Church, New York, on October 9, 1847, by Bishop Alonzo Potter. He was temporarily assigned to duty in the Parish from the day of his ordination, and thus commenced a useful and honorable ministry, which terminated only with his earthly life forty years later.

About the year 1850, or shortly before that time, anxiety about the condition of the Parish appears to have increased. The feeling was due, in part, to the changes which were rapidly taking place in the city, and, in part, to the expenditures referred to in the beginning of this chapter ; expenditures out of proportion to the resources of the Corporation. For several years the better class of the population had been removing from the vicinity of St. John's Square, and, in the cross streets, business was fast encroaching upon the residential quarter of the town ; Bleecker and Houston Streets were no longer fashionable, while the rich and prominent citizens were seeking new homes in Union Square, Madison Square, Fifth Avenue, and the streets in that vicinity. The effect of this migration was already sensibly felt, and the authorities of the Parish, especially the Rector and the Assistant Ministers, noted with pain a lessening attendance and a loss of strength in the congregations under their charge.

A Report by the Rector is extant, dated March 13, 1848, in which he calls the attention of the Vestry to the changes which had taken place in the Parish in eight years. To no one more than himself, he says, had these changes

come with greater "heaviness and pain, involving the rending asunder of ties which had been long in forming and which no new ones could ever replace." He attributed those removals

"largely to the increase of trade in the great Metropolis, and the need therefore of further accommodation for it. This upward current of our population has been becoming more rapid from year to year till it has gained at last such velocity and strength as to carry almost every one with it and to threaten us at no distant period with a very general loss of our oldest and most valued parishioners. The deep solicitude with which the subject has for a long time filled me, brought home more closely to my thoughts since the beginning of the year by the comparative ease with which I have already, in less than a month, nearly completed my annual visitation of the Parish, has induced me to enter into a minute and laborious investigation into its past and present condition to consider whether it may not be practicable to provide some safeguard against so alarming a change."

Then follows a comparative statement of the strength of the Parish as shown by families and individuals composing it on January 1, 1840, "just after the building of our new church was commenced," and January 1, 1848. The number of families at the former date as nearly as can be ascertained was five hundred and fifty-four (554); of adult unmarried individuals, one hundred and nine (109). On January 1, 1848, three hundred and thirty-five (335) of those families and seventy individuals appear to have left the Parish. Two hundred and nineteen (219) families and thirty-nine individuals remained.

An analysis of the causes of removal as far as possible is given. This may be omitted; but we note, particularly his statement, that the families who had removed were

"in great part born and brought up in the Parish and completely identified with it, anxious for its growth, jealous of its interests, accustomed to its arrangements, attached to its usages, friendly to its clergy and to each other, and linked to it by such sacred and

endearing associations as nothing but the force of circumstances could have induced them to sever."

Forty-four families are reported

"who still hung on to the Parish from lingering attachment, but who have also removed to such a distance as in the common course of things, from the great inconvenience of attending churches so remote, must gradually drop off from it, and six other families I have just learned are on the eve of similar change in their residence."

As a remedy for this state of things the Rector proposed "as an imperative duty" the provision of "a chapel immediately for the reception of our people who are constantly straying from us in the very direction to which our population is flowing." Dr. Berrian estimates that one hundred and fifty families formerly of the Parish could be gathered in at once as worshippers. As to the plan, already proposed, to erect a new chapel on Hudson Street between Clarkson and Le Roy Streets, the Rector considered that it would not meet the exigency. The number of families which had removed to that quarter of the town was only eight; so that he adds: "It is perfectly plain then that the motive for giving priority to the plan which I have ventured to suggest and deferring the one already in contemplation is nearly twenty times as urgent as the latter in reference to the great objects of influence, security, and strength. The chapel in Hudson street would not be in the line of the emigration of our people." Dr. Berrian closes with these strong words: "I cannot help thinking that we shall make a fatal mistake if we do not seize at once upon some site which may be more fit for our purpose before it slips out of our hands, and it seems to me that none would be more suitable than in the immediate neighbourhood of Madison Square."¹

¹ No. 543, Berrian MSS. The substance of this statement without any figures is on folios 474, 475, Records, liber iii.

This statement was listened to with great attention by the Vestry. His figures were larger than the members had supposed ; action was imperative. The statement was referred to the Committee on Church Extension to which Mr. John R. Livingston was added.

But the loss of parishioners, by removal, was not the only cause of anxiety to the Corporation ; the financial condition of the Parish was justly becoming a matter of most serious consideration. The indebtedness of the Corporation, already great, had been increased by the building of the new church. The income was absorbed by parochial expenditures, the care of the property, and the gifts and allowances to various objects which still went on as before. It was beginning to be seen that the debt could not be paid except by prompt and decided measures in the direction of retrenchment and economy. That great alarm was felt is evident from a report presented December 13, 1847, by a Special Committee on the debt of the Church and its reduction. The resolutions accompanying the said report were discussed, and on the 10th of January, 1848, adopted as follows :

“ RESOLVED : *First.* That hereafter two thirds at least of the proceeds (whether in cash or securities) of all future sales of the real estate shall be sacredly set apart as a fund for the gradual extinction of the Church debt, under such rules and regulations as may be devised by the Vestry, and that such fund shall be deemed and declared to be absolutely and inviolably appropriated to that purpose, until such time at least as the Vestry shall be of opinion that the debt is reduced to within safe and reasonable limits.

“ *Second.* That under no circumstances shall any aid be granted which shall or may at any given time increase the indebtedness of the Church, or which shall in any degree impair the fund as so above set apart for its liquidation.”

A third Resolution was submitted, laid over, and adopted October 9, 1848.

"RESOLVED : That under no circumstances shall any aid be granted by grants of land belonging to this Corporation, whether in possession or reversion, whilst the resolutions for the reduction of the debt adopted by the Vestry on the 10th of January last continue in force."

The progress of the movement for financial reform was aided by General John A. Dix, who became a member of the Vestry in 1849, and was a strenuous advocate for economy in expenditure and administration. He introduced a series of resolutions, April 14, 1851, providing that the Standing Committee should formulate a plan, by which the expenditures of the Corporation should be limited to its income ; and further that they should consider the expediency of making the pews in Trinity Church, St. Paul's and St. John's entirely free, and should also devise a method for the support of the new chapel which it was proposed to build, on the distinct understanding that the funds of the Corporation should thereafter be used, "as far as may be practicable, in the education and religious instruction of the poor of the city." At the mover's request, these resolutions were referred to the Standing Committee for consideration and report.¹

In talking with me about those old times, my father often mentioned his trials and difficulties in the cause of that greatly needed reform. At first his views met with no support. But, by and by, through the force of reasoning and the clear grasp of a subject with which no man was more competent to deal, he gained, first one supporter, and then another, and another, until the large majority fell in with his ideas, and carried them out. To him, I have no doubt, great credit was due for the success

¹ Testimony of Hon. John A. Dix, before the Senate Committee, State of New York, on p. 255, *Report of the Select Committee of the Senate on the Affairs of Trinity Church with the Testimony Relative thereto*. Albany : Van Benthuysen, printer, 1857.

of a movement which averted financial disaster and secured to the Corporation a residuum of its old estate sufficient to carry on the work for which it stands to-day responsible to Almighty God, and to the cause of the Christian religion in the city of New York.

CHAPTER XV.

RELATIONS OF TRINITY CHURCH TO OTHER CITY CHURCHES.

Vestry Agree to Transference of Lot on Fifth Avenue to St. George the Martyr for Erection of a Hospital—Request for an Advance from the Rector of St. George the Martyr to Enable him to Collect Funds in England—Resignation of Rev. Cornelius R. Duffie—Parish of St. John Baptist Organized—Endowment of Geneva College Granted by Vestry—Leave of Absence Granted to Dr. Wainwright—The Passing of the Parish Clerk—Donation Granted to the Late Clerk—Grant to Church of the Intercession—Sermons of Dr. Barclay Presented by Dr. Ducachet to Vestry—Report of Committee on Church Extension—Review of the Negotiations with St. George's Church—Agreement Reached with the Vestry of Trinity Church—Use of Old St. George's Granted to Church of Holy Evangelists—Leave of Absence Granted to Dr. Parks—Memorial from Calvary Church to be Incorporated as a Chapel of Trinity Church—Conferences Held—Approval at First of the Plan by Dr. Berrian, who Afterwards Withdraws his Approval to it—Petition of Calvary Church Declined—Purchase of Lots on Twenty-fifth Street Authorized—Appointment of Messrs. Walter and Bristow as Organists—Application for Permission to Build on St. Paul's Churchyard Refused—Death of Dr. Ogilby—Destruction by Fire of St. Thomas's Church—Friendly Offices of Trinity Parish.

IT is necessary now to retrace our steps and resume the consideration of certain matters referred to in the preceding chapter. On the 10th of April, 1848, the Standing Committee made a special report upon the tripartite agreement to be carried out by Trinity Corporation, the City of New York, and the Anglo-American Church of St. George the Martyr. Citing the facts in the case, they recommended that the conveyance to the city of the plot at the foot of Duane Street be made. After consideration, it was ordered "that a release or quit claim of all and every right of the Corporation" to the land "bounded by Washington, Reade, West, and Duane Streets be executed

to the City Corporation without covenant of warranty of title " on compliance with

"resolutions passed by the City Corporation on the 10th day of May last as to the conveyance by it of that part of block No. 73 of the common lands bounded by the 5th avenue, 53rd and 54th streets, extending from the 5th avenue three hundred feet west of the same and parallel thereto, to the Rector, Church Wardens, and Vestrymen of the Anglo-American Church of St. George the Martyr for the erection of a Hospital and Chapel for the benefit of British emigrants."

It was also determined to refer back the application of that church to the Standing Committee with power in order "that it may the more effectually secure the premises to be conveyed to the church permanently for the uses intended."¹

At the same meeting an application was received from the Rev. Mr. Marcus, Rector of St. George the Martyr, "for an advance of his stipend for a certain period, or a special appropriation hereafter to be returned by him, to enable him to go to England for the purpose of raising money to establish and endow the Church and Hospital of St. George the Martyr in this city for the benefit of poor British emigrants."²

The request of Mr. Marcus for an advance of his stipend was granted, on condition that the Church of St. George the Martyr acquiesced, and Mr. Marcus soon after sailed for England.

In a letter to Dr. Berrian, written March 9, 1849, in which Mr. Marcus speaks of various dignitaries, mutual friends, and the state of the Church, he laments the changes that have occurred during his years of absence in America, and the many appeals from the United States "which have almost drained the springs of benevolence."

"But I do not despond, nor doubt of success. I will

¹ Records, liber iii., folios 475, 476.

² *Ibid.*, folio 476.

put on a frieze gown and with the cross in my hand stand at the corners of the streets and beg for Christ's sake the alms of the Church before I give up what I have begun in faith."¹

After a service of nearly two years as Deacon, the Rev. Mr. Duffie presented his resignation, April 10, 1848. With the aid of his immediate family and some friends, he organized a new church, to be called the Church of St. John the Baptist, for which a handsome edifice in the Gothic style was built on the corner of Lexington Avenue and East Thirty-fifth Street, on a site given by his family. Mr. Duffie remained connected with that parish throughout his life, serving forty-five years as its Rector, and seven more as Rector Emeritus. He was also Chaplain of Columbia College for many years.

Upon a report made May 12, 1848, on the subject of Geneva College, a resolution was adopted by the Vestry declaring it expedient, for the purpose of promoting religious education, to endow the College with an annuity of \$6000, to commence on the 1st of May, 1866. The sum so appropriated was

"to be thereafter annually expended in the support of professors and tutors and upon terms, conditions, and provisoes, and with checks to be hereafter settled so as to ensure its application to the uses intended; provided the College shall raise by subscription and other grants a sufficient sum to ensure the continuance of the institution in its late efficiency until the endowment of this Church shall be available, and it was referred to the same Committee to consider and report the proper terms, conditions, provisoes, and checks aforesaid."

The Rector was added to the Committee.²

The Board of Trustees of Geneva College sent its thanks for the proposed endowment. Their communication was accompanied by a letter from the Bishop of

¹ No. 518, Berrian MSS.

² Records, liber iii., folio 483.

Western New York, Dr. De Lancey, expressing his "heart-felt thanks for this great benefit to his diocese."

The Rev. Dr. Wainwright, who in addition to his parochial duties, held several offices of responsibility in connection with the general work of the Church, found himself in the fall of 1848, in an enfeebled condition from the effects of a prolonged attack of whooping-cough. Rest and change were needed. Leave of absence was granted to him for a term not exceeding one year, with a continuance of his salary and a gratuity of two thousand dollars.¹ Dr. Wainwright sailed for Europe in the month of September 1848, accompanied by some members of his family, and travelled extensively and leisurely through portions of Europe, Egypt, and the Holy Land.

During his absence which extended to October 1849, the Rev. John Henry Hobart was invited to officiate in the Parish.

One effect of the Oxford Movement was the gradual withdrawal from service of that eighteenth century institution, the Parish clerk, who was really a survival of the singing men and boys who were found in every parish before the Reformation. Many complaints had been made to the Music Committee in the spring of 1848 about the style of music at St. Paul's. In this condemnation the clerk and organist were included. After an anxious discussion by the committee (for musical matters are difficult and delicate to handle) the Rector finally determined to bring the matter before the Vestry. This was done at the March meeting, when he stated that the music of St. Paul's Chapel was generally disapproved of, and that another organist and a reorganization of the choir were deemed requisite for its improvement. An order was then adopted "that the Rector be authorized to receive the resignation or, if necessary,

¹ Records, liber iii., folio 497.

proceed to the dismissal of the present organist and clerk of that chapel."¹

It appears that the resignations took effect at the beginning of the fall and that a new organist and choir were then installed to the great satisfaction of the congregation. With the withdrawal of the clerk from St. Paul's Chapel that functionary disappeared from the Parish, and his place knew him no more.

Mr. James A. Sparks, who had been the clerk for five years, felt his removal keenly. In September he sent a petition to the Vestry stating his destitute circumstances, mentioning his long continuance in the choir and his incumbency of the clerkship "at two hundred dollars a year." The Vestry kindly considered his case, and in view of the fact that he had been "unexpectedly deprived of his situation," and of his long membership in the choir of St. Paul's Church they gave him a donation of three hundred dollars.²

On the 9th of October, 1848, the new Parish of the Intercession at Carmansville petitioned for aid. An annuity of one hundred dollars was granted, on condition "that its church can be used for funerals at the cemetery and its Rector officiate at them when requested, also in the cemetery at burials."³

November 13, 1848 a communication was received from the Rev. Henry W. Ducachet, in his youth a member of this Parish, and then Rector of St. Stephen's, Philadelphia. In his letter to Dr. Berrian he stated that he had "in his possession a large collection of the manuscript discourses of the Rev. Dr. Henry Barclay, the second Rector of this Church, and an ancestor of his wife, some of which were preached to the Mohawk Indians, and others in the Parish, from his induction in November 1746 to 1764 when he

¹ Records, liber iii., folio 474.

² *Ibid.*, folio 493.

³ *Ibid.*, folio 494.

died: and, for the purpose of securing their permanent preservation, offering to present them to the Vestry of this Church."¹

The gift was accepted and the Rector was requested to convey to Dr. Ducachet, "the thanks of this Vestry for these memorials of olden times."² The proposed gift was, however, never made, or else the sermons have disappeared, as they are not now among the archives of the Parish.

An important report was made about this time by the Committee upon Church Extension. The opinions of eminent counsel, such as Mr. David B. Ogden, the Hon. John C. Spencer, and Mr. Benjamin F. Butler were appended to the report. They agreed that it would be hazardous, in view of the provisions of the charter and the general laws governing religious corporations, either to purchase land for a new chapel or to erect a church within grounds purchased for a cemetery. The Committee embodied their conclusions in these resolutions which were unanimously adopted by the Vestry:

"*Resolved* that it is not expedient for this Corporation to purchase any additional real estate for the erection of a chapel thereon or for other purposes.

"*Resolved* that the cemetery grounds, under the law as it now stands, should not be used for the erection thereon of a chapel, or for any purpose not mentioned in the act under which it was purchased."³

We come now to the case of St. George's Church in Beekman Street.

The story of the removal of St. George's Church from the site in Beekman Street occupied by it for nearly forty years, to Stuyvesant Square, is a long one, and very much complicated. The record of the proceedings, as given in

¹ Records, liber iii., folio 494.

² *Ibid.*, folio 497.

³ *Ibid.*, folio 498.

the Vestry Minutes, would furnish material for a good-sized pamphlet. I shall not attempt to present it in full, but confine myself to a condensed account, made as brief as is consistent with the design of presenting a clear and coherent view of the subject.

St. George's Chapel, built in the old Montgomerie ward in 1751-2, was the first Chapel of Ease in Trinity Parish. In the year 1811, it was set off as a separate parish, and endowed with an amount of property in real estate sufficient to ensure its maintenance. In the year 1844, the Vestry of St. George's Church made an application to Trinity for help to build a chapel up-town; they asked for a gift of \$25,000 to purchase lots for that purpose, believing that the additional amount needed for the erection of a suitable edifice, \$60,000, would be forthcoming from other quarters. The Corporation of Trinity did not accede to the request.

In the month of January, 1849, a communication was received from the Vestry of St. George's Church, representing that their church in Beekman Street had become less desirable as a place of worship, on account of the removal of many of the inhabitants of that part of the city, and the conversion of dwellings into warehouses, shops, and manufactories; and that in 1846 they had commenced the erection of a large, substantial and elegant church edifice in 16th Street, which was so far completed as to be fit for occupancy, but of which the cost had largely exceeded the estimates; and they asked for a release of the conditions of the deed of August 4, 1812, conveying the chapel in Beekman Street to them, which conditions were, that the said chapel should be forever used for divine service, and that the corporation of St. George's should keep and maintain forever at least one public church as a place of worship in the city; and they requested a grant of power

to mortgage or sell their property received from Trinity Church, in order to meet the expense of a proposed removal to the upper part of the city. They further promised that on the granting of such release the same conditions would be annexed to the tenure of the property in 16th Street, which had been given them by Peter G. Stuyvesant, Esq. The Vestry of St. George's also asked that they might be heard, through a committee which they had appointed for that purpose.

The negotiations which followed at this request continued for about two years before a conclusion satisfactory to both sides was reached. Repeated conferences were held with the committee of St. George's Church, and many reports and references appear on our Minutes. It seems that a considerable number of the congregation of the church in Beekman Street were opposed to the removal, being strongly attached to their old home, and desirous that it should be kept up on the ancient site; and they memorialized the Vestry of Trinity, in earnest remonstrance against the design to abandon the church and alienate the property.

The first conference was held in the Vestry office, 187 Fulton Street, February 19, 1849. The Committee observe, that "in the long lapse of thirty-seven years, this is the first instance of any conference being held as requested." The committee of St. George's Church urged that the real estate be released from the conditions of the gift from Trinity Church, "so that it may be advantageously disposed of and the proceeds thereof applied to the payment of their debt." To this the Vestry did not assent and the conference produced no result.

Meanwhile, the new St. George's, on Stuyvesant Square and 16th Street, was opened for divine service during the winter of 1848-9, and consecrated on Tuesday, December

4, 1849, the Rector, Church Wardens, and Vestrymen of Trinity being present at the service.¹

Negotiations were soon resumed. At a meeting of the Vestry, held February 11, 1850, resolutions were presented and adopted as follows :

"Resolved, that in the opinion of this Vestry the church edifice of St. George's in Beekman Street, ought, if possible, to be preserved for the original purpose of maintaining public worship according to the rites and doctrines of the P. E. Church, in that part of the City, as well in pursuance of the spirit of the original grants and foundation, as with a regard to the religious wants of the persons of our communion resident in the Fourth Ward of the City and parts of the adjoining wards."

"Resolved, that the resolutions reported by the Standing Committee be referred back to them with instructions to confer with the Vestry of St. George's Church, or its Committee, in order to ascertain if an arrangement can be made with said Vestry on the following terms: viz., That the Corporation do release from all conditions reserved by them all or any (as may be desired) of the property formerly granted by them to St. George's Church; UPON the said St. George's Church conveying the lots at the corner of Beekman and Cliff Streets, as originally conveyed to said St. George's Church (exclusive of the additions afterwards made) with the building thereon, to said Trustees, or to such Religious Corporation, now existing, or hereafter to be created, as the Corporation of Trinity Church may direct, and upon such conditions and covenants as said Corporation may prescribe for the better securing the said church edifice and its

¹ It may be of interest to note that the Rev. Dr. Berrian was the first clergyman invited to preach in the new church, which he did on the evening of Sunday, January 7, 1849.

"It has always been my purpose and desire that you should be the first clergyman invited to preach in our new Church both from my personal regard for yourself and my high respect for that ancient mother of churches over which you preside and from which St. George's has received so much. I had intended to wait, however, until we were more completed. But I have been laid up all the week with sickness and must have some help to-morrow. Will you do me the great favor to preach for me to-morrow evening at 7½ o'clock?"—Extract from a letter from the Rev. Stephen H. Tyng, D.D., to the Rev. William Berrian, D.D., dated "56 East 16th St., Sat., Jan. 6, 1849," No. 514, Berrian MSS.

Dr. Berrian's Diary shows that he accepted the invitation.

grounds for the maintenance of the worship and doctrine of the P. E. Church in the vicinity thereof, and the parts of the city adjoining."

The Vestry of St. George's refused their assent to the proposals contained in these resolutions.

The next proposal was as follows: that the Vestry would release the condition or conditions of the old grant to St. George's Church, if the Vestry of that church would agree to transfer the said conditions to the tenure of the property on Stuyvesant Square, and would also pay to the Corporation of Trinity Church the sum of \$25,000 as a valuable consideration therefor; the Corporation agreeing "to pay and apply interest upon the said sum at the rate of six per cent. per annum, half-yearly forever, for the maintenance of a separate church located or to be located within the bounds of the former Montgomerie's ward in the City of New York, as the Vestry of this Corporation shall from time to time elect." The object of the Vestry was, evidently, to save the old church in Beekman Street, or to compel the Vestry of St. George's to assist in maintaining divine services in the quarter of the city from which they had removed.

To this proposal the Vestry of St. George's made reply, agreeing,

1st. To pay to Trinity Church the sum of \$25,000 for the removal of all restrictions on their property received from that Corporation.

2d. To place the same restrictions on the property in 16th Street, as those existing on the church in Beekman Street.

3d. To sell to Trinity Church or to any Corporation which it may designate and whose obligation for payment it will guarantee, the church and ground on the corner of Cliff and Beekman Streets, for the sum of \$25,000, provided the Corporation of Trinity Church will release the

property possessed by St. George's Church and received from Trinity Church, from all restrictions contained in the deed of gift.

4th. That the Corporation will not comply with the resolutions passed by the Vestry of Trinity Church requiring a payment of \$25,000, and a transfer of the restrictions to the church in Stuyvesant Square, while the debts of the Corporation to any considerable amount remain unpaid.

This communication was received April 8, 1850.

Another conference followed.

To pass over the details of these tedious discussions, and to give the final result: it was at length agreed, that instead of making a payment of \$25,000 to Trinity Church the Vestry of St. George's should convey the church in Beekman Street with the land on which it stood, "together with all its furniture, bell, clock, and organ to such person or persons or body corporate as Trinity Church shall appoint upon the execution and delivery to St. George's Church of a bond of Trinity Corporation for \$25,000 payable in five years with interest at six per cent." The instruments proposed for the purpose of carrying out the arrangements between the two Corporations were to be in the following form:

1st. A General Mutual Agreement providing for all the particulars of the arrangement as settled and approved by the counsel of the two Corporations.

2d. An indenture of mortgage to be executed by the Corporation of St. George's Church to Trinity Corporation, on the new edifice on Stuyvesant Square and the lot on which it stood, conditioned for the restricted use of the present edifice and any other building to be erected on it as a Protestant Episcopal Church, or on failure thereof the payment of \$50,000 as damages liquidated in the mort-

gage, and also containing a covenant for such restricted use of the buildings and the usual power of sale.

It was further agreed that "no release of the conditions mentioned in the General Mutual Agreement or of any part of the same shall be executed by the parties of the second part, their successors or assigns, except upon the request of the parties of the first part, their successors or assigns, and to such persons as they shall appoint, unless otherwise required so to do by a judgment or order in an action or proceedings in such form as counsel may approve."

Thus, in the month of December, 1850, the long negotiation between the two Corporations was concluded.

The property in Beekman Street having thus been secured from loss by alienation or sale, the Corporation of Trinity Church made such appropriations as were needed to maintain religious services in Old St. George's, until such times as it could be transferred to some religious corporation for permanent occupation. An opportunity soon presented itself. It will be remembered that in the year 1847 the Church of the Holy Evangelists, in Vandewater Street, belonging to the City Mission Society, and subject to a mortgage which that Society was unable to pay, had been saved by a loan from Trinity Church. That church, of which the Rev. Benjamin Evans was the Rector, being still in embarrassed circumstances, a plan was formed for abandoning the site in Vandewater Street, and removing to the old church in Beekman Street. Consent was required for this purpose from Trinity Church and St. George's, and negotiations were commenced with these two Corporations, looking to the carrying out of the design. The negotiations were successful ; and in the spring of the year 1851, St. George's Church conveyed to the Rector, Church Wardens, and Vestrymen of the Church of the

Holy Evangelists, the church on Beekman Street, with all the furniture, clock, bell, and organ, in pursuance of the conditions and stipulations contained in the General Mutual Agreement already mentioned; and with the understanding that a bond and mortgage to Trinity Church for \$50,000, the purchase money, should be executed by the Corporation of the Holy Evangelists; that the Vandewater Street property should be abandoned to pay the mortgages upon it; that no person should be called to officiate as Rector or Minister in St. George's Chapel without the approval of the Vestry of Trinity; that the name, "St. George's Chapel," or "Old St. George's Chapel," should be maintained always, and that Trinity should be allowed to place a marble slab in front of the tower, inscribed with that name, and bearing the dates of its erection, destruction by fire, and rebuilding. The Rev. Mr. Evans, in a letter addressed to Mr. William H. Harison, March 5, 1851, informed him that there would be a cheerful and ready compliance with all the proposals made by the Corporation of Trinity Church, and his statements were confirmed by the action of the Vestry of the Holy Evangelists at a meeting held April 28, 1851. For fourteen years therefore, until June, 1865, the work continued to be carried on by Mr. Evans and his successor, the Rev. J. H. Hobart Brown, under the oversight, and with the assistance of Trinity Church, given from time to time as the difficulty of maintaining the Parish increased.

The health of the Rev. Mr. Parks was seriously impaired, causing anxiety in the Parish. Upon communications made by the Rector and Dr. Hoffman, the Vestry granted him nine-months leave of absence, a continuance of his salary, and an arrangement for such advances of salary as might be necessary.¹

¹ Records, liber iii., folio 498.

The need of a larger staff of clergy was becoming apparent if the Parish was to fulfil her duty to all sorts and conditions of men. Pending the question about permanent appointments, at a meeting held November 12, 1849, the Rev. Dr. Haight and the Rev. Mr. Hobart were requested to continue their services in the Parish for another year "under the direction of the Rector."¹

Recurring to the necessity, now conceded, of making provision for the spiritual wants of parishioners who had removed to the upper part of the city and still desired to retain their connection with the Parish, the Committee on Church Extension were requested to enquire into the expediency of erecting an additional chapel, or chapels, either on ground then owned by the Corporation, or on ground to be acquired for that purpose, and of applying, if necessary, to the Legislature of the State for an act authorizing the acquisition of land for that purpose. While this subject was under consideration, it happened that a vacancy occurred in Calvary Church, 4th Avenue and 21st Street, caused by the resignation of the Rev. Mr. Southard, the Rector. The Vestry of that Parish, by a formal vote, requested the clergy of Trinity Church to take it under their pastoral care, and "to supply the ordinary duties thereof for such period as the Church may continue without a Rector." In a letter to the Vestry, Dr. Berrian and the Assistant Ministers say that "they have come to the conclusion that it would be desirable to accede to the request."²

Under this arrangement the Rev. Dr. Wainwright officiated frequently in Calvary Church, the other Assistants taking their turns also in supplying the services. That Parish was then in an unquiet state; it was also burdened with a great and increasing debt; and there was a

¹ Records, liber iii., folio 529.

² *Ibid.*, folio 529.

lack of the peace and harmony essential to progress. The ministrations of the Trinity clergy were evidently acceptable to the people of Calvary, while the clergy found it a great pleasure to render them. It was not surprising that when it became known that the Corporation of Trinity were thinking of building a chapel up-town, that the Wardens and Vestrymen of Calvary should have addressed a memorial to them, April 4, 1850, praying them to take that Church into their system, as a chapel of Trinity Parish, and for that purpose, proposing to convey to them their church edifice, furniture, etc., with the ground on which it stood, upon certain terms and conditions specified in the memorial.

At first the proposition was received by members of the Parish, and some of the Vestry, with enthusiasm. It seemed to be a method for securing at once at a comparatively small cost a new church building and a congregation already gathered in the upper and fashionable part of the city, and thus avoiding the risk attending the collecting of an entirely new congregation. It was frankly stated that the chief object of the proposed union with Trinity Church was relief from pecuniary embarrassments of the Parish. The memorial was accompanied with a copy of the Act of March 30, 1850, and its amendments, amending the general act for the Incorporation of Religious Societies which had been passed on April 5, 1813; and "a statement of the debts and obligations of Calvary Church." A Committee of Conference had been appointed by the Vestry of Calvary Church. After some earnest discussion the whole subject was committed to the Standing Committee for report.¹

Meanwhile the proposition from Calvary was warmly discussed by the clergy, the parishioners, and the Vestry-

¹ Records, liber iii., folio 544.

men. Some were eager to welcome the Parish and extend to her all the rights and privileges enjoyed by themselves: the more thoughtful and conservative, however, were doubtful. As for the Rector who had watched with interest the growth of Calvary under its young and ardent head, he regarded the proposal with favor, at first, but afterwards changed his mind, perceiving many and grave objections to the plan. He addressed the Vestry in a statement of his views upon the subject. Alluding to his strong desire for an up-town chapel, he had finally concluded that it was better to build one, than to annex an existing church and congregation. He admits a change of mind upon the subject.

"When the scheme of incorporating Calvary Church into the Parish was first proposed, it so far fell within the scope of my general views, and seemed to hold out, in some respects, so easy and hasty a means of accomplishing them, that I looked upon it with a certain degree of favor. But it was never so hearty and confident as that which appeared to be entertained by others, nor was it ever so strong as to interfere with my preference for the original plan."

Dr. Berrian found himself in the embarrassing situation of

"having in appearance at least acted with fickleness. In matters of principle there is not a point in my character of which I am more jealous than the preservation of consistency. But the question concerning Calvary Church involves no principle but resolves itself merely into expediency."

Upon this subject

"I freely acknowledge that my mind has undergone a material change. I have thought much of it myself and conferred much with others and have come to the conclusion that it is neither safe or wise."

The reason for this conclusion he gives with great care. In answer to the question "what are the motives which influenced Calvary Church to make this request?" he says

“was it purely and simply from their decided preference of the system of a collegiate Church? Was it, with the exception of a few of our parishioners, from any peculiar attachment to the Parish of Trinity Church itself? The supposition in either case can by no means be granted. . . . Would they of their own heart and mind without regard to convenience and interest have been disposed themselves, or have urged their representatives to solicit this union with Trinity Church on mere abstract grounds? I do not believe it myself nor do I think there are many others who would admit it. There is no shadow of doubt in my mind, then, that it is mainly if not entirely to get rid of an urgent pecuniary difficulty, and not with any such regard for the mere advantage of the Parish of Trinity Church as should dispose it with corresponding good feeling to step forward itself and cheerfully receive them.”

If this is “the genuine and leading motive,” there is no security for permanence in its union with Trinity and as soon as it is

“relieved from the pressure of its wants by the proposed connections and enabled to breathe freely and look around upon its new relations there is a strong probability that it would find occasion for new complaints. I do not call in question the sincerity and good faith of the proposition itself at the present moment.”

The Rector then contrasts the present independence of the congregation of Calvary with its dependence in the collegiate system of Trinity and anticipates that at some day not far distant it will “desire again its freedom with an ample endowment.” He urges the rapid growth of Calvary as a source of apprehension :

“Calvary Church after a feeble and protracted childhood has all at once had a sudden and unnatural growth which is but seldom accompanied with healthiness and strength. This has been mainly owing to the rapid population of the waste places around it and the accidental circumstance of an almost unprecedented popularity on the part of the clergyman who very lately had the charge of it.”

After a brief laudatory notice of the late Rector of Calvary, Dr. Berrian considers the question of the danger to the settled principles of Trinity by the addition of corporators who were not in sympathy with her soberness, soundness, and invariable attachment to high-church principles. He makes a careful estimate of the voters in the Parish church, St. Paul's and St. John's Chapels, and concludes that the new constituents from Calvary could outvote them in any contested election and "thus if it desired, change the whole character of the Parish." In conclusion he says :

"For my own part with a fearful example at this very moment before me of the overshadowing influence of what was merely designed to be a chapel, which has deranged and inverted the relations of an ancient Parish and in fact by the mere force of numbers changing the Vestry, has completely paralyzed and very nearly destroyed it, I am disposed to pause, to consider, to weigh the probabilities and look well to the consequences of a measure before adopting it, which with whatever prospect it may hold out of present advantages may possibly lead to mischief and evil which can never be retrieved."¹

The Standing Committee presented on the 12th of May, 1850, a special report upon the subject : it was signed by every member. During its discussion a communication was received, signed by Drs. Wainwright and Higbee and Mr. Parks. Those gentlemen were earnestly in favor of the annexation of Calvary to the Parish, and did all in their power to prevent the measure from falling through. But the counsels of the Rector and the judgment of his lay colleagues in the Corporation prevailed and the resolution brought in by the Standing Committee was adopted :

"*Resolved*, that the application of Calvary Church in the City of New York to be allowed to unite with this Corporation as a Chapel be respectfully declined."

¹ No. 563, Berrian MSS.

The offer of Calvary Church having been declined, proceedings were hastened for the erection of a new chapel in the Parish. The Rector and the Committee on Church Extension were busily occupied during the summer and fall in examining proposed sites. An amendment to the General Act of 1813 had been obtained from the Legislature, authorizing the purchase of land for that purpose, and thus removing the last obstacle that stood in the way.

The Committee reported verbally, November 2, 1850. After some discussion, it was resolved "that it is expedient for this Corporation to purchase land in the upper part of the city of New York and erect a chapel thereon in connection with its Parish church."¹

Upon the further report of the committee that five lots of land belonging to Mr. Drake, four of which are situated on the north side of 25th Street and numbered 56, 57, 58, and 59 on the map of lands of the Farmers' Loan and Trust Company, and one on the south side of 26th Street number 14 on the same map lying between Broadway and the Sixth Avenue, could be purchased for about \$3300 each, the committee were authorized to contract for the purchase thereof "and also of three other lots adjoining same either in the rear of the lots on 25th Street, or lying on either side thereof."

The purchase of the lots having thus been completed, Mr. Richard Upjohn was appointed architect, and requested to make plans and designs for the new building and submit them, with specifications, to the Vestry.

During the summer of 1850 two young musicians became organists in the Parish who afterward attained eminence in their chosen professions; Mr. William H. Walter was appointed to St. Paul's Chapel and Mr. George F. Bristow to St. John's.

¹ Records, liber iv., folio 14.

On the 11th of November, 1850, an allowance of \$150 was made to the Rector to provide for services in the Old St. George's, and \$250 to a special committee for that purpose.

An application by Hose Co. No. 8 for ground in the rear of St. Paul's Chapel on which to build an Engine House was declined, on the ground that it was inexpedient "to hazard any disturbance of graves a large number of which have been made in a space where only such can be placed."¹

The Rev. John Ogilby, D.D., Professor of History in the General Theological Seminary, a man of great and growing usefulness, had been travelling in Europe for more than a year in the hope of restoring his impaired health. He was most affectionately remembered in the Parish, and frequent prayers for his recovery were offered. On the 10th of February, 1851, the Vestry granted five hundred dollars towards his travelling expenses. Before the letter announcing the gift had reached Europe, he had ended his earthly life at Paris, on Sunday, February 2, 1851, in the forty-first year of his age. The funeral service was held in Trinity Church, with a sermon by his intimate friend, Bishop Doane of New Jersey. The Vestry attended the funeral in a body.

The destruction of St. Thomas's Church by fire early in March, 1851, led to the appointment of the Rector, the Hon. Samuel Jones, and Mr. Robert Hyslop, as a committee to express the sympathy of Trinity Church with that congregation, and to offer it "such accommodation as its church and chapels may afford."² It also offered "the use of St. George's Chapel in Beekman Street for service at night, in case it should either be needed or desired."³ The answer from St. Thomas's Church was

¹ Records, liber iv., folio 21.

² *Ibid.*, liber iii., folio 30.

³ *Ibid.*, folio 36.

received in April, in a letter from the Rector and the Wardens, enclosing a resolution of the Vestry of St. Thomas's Church on April 11, 1851, in which the sympathy of the venerable Corporation of Trinity Church is received with peculiar gratitude, and thanks are returned "for the offer of temporary accommodation." In the letter of the Rector and Wardens, it is said : "That some, influenced by old association, and others, by the knowledge of your kind invitation, have already found their temporary place in your Churches ; and will continue to do so, during what we fear must be a long interruption, if not fatal disturbance of our own household of faith."

CHAPTER XVI.

TRINITY CHURCH AND THE ANGLICAN COMMUNION.

The Jubilee in 1851 of the S. P. G.—Letter from the Archbishop of Canterbury—Reply from Diocese of New York—Committee Appointed by Trinity to Take Action—Resolutions and Address of Vestry Sent to the Venerable Society—Commemoration Service in Trinity Church—Sermon by Dr. McVickar—Special Offering by the Parish—Suggestion by Bishop Hopkins for a Pan-Anglican Council—Reply of the S. P. G.—Invitation from Archbishop of Canterbury to American Church to Send a Delegation to England for the Concluding Jubilee Services—Informal Meeting of House of Bishops—Dr. Wainwright Selected to Represent American Church—Leave of Absence and Donation Granted by Vestry—Presentation by Bishop De Lancey of Portrait of Caleb Heathcote—Arrangements for Transfer of St. George's Chapel to Congregation of the Holy Evangelists—Application from St. George's Chapel for Certain Repairs Granted by Vestry—Portrait of Bishop Provoost Presented to Corporation—Resignation of General Laight as Warden—Plans for Chapel on Twenty-fifth Street Considered—Financial Condition of Parish—Resolutions as to Building Chapel on Twenty-fifth Street—Plans and Specifications for New Chapel Adopted—First Public Service of Church Choral Society—Death of General Laight and Adam Tredwell—Increase of Clerical Staff Considered—Petition of Geneva College for Modification in Terms of Endowment Considered and Granted—Election of Dr. Creighton as Bishop of New York—His Declination—William Augustus Muhlenberg—His Plans for a Hospital—Site on Fifth Avenue Belonging to St. George the Martyr Transferred with Consent of Trinity Parish to the New St. Luke's Hospital—Conditions of Transfer.

THE Society for the Propagation of the Gospel observed its third Jubilee year, June 16, 1851 to June 16, 1852, with a series of thanksgiving services held in England and the various countries to which its missionaries had gone. These services were not only reminiscent and historical, but also adapted to increase the interest in missionary work throughout the world.

It was also determined to receive the alms and offerings of the faithful for a Jubilee Fund for the extension of the work of the Society.

A circular letter from the President of the Venerable Society the Most Reverend John Bird Sumner, Archbishop of Canterbury, was sent to every American Bishop suggesting "the joint celebration of a jubilee in which all the members of our Church must feel a common interest," and expressing a desire for closer union with the Church in America. The Archbishop expressly disclaimed any wish that the offerings at these services should be given to the Jubilee Fund: "We desire no gift, but only your Christian sympathy and the Communion of Prayer. If, however, the alms of your congregations be added to their prayers we should rejoice to see them appropriated to the behalf of the present needs of your own Church."

The letter for the Diocese of New York, addressed "To the Acting Bishop in the Diocese of New York," and dated at Lambeth, March 28, 1851, reached New York early in May.

Upon the Standing Committee, then acting as the Ecclesiastical Authority of the Diocese, devolved the duty of making reply to this invitation. In doing so they reciprocated the sentiments of good-will expressed by the Archbishop and acknowledged the indebtedness of the Church in America to the Venerable Society. Accepting his suggestion, they informed him that

"the opening of the Jubilee year will accordingly be celebrated in Trinity Church, New York, the mother church of the Diocese, on Monday June, 16, by divine service and a sermon and the administration of the Holy Communion on which occasion the clergy and laity, generally, have been invited to attend; and we have also recommended, that, on the first Sunday after Trinity, June 22, or on the first Sunday thereafter, which may be more convenient, appropriate sermons be preached in every church in the Diocese, and a Collection made to be appropriated to the Oregon Mission, or some branch of the Missions of the Church."

The Vestry next considered the proper action to be

taken by them in reference to that most interesting occasion. It was resolved to attend the service in a body, and make an offering of the sum of \$3000 to be applied to sustaining missions in the Diocese of New York, and also, as a further testimonial of their gratitude for the great things done by the Venerable Society, that an annuity of \$250 be paid to "the Right Reverend Incumbent of the Missionary Bishopric of Cape Palmas in Africa, until this Vestry shall see fit to pay to some person or persons, or body thereto authorized by the General Convention, a capital sum of five thousand dollars to be duly secured to that object." It was also resolved that a copy of the resolutions and an address of congratulation be sent to the Venerable Society in London "to be signed by all the Members of the Vestry: and that the Reverend, the Clergy of the Parish, be requested to join in and sign the same."¹ The address, sealed with the corporate seal of the Church, was forwarded to the Rev. Prebendary Hawkins, Secretary of the Society.

On the day appointed for the commemoration of the Jubilee by the Diocese of New York, Trinity Church was filled long before the hour of service. It is said that two thousand persons occupied Broadway and the approaches to the church, unable to enter. Special invitations had been sent to the Wardens and Vestrymen of the parishes of the city and vicinity. The faculty and students of Columbia College assembled at the College² and marched in procession to Trinity Church, wearing the academic costume. Each class was preceded by a marshal with a white baton.³ The procession was met at the north

¹ Records, liber iv., folio 445.

² The College was then in College Place, its original site. It was removed to Forty-ninth Street in 1857.

³ The Rector and pupils of Trinity School and the Rev. Mr. Powell's Military School on Staten Island also attended the services and had specially reserved seats.

sacristy door by the Wardens and Vestrymen of Trinity Church, other vestries, and the assembled clergy. The augmented procession moved around the chancel to the south side of the church and thence to the great tower entrance, and up the middle aisle. The officiants, six deacons and twelve priests, vested in surplices and stoles, entered from the south sacristy and took their places in the chancel. The priests occupied the stalls and the deacons seats in front of them.

The opening voluntary was from the *Messiah*: "The Lord gave the word."

Morning Prayer was begun by the Rev. Martin P. Parks. The Ninth Selection was used instead of the Psalm for the day. The First Lesson, Isaiah liv., was read by Rev. Dr. R. U. Morgan of Christ Church, Rye.¹ The Second Lesson, St. John xvii., was read by the Rev. Charles H. Halsey, Rector of Christ Church, New York City.

The Benedictus was also from the Consecration service. The Creed and the remainder of the Morning Prayer were said by the Rev. Dr. Edward Y. Higbee. The Introit was four stanzas of the Forty-second Selection of the Psalms in Metre, sung to the tune of *St. Ann's*:

"The Lord the only God is great,
And greatly to be praised,
In Sion on whose happy mount,
His sacred throne is raised."

The Communion Service was commenced by the Rev. Dr. Berrian, assisted by the Rev. Dr. Seabury, Epistoler, and the Rev. Dr. John J. Robertson, of St. Anne's, Fish-kill, Gospeller.²

¹ The Ninth Selection then was Psalm viii., "O Lord our Governor"; portions of Psalm xxxiii., "Rejoice in the Lord ye Righteous"; Psalm cxvii., "O Praise the Lord"; and Psalm lvii., "Set up thyself O God above the heavens."

² The Collect, Epistle, and Gospel were those for Trinity Sunday, this being the Monday in Trinity week.

The well-known anthem by Travers, "Ascribe unto the Lord," was magnificently sung by Dr. Hodges's choir; no one could accompany as did that great master of the organ.

It was expected that the Bishop of Western New York, then provisionally performing Episcopal duty in the Diocese of New York, would be the preacher, but imperative engagements compelled him to decline. The Rev. Dr. John McVickar of Columbia College was then invited to preach, and consented. His text was *Leviticus xxv. 11*, "A Jubilee shall the fiftieth year be to you." After mentioning the reason for the service, the summons "of the earliest and greatest missionary society since the Reformation, and the one to whose labors we, under God, are here indebted for our Gospel light, as well as for a long continuance of care and liberal support," he examined the twofold significance of Jubilee, rejoicing and obligation. Without dwelling upon the past work of the Society, he sketched the condition of the Anglican Communion at home and abroad. Commending the institution of provincial synods in Australia and Newfoundland, and pleading for the provincial system in the American Church, he cited opinions of several illustrious men in the early days of our independent existence. He glanced rapidly at some salient features of the American Church in the colonial and formative period, and reminded his hearers that as "we are not intruders in any part of the country our cure of souls should have no other local limits than our country's boundaries." Concisely outlining the religious condition of the whole Church of Christ, he ventured to urge closer communion with the Holy Eastern Church, and especially the Russian Church. In conclusion he thinks the Jubilee should be "a day of restitution in the Diocese so sorely divided and beset; from it should come

peace and wise union, more love and confidence among brethren." They should believe that as there

"are deeper grounds of rejection of Rome than questions of cross or surplice or solemn decoration of God's altar, so there are deeper and safer grounds of preference of our Church than its proximity to Calvin or Luther; and safer tests of our attachment to it than any wholesale condemnation of whatsoever is found within the limits of the Roman Communion. . . . We may humbly trust that this Jubilee will bring a blessing upon at least one thankful branch; and that the great reunion of this day will not be without its happy influence on all. We close with the cheering hope that the dark days of the Church of England are past and that in finding its voice, it will find its strength; and the great and good society whose Jubilee we celebrate and on whose name and labors we here invoke a blessing, will continue to be a praise and glory in the whole earth till its own mission be closed through the fullness of the Gentiles being gathered in. Amen—Amen."¹

At the conclusion of the sermon the Rev. Dr. Benjamin I. Haight read the Offertory sentences, the alms being collected by the six deacons. While this was in progress, Mr. Wm. H. Harison, the Comptroller, approached the altar rail, bearing in an ancient alms bason, the gift of William and Mary, three thousand dollars in gold coin, the Jubilee thank-offering of the Parish. The Rev. Dr. Wainwright proceeded with the Communion Service, the *Trisagion* being from Dr. Hodges's Communion Service in F. The Rector was celebrant. Three verses of the 26th Hymn were sung after the Consecration.²

¹ *Response from the Diocese of New York to a Letter from his Grace the Archbishop of Canterbury, Inviting the Church of America to Unite with the Church of England in the Celebration of the Third Semi-Centennial Jubilee of the Society for the Propagation of the Gospel in Foreign Parts.* By authority. New York Church Depository, 20 John Street, 1851. 8vo. Pp. xvi.—38. This pamphlet contains a full account of the proceedings in connection with the Jubilee, including correspondence, services, and the sermon in full.

² "Behold the innumerable host
Of angels clothed in light
Behold the spirits of the Just
Whose faith is changed to sight," etc.

The Rev. Dr. Henry J. Whitehouse, Rector of St. Thomas's Church, and the Rev. Gregory T. Bedell, Rector of the Church of the Ascension, assisted in the administration to a very large number of clergy and laity. The service was closed and the Benediction pronounced by the Rev. Dr. Berrian, Rector of the Parish, and President of the Standing Committee of the Diocese.

Thus closed a service which was long considered one of the grandest ever held in the Parish. The music under the direction of Dr. Hodges was by a selected choir of twenty-seven voices, some being from other choirs of the city. The final voluntary as the congregation was departing was the first chorus in the *Messiah*: "And the Glory of the Lord."¹

The services in the United States during the Jubilee year served to draw the Church of England and the Church in America more closely together. Bishop Hopkins, of Vermont, made the response to Archbishop Sumner's letter, in which the possibility of a council of all the Bishops in communion with Canterbury was suggested; it was the first definite proposal by any Bishop upon the subject. Sixteen years after, in 1867, the first Lambeth Conference was held, and the Bishop of Vermont, then Presiding Bishop, was in attendance.²

Our English brethren determined to mark the close of the Jubilee year by a special service, June 15, 1852, in Westminster Abbey, with the Bishop of Oxford, the Rt. Rev. Dr. Wilberforce, as preacher.

¹ A brief account of this service in connection with the notice of the Bi-Centennial of the Venerable Society is given on pp. 163-166, *Year Book* of 1901. A full account of all the English, Colonial, and American services is found in the *Report* of the S. P. G. for 1851, pp. 85-107; also in *The First Week of the Jubilee*, London, 1851. A condensed notice is in *Classified Digest of the Records of the Society for the Propagation of the Gospel in Foreign Parts*, 1701-1892. London, 1893, pp. 81-83.

² Pp. 392, 393, *Life of Bishop Hopkins*.

The very cordial manner in which the letter of Archbishop Sumner had been received in America and the affectionate greetings of American bishops, clergy, and diocesan conventions induced the Society to express by a formal vote, February 20, 1852, its wish for "a fuller and more complete intercommunion between the distant portions of the Church," and as an evidence thereof the Bishops in the United States were invited to delegate two or more of their number to take part in the concluding services in Westminster Abbey. This invitation was communicated to the Bishops of the American Church in a letter from the Archbishop of Canterbury, expressing the hope that the invitation would be accepted, and promising a brotherly welcome; the secretary of the Venerable Society also wrote to second the invitation of the President. The "Senior Bishop,"¹ Dr. Chase, being at Robin's Nest, Illinois, a delay of a number of days would have occurred if action had been deferred until hearing from him. Dr. Wainwright, Secretary of the House of Bishops, was authorized to proceed to Hartford to confer with the Bishop of Connecticut, Dr. Brownell, "the Senior Bishop east of the mountains." Bishop Brownell was of the opinion that "an informal call of the House of Bishops was necessary or at least expedient." Bishop Chase declining to summon the Bishops for such a meeting, although desirous and anxious that American representatives should go to England, the call was issued by Bishop Brownell. On Thursday, April 29, 1852, ten Bishops assembled in St. John's Chapel, New York City. The Bishops of Michigan and Western New York were asked to represent their brethren at the closing Jubilee Service, and the Rev. Dr. Wainwright was appointed to present in person the resolutions to the President of the Society, Archbishop Sumner.

¹ He was thus styled in all accounts of the proceedings, and not Presiding Bishop.

Another baleful shadow was then impending over the American Church. The lion-hearted and noble Bishop of New Jersey, Dr. George W. Doane, had been attacked by embittered and active enemies, and presented for trial. June 23rd was the day fixed for the procedure: no Bishop could cross the ocean. The Bishops in attendance at the meeting, and others who were unable to be present, pressed on Dr. Wainwright the necessity of his going to England, and representing them in Westminster Abbey.

The matter came before the Vestry May 10, 1852. The case was fully stated, and the letters to Dr. Wainwright were read. It was also represented that Dr. Wainwright "could not comply with the wishes expressed in these letters unless this Vestry would grant him leave of absence and make provision for his expenses." Three months' leave of absence and an allowance of one thousand dollars were granted to him.¹ Dr. Wainwright sailed soon after and was warmly received in England. His presence was everywhere welcomed. He made many public addresses which were both pertinent and inspiring. He was formally received by Oxford University, and honored with the degree of Doctor of Civil Law. His visit knit more closely the bonds of union between English and American Churchmen.²

The Rev. Dr. Wainwright returned from his mission to the Jubilee in September bringing with him many expressions of good-will and brotherly love from English Churchmen.

¹ Records, liber iv., folio 88.

² In a letter to the Rector, Dr. Wainwright describes the Services in Westminster Abbey and the receptions, breakfasts, and other entertainments in honor of the American visitors, particularly those by the Archbishop of Canterbury and Bishop of London. A full account of the Services in connection with the close of the Jubilee will be found in *The Mission to the Jubilee*.—Bishop De Lancey's Report to the Convention of the Diocese of Western New York of the Mission of England to attend the closing services of the Third Jubilee of the Society for the Propagation of the Gospel, 1852.

On the 9th of June, 1851, the Vestry accepted from Bishop De Lancey with thanks "an engraved likeness of Caleb Heathcote, Esq., deceased, and ordered that it be placed in the Robing room of Trinity Church."¹

The committee on St. George's presented several communications and documents in relation to the transfer to the Church of the Holy Evangelists of St. George's Chapel.²

An application from the Committee of the Church of the Holy Evangelists "to have St. George's Chapel in Beekman Street cleaned, painted, and repaired at an estimated expense of about eight hundred to a thousand dollars, which improvements the applicants have not the ability to make themselves," was referred to the Committee of Supplies and Repairs "with power."

On June 14, 1852, a formal resolution of the Vestry of the Church of the Holy Evangelists was presented, in which it was declared that "thanks are eminently and justly due to the Rector, Wardens, and Vestrymen of Trinity Church for their aid and kind assistance in procuring our present location and church edifice."

The regard of the members of the Vestry for a former Assistant Minister of the Parish was shown by the grant of one thousand dollars to the Rev. Dr. John F. Schroeder, "who has been of late for a number of years the pastor of a congregation in this city and receiving therefore but a very small and inadequate compensation."

On the 13th of October, 1851, the Rev. William White Bronson offered to the Vestry "an old oil portrait of Bishop Provoost," which was accepted with thanks. There seems to be no present knowledge of the portrait, nor is it certain that it ever came into possession of the Corporation. The portrait of Bishop Provoost in the Parish collections is by Benjamin West. It was purchased, March

¹ Records, liber iv., folio 47.

² *Ibid.*, folio 48.

13, 1865, on the recommendation of a committee of the Vestry, the Reverend Rector, and Mr. John Travers.

November 10, 1851, General Laight resigned his office as Warden owing to ill-health. In accepting this resignation the Vestry expressed their regret at the cause, and testified to the faithfulness with which he had discharged his duties both as Warden and Vestryman during a period of more than forty years. Mr. William E. Dunscomb was then elected Warden and George P. Cammann, M.D., Vestryman.¹

The Committee on Church Extension having already submitted preliminary plans for the chapel on Twenty-fifth Street, the consideration of these plans was resumed. A preamble and series of resolutions offered at the previous meeting, June 9th, by the Hon. John A. Dix, were then discussed.² The preamble declared that "in view of the heavy debt of this corporation it is not expedient to engage in a large expenditure of money without a diminution of the said debt, or an increase of the available means of the corporation." The first resolution provided that the Vestry would not build the new chapel until the debt had been reduced to two hundred and fifty thousand dollars, or the property of the Corporation by investments in bonds and mortgages, other than those of churches, "shall be so increased as to be equivalent to such a reduction of said debt." The second resolution provided that when the bonds and mortgages for the reduction amount to two hundred and fifty thousand dollars they shall be used for the purpose as the obligations mature: when the terms of the first resolution are complied with, the proceeds of all sales of property may be applied to the building of the new chapel; when completed, two thirds of the sales were to be applied as heretofore for the extinction of the debt.

¹ Records, liber iv., folios 63, 64.

² *Ibid.*, folio 50.

The debt limit was fixed at two hundred and fifty thousand dollars.

There was a full and animated discussion; several agreeing with General Dix, that the financial condition of the Corporation needed strengthening, while no one desired to put any needless obstacles in the way of the building of a new chapel. Finally the preamble was stricken out, the second resolution disagreed to, and the remainder so amended as to make the debt limit three hundred thousand dollars and providing that the chapel should not be built until that reduction had been effected.¹

After the adoption of the amended resolutions another series of resolutions was adopted. The first asserted that it is highly desirable to commence the erection of the chapel. The second approved and adopted the plan and elevation prepared by Mr. Upjohn "with such modifications as economy or convenience may suggest." The third resolution directed the Committee to commence the work as soon as there shall be personal assets on hand to reduce the debt to three hundred thousand dollars. The expense of the work, as far as practicable, was limited to forty thousand dollars.

On the 14th of July, the Comptroller made the gratifying announcement that when certain sales were completed, the state of the finances would admit of proceeding with the erection of the new chapel.²

The Church Extension Committee consisting of Messrs. Verplanck, Jones, Young, Harison, Livingston, Strong, and Moore were then made the Building Committee of the new chapel and were empowered "to purchase additional grounds so as to increase the width to one hundred and twenty-five feet."³ They were also requested to construct the foundation during the present year.

¹ Records, liber iv., folio 51.

² *Ibid.*, folio 54.

³ *Ibid.*, folio 55.

September 16, 1851, the Building Committee requested authority to make a contract "for all the brown or sand stone that may be wanted for the chapel, at certain specified prices from the quarry at Little Falls, New Jersey," and reported the purchase of "two additional lots, one on 25th and the other on 26th Street, known as lots number 12 and 60, adjoining the easterly side of the lots heretofore purchased for the sum of seven thousand five hundred dollars for both."¹

October 13th, proposals to furnish the brown stone for the chapel were accepted, and the plans and elevations were laid before the Vestry with an itemized estimate of the cost, which was to be \$79,000. The plans were approved and the Committee were directed to proceed without delay. So rapid was the progress, that at the March meeting in 1852, the Rector was requested to make arrangements for the laying of the corner-stone. It cannot be ascertained whether that ceremony was or was not omitted; no notice of such a service appears in the public press, nor is there any mention of it on the Vestry Minutes.

Notwithstanding the objection of the economically inclined members of the Vestry the cost of the new chapel kept continually increasing. A change was made in the quality of the glass for the chancel window, at a cost far exceeding the original estimate. The intention was that the interior walls should be of light brick; but it was decided to line them throughout with Caen stone. Thus step by step the expenses grew. The persuasive power of architects and the docility of building committees must always be taken into account, when estimates for new structures are under consideration.

Dr. Edward Hodges, the distinguished organist of

¹ Records, liber iv., folio 57.

Trinity Church, was earnest and indefatigable in his efforts to gather young men of ability about him and train them in the highest order of church music, and in methods largely the result of his own experience in England. To that end he formed a society, composed in great part of gentlemen in training for the ministry, and of pupils under his instruction in Trinity School. It was known as the Church Choral Society, and, to quote the words of one of the original members, "its object was the study of the Cathedral Music of the Church of England, and its ambition the public performance of the choral service in this city, if by any fortunate change of affairs and abatement in prejudice permission could be obtained to exhibit so fearful and startling an innovation on all uses then known among us."¹ "Dr. Hodges," continues the writer, "was our drill master, Choragus and Coryphæus, and the Rev. John Henry Hopkins the enthusiastic secretary." The meetings of the Society were held in a room in the rear of St. John's Chapel, the use of which was granted for that purpose by the Rector.

"When the Society felt strong enough to appear in public they decided to sing a choral service, and, if possible, in Trinity Church. It was not easy to obtain permission, but at length consent was given, on condition that the performance should not take place at *either hour of daily service*, and should be conducted under careful observance and with due restriction. At 3 P.M., on the afternoon of Tuesday, in Easter Week, the service was held in Old Trinity. The Rev. Dr. John W. Shackelford, the Rev. William T. Webb, the Rev. John J. Elmen-dorf, and the Rev. John Henry Hopkins were the officiating clergy.

"The responses and choral parts were rendered by the Society with great beauty and sweetness.

"The effect upon the feelings of conservative churchmen was marked. The church was filled to overflowing, and the impression produced was profound. After that it was only a question of time

¹ Letter of the Rev. Dr. Morgan Dix to Miss Hodges—(Trinity Rectory, New York, November 6, 1882), in *Edward Hodges*, p. 250.

how long it would be until the fulness of our triumph over the fears and dislikes of the crude and untaught people. To your father belongs a large share of the honors of that memorable occasion."¹

The deaths of Mr. Adam Tredwell, the Senior Warden, and General Edward W. Laight, formerly Warden, called forth, from a Special Committee, consisting of the Reverend Rector, the Comptroller, and the Clerk, a memorial minute which was unanimously adopted. It expressed the sincere love and veneration which they bore toward them, and testified to "the meekness and humility joined with firmness and justice in the one, the frank and benevolent impulses and sympathy of the other." Their "active life-long piety has set them as shining lights for the direction of our respective courses." Their associates

"bless God's Holy name that they were spared to long lives of usefulness and honor, and that their bereaved families and friends have the consolation of a sure belief, that, after serving God in their generation they were gathered unto their fathers having the testimony of a good conscience, in the Communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favour with their God and in perfect charity with the world."²

The question of increasing the number of clergy in the Parish was at this time engaging the careful consideration of the Rector and Vestry. One Deacon was at work most acceptably among the poor in the lower part of the city, but he felt a natural and proper desire to be advanced to the priesthood. A letter from the Rev. Sullivan H. Weston to the Rector asking advice as to his status in the Parish should he take priests' orders was presented by the Rector, laid over for consideration, and discussed; and it was resolved to refer the whole subject of the employment of Deacons in the Parish and "the necessity, or expediency

¹ Letter of the Rev. Dr. Morgan Dix to Miss Hodges in *Edward Hodges*, pp. 250, 251.

² Records, liber iv., folio 91.

of a change in the Regulations heretofore adopted" to a Special Committee consisting of the Rector, Mr. Anthony J. Bleecker, Mr. Gulian C. Verplanck, Mr. William H. Harison, and Mr. William E. Dunscomb.

The Committee presented a report in which the plan adopted at the opening of Trinity Church of employing Deacons was mentioned, its usefulness considered, and the manner in which the new and important work of the Parish could best be accomplished set forth.¹ The conclusions reached were put in the form of resolutions, the first advising the relinquishment of the system of the appointment of Deacons, without prejudice to the present incumbent; the second substituting, for the plan established by the resolution of May 11, 1846, the appointment of "one or more presbyters, at a salary of twelve hundred dollars." As to their duties these clergy were to be under the direction of the Rector.² No action was taken until March 8, 1852, when it was resolved to retain Mr. Weston at a salary of \$1200, his duties to be assigned by the Rector.

The state and affairs of Geneva College came up once more, compelling the renewed attention of the Vestry. The grant of 1848, to take effect in 1866, had encouraged the friends of the College, but the lack of funds available for current expenses was so keenly felt, and the condition of the institution was becoming so serious, that a fresh application was now made for present rather than future assistance. At the meeting of the Vestry held November 10, 1851, a petition asking for immediate annual aid was presented, together with letters and communications from President Hale, N. B. Kidder, Esq., special trustee for the endowment of the Bishop Hobart professorship, and others, and petitions in behalf and support of the application of the College, signed by large numbers of the

¹ Records, liber iv., folio 76.

² *Ibid.*, folio 78.

clergy and laity in Utica, Buffalo, and other places in the western part of the State. On the 14th of November, the Vestry took final action, by the adoption of this resolution :

*“ Resolved, that the promised endowment to Geneva College by this Vestry on the 12th of May, 1848, of \$6000 per annum, to commence on the 1st of May, 1866, be so modified as to allow instead thereof \$3000 per annum, in perpetuity, payable quarterly, to commence from the first day of the present college term; provided that the Trustees of Geneva College shall assent to such modification: And this grant being also upon the express conditions (in addition to the terms of the resolution of May 12, 1848 aforesaid) that there shall be no charges against the students for tuition and room-rent; and further that the College shall hereafter be named the Hobart Free College at Geneva, and that a law for that purpose shall be obtained as soon as practicable.”*¹

The conditions of the endowment, in their final and completed state, included these items :

I. The Bishop, or Bishops of the Diocese of New York and the Rector of Trinity Church to be made official visitors of the College.

II. The College to report annually to this Corporation at the same time that it does to the Regents of the University of the State of New York.

III. The President always to be a Presbyterian of the Protestant Episcopal Church.

IV. The establishment of a professorship of Christian Ethics which may be held by the President or any Professor in conjunction with other duties or branches of learning.

At the meeting of January 12, 1852, a communication was received from the Board of Trustees of Geneva College, gratefully acknowledging the annuity granted to it, and acceding to the conditions imposed. The annuity has been continued to the present day.

¹ Records, liber iv., folios 65, 66.

The Diocese of New York, after looking in vain to the House of Bishops for the remission of the sentence of suspension inflicted upon its Bishop, had received partial relief by the passage of a Canon by the General Convention of 1850, allowing a diocese, whose Bishop was unable by reason of a judicial sentence to perform his duties, to elect a provisional Bishop.¹ At a Special Convention, held in St. John's Chapel, November 27, 1850, an attempt at an election was made, but it was not successful. The Rev. Dr. William Creighton, the Rev. Dr. Wainwright, and the Rev. Dr. John Williams were the most prominent candidates. The attempt was renewed at the annual Convention, held on September 24, 1851. The contest was long and exciting. Upon the eighth ballot the Rev. Dr. William Creighton received a majority of the votes, Drs. Vinton, Taylor, and Wainwright being also among the prominent candidates. It was hoped that Dr. Creighton, who had been the President of the Convention for several years, and was cordially esteemed by all Churchmen, would accept, and thus heal the divisions in the Diocese. Under this impression a committee was appointed to make arrangements for the consecration in Trinity Church.² But to the great regret of his friends and the whole Diocese, Dr. Creighton was obliged, for urgent family reasons, to decline the honor.

The reader is already familiar with the history of the grant by the city Corporation of certain lots on Fifth Avenue, between 54th and 55th Streets, to the Anglo-American Free Church of St. George the Martyr, and of the efforts of the Rev. Mr. Marcus to raise a sum of money sufficient to carry out his plans for the establishment of a hospital

¹See *Journal, General Convention*, 1850, pp. 41, 57, 60, 70, 90, 94, 126, 133, 137, 145. It is Canon III. of Canons of 1850, p. 57. "Constitutions and Canons" appended to the *Journal*.

²Records liber iv., folio 69.

and chapel on that site. Notwithstanding his devotion to the cause and his visit to England, his native land, in the hope of obtaining subscriptions, those efforts had failed. The situation was critical, as the trustees of St. George the Martyr were required as a condition to build upon the ground conveyed to them within three years, while there was no prospect of their being able to do so. Another man appeared at this juncture, with peculiar qualifications for accomplishing work on the same line but broader in its scope. The name of William Augustus Muhlenberg will be everlastingly remembered in the church. As a lover of humanity, an educator, a preacher of power and grace, a poet, a pastor, and an advocate of the free-church system and a practical demonstrator of its success, he had become a power in the community. No enterprise of the many which he undertook will carry his name and fame to future generations more distinctly than the foundation and completion of St. Luke's Hospital in the City of New York.

The story has been well told by Dr. Muhlenberg himself.¹ Observing with pain that the poor had but a slender chance of obtaining ready admission to any of the existing hospitals, and were exposed in consequence to much suffering and distress, he formed his plan for their relief. From St. Luke's Day, 1846, when the offering at the service in the Church of the Holy Communion was set aside toward the building of a free hospital for the poor under the auspices of the Christian Church, until the winter of 1849-1850, when he began to plead in the city churches for St. Luke's, that plan was maturing in his mind.²

¹ *Sketch of the Origin and Progress of St. Luke's Hospital*, New York, 1859.

² "In the following winter his earnest plea for a church hospital was written, consisting of two lectures which were delivered first before his own congregation and afterwards in St. Paul's and St. John's and perhaps some other of the city churches."—Pp. 215, 216, *The Life and Work of William Augustus Muhlenberg, Doctor in Divinity*. By Anne Ayres.

Dr. Muhlenberg had the confidence, sympathy, and aid of all the church people and benevolent citizens of New York. He had also as his earnest helper and constant adviser Mr. Robert B. Minturn, a man of eminence in the city.

In May 1850 Saint Luke's Hospital was incorporated with Mr. Minturn as chairman of the Board of Managers. To find a site healthy, elevated, and large enough for the spacious buildings intended was a difficult task. After examining many plots of ground, the attention of the incorporators of St. Luke's Hospital was called to the lots on Fifth Avenue which had been granted by the city to the Church of St. George the Martyr. They appeared to meet every requirement, and Dr. Muhlenberg and Mr. Minturn determined to make an effort to secure them, as the grant was about to lapse. For that purpose, a negotiation with the city authorities was begun, and also with Trinity Church, as an interested party, the plot having been conveyed to St. George the Martyr with the understanding that no other transfer could be made without the consent of the Corporation. The matter came before the Vestry, December 8, 1851, in the form of a request for their assent "to a transfer by the Corporation of the City of New York of the block of ground on the Fifth Avenue from the Church of St. George the Martyr to the Incorporators of St. Luke's Hospital."¹ The request was referred to the Standing Committee, which made a report in the shape of a preamble and resolutions, January 12, 1852. The preamble recited the history of the release and grant; the conveyance of the Fifth Avenue plot May 8, 1848, to St. George the Martyr, and the failure of that Corporation to fulfil the condition on which the conveyance was made notwithstanding an extension of the time to 1853. It fur-

¹ Records, liber iv., folio 67.

ther set forth the proposal and negotiations for a new conveyance by the city to the incorporators of St. Luke's Hospital, the assent of the Mayor and city authorities to the said transfer, and the need of the consent of Trinity Church to the change. The Committee recommended that consent to the proposed arrangement be given, on condition that the original intent of the grant should be preserved; and that for this purpose there should be attached to the deed of transfer, or expressed in some other instrument, under the seal of the new hospital, a statement of the terms on which the assent of Trinity Church was given. The terms were to be as follows:

I. The land to be used only for a hospital and chapel with all necessary buildings, and for no other purpose.

II. No further release, modification, or discharge of the conditions by the city Corporation without the consent of this Corporation.

III. The head of the hospital, whether called Governor, Warden, or Superintendent, to be always a communicant of the Protestant Episcopal Church.

IV. The religious services and instructions in the hospital to be always according to the forms, rites, ceremonies, and sacraments of said Church.

V. That there shall be at all times beds at least to the number of twenty appropriated in such hospital to the use of British emigrants arriving in the City of New York, being members of a Church in communion with the Protestant Episcopal Church in the United States of America, having no settled place of residence, who require medical or surgical skill, for which beds when vacant such emigrants shall be entitled to a preference.

The Vestry adopted the resolutions recommended in the report. A modification of the conditions of the transfer was subsequently made; the fifth specification was so

altered as to reserve twenty beds at least for the use of emigrants, with a preference for them when the beds were vacant, and a proviso was inserted that the Corporation of St. Luke's should have power to adopt regulations and by-laws concerning the terms of admission to the hospital.¹

¹ Records, liber iv., folio 76.

CHAPTER XVII.

EDUCATIONAL AND MATTERS AFFECTING THE CHURCH AT LARGE.

Appeal of Bishop Strachan to American Churchmen on Behalf of Trinity College, Toronto—Donation by Trinity Parish—Donation by Corporation to Nashotah—Sale of Church of the Holy Evangelists and Its Site Approved of by Vestry—Extension of Albany Street Again Defeated—Erection of Monument to the Revolutionary Patriots—Diocesan Convention of 1852—Election of Dr. Wainwright as Provisional Bishop—His Consecration—Sermon by Bishop of New Hampshire—Sermon by Bishop Fulford—Another Assistant Minister to be Appointed—Election of Rev. Morgan Dix as Assistant Minister—He Declines Election—Claim of Christopher C. Kiersted as an Anneke Jans Heir Dismissed by Supreme Court—Dr. and Mrs. Berrian Go Abroad—Death and Funeral of Dr. Parks—The General Convention of 1853—Delegation from S. P. G.—Admission of California as a Diocese—Deposition of Bishop Ives—Consecration of Dr. Atkinson as Bishop of North Carolina, and Dr. Davis as Bishop of South Carolina—Office of Registrar to Convention—Consecration of Dr. Kip as Bishop of California.

IN the city of Toronto, in Upper Canada, as the Province of Ontario was then called, a college existed before the year 1850, which was built by Churchmen and carried on as a church institution. The local government, unwarrantably and unjustly, laid hands upon and secularized it, in spite of the efforts of Dr. Strachan, the indefatigable Bishop of Toronto. He, unable to prevent the spoliation, set himself to work to repair the mischief, and founded a new school of arts, to be known as Trinity College, in which it was intended to give both a secular and a religious training to students. It was to be a thorough church institution, with an influential council and the Bishop at the head. A partial endowment having been secured in Canada and England, it was hoped to obtain

an increase of it from American Churchmen. The Bishop commissioned the Rev. William McMurray to visit the United States and obtain pledges for the endowment fund. He was cordially received in New York City, and preached in many of the churches upon the educational work of the Church in Canada. On Tuesday in Whitsun-week, June 1, 1852, a meeting was held in behalf of Trinity College, Toronto, in the Sunday-school room of St. Paul's Chapel. At that meeting, which was largely attended, Dr. McMurray explained Bishop Strachan's plan, and detailed the reasons why the College might appeal to the generosity of American Churchmen. At the conclusion of his address resolutions expressing sympathy and confidence in the work which he represented were adopted. An Advisory Committee of eleven clergymen and eight laymen was then chosen, with Dr. Berrian as Chairman. In view of the fact that the closing of the Jubilee Year was to be celebrated by a service in Trinity Church, the Vestry resolved

"as an expression of the gratitude which the American branch of the Catholic Church owes to the Venerable Society for the Propagation of the Gospel and of our sympathy with the Diocese of Toronto, that the wardens be authorized to contribute the sum of one thousand dollars for the benefit of Trinity College, Toronto, at the Collection to be made in the Parish Church on the 15th of June inst., the closing commemoration of the Jubilee Year of the Venerable Society."¹

The Council of Trinity College sent a formal and hearty vote of thanks to the Vestry for their Jubilee gift to that institution.²

The noble venture of faith by four friends and fellow-students of the Class of 1841 in the General Theological Seminary, which planted an associate mission at Prairie

¹ Records, liber iv., p. 91. For a brief sketch of Trinity College (now University), Toronto, see p. 778, Digest, S. P. G.

² Records, liber iv., p. 96.

Ville, now Waukesha, Wisconsin, and from that centre firmly established the Church in many villages and hamlets of the vicinity, resulted in the founding of a seminary for the training of young men for the holy ministry, known as Nashotah House. It was dependent upon the offerings of the faithful, having no endowment nor stated income from any source. The benefit to the Church in the whole Northwest was only partially realized by Eastern Churchmen. The Rev. Dr. Azel D. Cole had become a member of the mission soon after its organization, and was then its head. An appeal from him to Trinity Church was reported upon favorably by the Standing Committee, which says that "aid in spreading the Church in the Western country cannot be more efficiently given than by assisting to support this college." The Vestry granted twenty-five hundred dollars "to be applied during the next five years towards the payment of the salary of the Rev. Professor of Systematic Divinity."¹

The Rev. Dr. William Adams filled that chair for nearly fifty years.

On the 8th of November, 1853, the Standing Committee reported the agreement for the sale of the church edifice and lot on Vandewater Street, formerly occupied by the Church of the Holy Evangelists. The clerk and comptroller were authorized to sign a proper certificate of the satisfaction of the mortgage, or mortgages, on the premises held by the Corporation.²

The attempt to carry Albany Street through Trinity

¹ Records, liber iv., folio 116, March 14, 1853.

² *Ibid.*, folio 97.

"The Church in Vandewater street was then sold by its own vestry, and, after paying off all prior incumbrances, the balance of \$1200 was paid over to Trinity Corporation, who expended this amount, together with a much larger sum, in preparing St. George's Church for their accommodation."—Testimony of General John A. Dix before Senate Committee, February 23, 1859, p. 125, *Testimony in the Matter of Trinity Church*.

churchyard received great encouragement, when in 1851 that street was extended to Trinity Place in the rear of the church. It was the determined purpose of a few property owners in the neighborhood, to agitate for the extension, absurd and useless as it would have been. The public sentiment was as strongly against this invasion of a churchyard as twenty years before. Many of the city officials were opposed to the project. So high ran the state of feeling upon this matter that a public meeting was held at the City Hall, June 8, 1852, presided over by the Mayor, the Hon. A. C. Kingsland, with Gen. Charles W. Sandford as Vice-President, and Messrs. R. T. Compton, President of the Board of Aldermen, and Jonathan Strothers were appointed as Secretaries. Addresses were made showing why such a project should be opposed, and referring to the constant use of the ground for burial purposes for more than two hundred years, and especially its use during the Revolution as the place where many of the prisoners confined by the British in the old Sugar House on Liberty Street, after dying by the hundred from cruelty and neglect, were buried. A preamble and resolution were adopted, setting forth these facts and respectfully requesting the Corporation of Trinity Church to erect "a becoming monument, with appropriate inscriptions, to the memory of those great and good men." The proceedings of the meeting and an attested copy of the preamble and resolutions having been communicated to the Vestry, Messrs. John R. Livingston, Alexander L. McDonald, and Robert Hyslop were appointed June 14, 1852, a committee to consider the subject.¹ A favorable report was made, November 8, 1852, and a resolution was presented declaring the intention of the Corporation "to erect a suitable monument in memory of the officers and soldiers

¹ Records, liber iv., folio 90.

of the Revolution who died in British captivity in the City of New York, many of whom are buried in the north part of Trinity Churchyard opposite to Pine Street."¹ Plans and estimates were obtained, and the sum of \$7000 was voted for the purpose.

The Diocesan Convention met again on the 30th of September. It had before it the difficult task of choosing a Provisional Bishop. Jealousy and party strife still prevailed. Those more prominently mentioned for the Episcopate were Dr. Wainwright, Dr. William I. Kip, Dr. Samuel Seabury, Dr. Thomas H. Taylor, and Dr. Francis Vinton. Upon the ninth ballot Dr. Wainwright was elected. He was respected for his ability, cordiality, and impartiality, by both the friends and opponents of Bishop Onderdonk.

Wednesday, November 10, 1852, was the day appointed for the consecration of Dr. Wainwright. Trinity Church was filled with those who were able to obtain tickets. The Rev. Dr. Haight was master of ceremonies. The procession formed in the north sacristy in this order: Students of the General Theological Seminary, deacons, priests in order of seniority, the Bishop-elect with his attending presbyters, the Rev. Dr. William Creighton and the Rev. Dr. Edward Y. Higbee, the Bishops, and the Rt. Rev. Dr. Brownell, of Connecticut, Presiding Bishop. More than two hundred surpliced clergymen were in attendance, including the greater number of those in the Diocese, and distinguished clergymen of other Dioceses. The Bishops present were: Dr. Brownell, Dr. Kemper, of Wisconsin, Dr. Doane, of New Jersey, Dr. De Lancey, of Western New York, Dr. Whittingham, of Maryland, Dr. Potter, of Pennsylvania, Dr. Chase, of New Hampshire, Dr. Upfold, of Indiana, Dr. Williams, Assistant of

¹ Records, liber iv., folios 98, 99.

Connecticut, and the Most Rev. Dr. Francis Fulford, Lord Bishop of Montreal and Metropolitan of Canada.

The sermon was preached by the Rt. Rev. Dr. Chase of New Hampshire from the text : " This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." 1 Timothy, i., 15.

It was with much satisfaction that New York Churchmen learned that the Bishop of Montreal had prolonged his stay in the city, and would preach in St. Paul's Chapel on the evening of Sunday, November 14th. It was the first time that a Bishop of the Mother Church had stood in the pulpit of St. Paul's since that Sunday in September, 1776, when the Chaplain of Admiral Lord Howe, the Rev. Thomas L. O'Bierne, afterward Bishop of Meath, preached words of comfort and cheer to the almost panic-stricken congregation, whose holy house had been burned in the great fire of the day before.¹

An abstract of Bishop Fulford's sermon appeared in the New York *Tribune* of Monday, November 15, 1852.

The consecration of Dr. Wainwright made it necessary to readjust the clerical staff of the Parish, in order to allow the Provisional Bishop the leisure necessary for due attention to the work of the Diocese, which had been accumulating for some time past. The precarious condition of the health of Dr. Parks was giving great uneasiness. It seemed an appropriate time to consider the expediency of revising the system of the appointment of Assistant Ministers and their assignment to duty. Resolutions upon the subject led to report, careful discussion, and action. The salary of the Rev. Sullivan H. Weston was increased to \$1700; and Drs. Haight and Hobart were to have \$2500 each. A proposal to appoint a clergyman who should reside in the city below Canal Street was also made, and referred

¹ See Part I., pp. 395-7 of this History.

to the Committee on the State of the Parish, and it was decided that such an appointment should be made. The salary of the said clergyman was to be \$1000; he was to reside down-town; he was to hold his office during the pleasure of the Vestry, and in the mode and with the understanding had in all appointments of clergymen other than the Rector and the "Assistant to the Rector."¹

Under these resolutions, at a subsequent meeting, the Rev. Morgan Dix was unanimously elected an Assistant Minister of the Parish.² He declined the call, as he was at that time officiating in St. Mark's Church, Philadelphia, as Rector's Assistant. The Rector, the Rev. Joseph P. B. Wilmer, D.D., afterwards Bishop of Louisiana, was at that time seriously ill, and it would have embarrassed him and the Vestry of St. Mark's, if Mr. Dix had left them.

The ghost or spook of the late Anneke Jans now came up again. Mr. Christopher C. Kiersted, as an heir of that respectable and most prolific person, appeared, and petitioned the Legislature for the passage of a law, which should give the preference to the action brought by him against the people of the State of New York and the Rector of Trinity Church, and make possible a speedy decision of his claim. His demand in the suit was

"that the State be required to demand possession of the lands from the Church and an account from the Church of all moneys received by it since the year 1783, and that the State render possession of the lands to the said heirs by proper conveyance, and that if the State make default, the Church be required to do the same thing, and that a receiver be appointed and an injunction be granted."³

¹ Records, liber iv., folios 91, 101, 107, 110.

² *Ibid.*, folio 117; also see a letter from Dr. Berrian to the Rev. William E. Wyatt, of Baltimore, Nov. 29, 1853; No. 759, Berrian MSS., General Theological Seminary.

³ P. 3, Opinion of the Supreme Court in the Case of Christopher C. Kiersted. The People of the State, the Rector, &c., of Trinity Church, and others. Decided April 9, 1855.

A memorial to the Legislature upon this petition was prepared and adopted by the Vestry. It showed, from the circumstances under which Mr. Kiersted made his petition, that his real object was not to obtain the passage of a general law, but "to excite suspicion of the title of your memorialists to a large portion of the real estate they have held and enjoyed without any successful molestation for one hundred and fifty years." The memorial gave a brief abstract of the various grants under which the corporation held its property and a summary of the suits brought by the so-called heirs of Anneke Jans. The memorialists also stated that they had no objection to a general act "by which a preference shall be given in all courts to actions in which the people of the State are parties or are interested."¹

The attempt of Mr. Kiersted failed, but the agitation was renewed from time to time, until the grand and final assault in 1857.

Colonel Nicholas Haight, commanding the veteran corps of the War of 1812, offered at this time the services of that corps "in any public movement that may be made in relation to the monument in the course of erection in Trinity churchyard to the memory of the Patriots of the Revolution there interred."²

A curious proposition was laid before the Vestry, April 11th, in a communication from Mr. Jonathan Lawrence "to improve space by erecting buildings of a peculiar plan over the churchyards of Trinity and St. Paul's Chapel without disturbing the remains there interred." It was ordered to be filed. No action seems to have been taken upon it.³

¹ P. 18, The Trinity Church Title. Report of the Commission of the Land Office Made to the House of Assembly, May 12, 1836. Memorial of the Corporation of Trinity to the Legislature, March 26, 1853.

² Records, liber iv., folio 122.

³ *Ibid.*, folio 124.

On the 9th of May, 1853, the Rector informed the Vestry "that it was seemed advisable for Mrs. Berrian's health that she should make a voyage to Europe, in which he proposed to accompany her with the consent of the Vestry, and asking leave of absence for a few months."¹

The Vestry resolved "that after the next meeting of the Vestry Rev. Dr. Berrian have leave of absence for the above purpose for three months, and that the sum of fifteen hundred dollars be appropriated and paid for his expenses." It was also determined that the meeting usually held on the first Monday in September should be held on the last Monday of the month. The Standing Committee were requested to consider and report the requisite action to be taken by the Vestry "for the carrying on the business of the Corporation, the government of the Church, servants, and the care and disposition of the property during the Rector's absence."²

The Standing Committee made its report on this subject June 9th. It proposed to vest in the Standing Committee, during the intermission of Vestry meetings, all the powers of the Vestry, and in all matters over which the Committee has not now control, the assent of at least five members of the Committee was to be obtained to make its action valid. This authority was not to extend to grants and donations of either money or lands. No sales of land were to be consummated until approved by the Vestry.

In all matters directly under the control of the Rector and also concerning the duties of the servants of the Corporation the Wardens were to have full authority.³

Soon after this meeting the Rector and Mrs. Berrian sailed. The summer was spent, very much to the benefit of their health, in Switzerland. Some weeks were passed in England and Ireland.

¹ Records, liber iv, folio 129.

² *Ibid.*, folio 129.

³ *Ibid.*, folio 130.

In the spring of 1853, the Reverend Dr. Parks, whose health had given much anxiety to his friends, was obliged to give up all parochial duty. The Vestry granted him six months' leave of absence and a generous allowance for expenses. Dr. Parks, growing gradually weaker he determined to return home. He died, within sight of his native land on board the steamer *Arctic*, July 21, 1853, in the fiftieth year of his age.

On Tuesday, July 25th, the funeral was held from Trinity Church, and on the 31st, a memorial sermon was preached in St. Paul's Chapel by the Rev. Dr. Higbee.

The General Convention of 1853, was memorable in the annals of the American Church. A delegation of eminent Churchmen from the mother Church in England and the Church in Canada attended it. Many important questions came up for consideration: that of missionary extension to the Pacific coast; the admission of Iowa as a Diocese; the method of dealing with the former Bishop of North Carolina, Dr. Ives, who had perverted to the Church of Rome; the need of adapting the Church to all sorts and conditions of men by making the Prayer Book more flexible, in its use; the appointment of a special order of Evangelists; and the relaxation of the scholastic requirements for ordination.

The opening service was held in Trinity Church, on Wednesday, October 5th. A contemporary account says that "there could not have been many short of three thousand present."

The Litany was said by the Venerable John Sinclair, Archdeacon of Middlesex, England.

The Presiding Bishop, Dr. Brownell, commenced the service of the Holy Communion, the Epistle being read by the Rev. Dr. William Jones Boone, Missionary Bishop

to China, and the Gospel by the Right Rev. George John Trevor Spencer, sometime Bishop of Madras.¹

The sermon was preached by the Right Rev. Charles P. McIlvaine, Bishop of Ohio, from the text St. Matthew ix., 37, 38.

Both houses organized for business immediately after the services. The Bishops assembled in the Vestry-room, and the clergy and laity in the church. There were present in the lower house one hundred and fifteen clerical, and eighty-five lay, deputies from thirty Dioceses.²

The Rev. Dr. Creighton was unanimously chosen President and Dr. Howe Secretary. After organization the Convention adjourned to meet for business in St. John's Chapel on Thursday morning.

At the session of Friday the Rev. William Bacon Stevens, of Philadelphia, offered a preamble and resolutions welcoming to the lower house the delegation from the Venerable Propagation Society "appointed in response to an invitation from the Bishops of the Protestant-Episcopal Church assembled in New York City, on the 29th of April, 1852."³

The members of the delegation were Bishop Spencer, Archdeacon Sinclair, the Rev. Prebendary Hawkins, Secretary and Annalist of the Venerable Society, and the Rev. Henry Caswell, Vicar of Figheldean. Mr. Caswell had previously been in the United States, doing pioneer missionary work in Ohio under Bishop Chase, by whom he was ordained.

¹ Dr. Spencer succeeded the Right Rev. David Cowie, the first Bishop of Madras 1835-1837. He was consecrated in Lambeth Palace Chapel, on November 19, 1837, by the Archbishop of Canterbury, Dr. William Howley, the Bishop of Litchfield, Dr. Samuel Butler, and the Bishop of Salisbury, Dr. Edward Davidson. He resigned in 1849, and became an efficient worker in England for the S. P. G.

² The Rev. Dr. Higbee was a clerical, and the Hon. John A. Dix a lay, deputy from the Diocese of New York.

³ Pp. 28, 29, *Journal of the General Convention*, 1853.

Among the perplexing matters discussed at that Convention was the admission of California as a Diocese. Many hesitated to accept the report advising the admission, as there was no acceptance of the Constitution and Canons of this Church in the papers laid before the Convention. Finally, under a provision of the previous Canon concerning Missionary Bishops, the Rev. Dr. Kip, of Albany, was elected for California, and the Rev. Dr. Scott of Georgia for Oregon.

The Bishops early in the session considered what action should be taken in regard to Dr. Ives. On October 8th, the Bishop of Vermont, Dr. Hopkins, reported from the Committee on Canons a Canon "Of the Abandonment of the Communion of the Church by any Bishop, Priest, or Deacon" which was adopted by both houses.¹

Resolutions on the subject by Bishop Freeman, of the Southwest District, and Bishop Upfold, of Indiana, having been offered and laid on the table, Bishop Whittingham, of Maryland, presented a preamble and resolutions clearly stating the whole subject, and validating the action of the Diocese of North Carolina in electing Dr. Atkinson. The House of Bishops, agreeing with the principle of the resolution, proceeded to formulate an act of deposition of Dr. Ives.

It was deemed essential that this act, which was signed by all the Bishops present, should be solemnly pronounced in the House of God in the presence of the whole Convention. The afternoon of Friday, October 14th, was appointed for the formal deposition.

The Bishops went in procession from St. John's school-room into the church, where they were received by the deputies.

Appropriate collects having been said by the Bishop

¹ Canon I., *Canons of 1853*, p. 59.

of Virginia, Dr. Johns, the whole congregation arose and remained standing while the Presiding Bishop, seated in his chair near the altar, pronounced the formal sentence of deposition.

On Monday, October 17th, a large congregation assembled in St. John's Chapel to witness the consecration of Dr. Atkinson, as Bishop of North Carolina, and Dr. Davis as Bishop of South Carolina.

The sermon was preached by the Right Rev. John Medley, Bishop of Fredericton, New Brunswick, who with Bishop Spencer took part in the act of consecration. The presence of the English consecrators was noted as an additional mark of friendly union and concord in the Anglican Communion.¹

During this Convention a Canon was adopted providing for a Registrar of the General Convention, whose duty it should be to preserve all the Journals and other documents, both manuscript and printed, and secure all possible material for past conventions and keep them in some safe place.

It was also to be his duty to obtain a record of all past consecrations of Bishops in this Church, enter them in a suitable book, and keep an accurate record of all future consecrations.

To this new office the Rev. John Henry Hobart was unanimously chosen.²

The election of Missionary Bishops for the Pacific coast was necessarily delayed until the closing days of the session. It finally took place on Friday, October 21, and

¹ In the Letters of Consecration of Bishop Davis and Bishop Atkinson, as given on p. 402, *Journal of the General Convention*, 1853, the signatures of Bishop Medley and Bishop Spencer are wanting, although those prelates are named in the Letters of Consecration.

² See pp. 121, 122, 196, 197, 208, 215. *Journal of General Convention*, 1853. For the Canon see p. 60, appended to the *Journal*.

the Convention adjourned on Wednesday, October 26, after a laborious but interesting session of nineteen days.

In response to letters and telegrams sent by several of his friends in the House of Bishops, the Rev. Dr. Kip came to New York from his home in Albany to confer with the Bishops on his election to California. The situation of the Church in that State was so grave that Dr. Kip was urged to consent to an immediate consecration and to leave for his new and distant home soon after. "So hurried was this matter," says Dr. Kip, "that I never received any official notice of my election, nor did I in any way send an acceptance. The Bishops talked to me as if my going were taken for granted, and they acted accordingly."¹

It was arranged that the consecration should take place on the Feast of St. Simon and St. Jude, Friday, October 28th, in Trinity Church.

As the Presiding Bishop, Dr. Brownell, was exhausted by the long session, which had severely taxed his health and strength, he assigned the duty of presiding to the Rt. Rev. Dr. Kemper, the first elected Missionary Bishop of the American Church, who is truly styled an Apostle of the West.

¹ P. 6, *The Early Days of My Episcopate*, William Ingraham Kip, D.D., LL.D., Bishop of California.

CHAPTER XVIII.

FINANCIAL AND BUSINESS MATTERS.

Resignation of Mr. Harison as Comptroller—Revival of the Scheme for the Extension of Albany Street—Opposition of the Vestry—Sermon by Mr. Weston—Extension Stopped by Municipality—The Anneke Jans Claims Again—Action by Rutgers B. Miller—Action by Christopher Kiersted—Action by A. Lozier—Report Requested by the Assembly of the Financial Condition of Trinity Parish—Report Furnished by the Vestry—Spiritual Destitution of Lower Part of the City—Resolutions Offered by General Dix—Queries Propounded by the Vestry to the Rector—The Rector's Detailed Reply to Them—Reorganization of the Clerical Staff in 1855.

MR. WILLIAM H. HARISON, who had for many years held the office of Comptroller of the Corporation of Trinity Church, finding his health failing, resigned his office in the month of October, 1853, and Mr. William E. Dunscomb was appointed Comptroller *pro tem*.¹

At the Vestry Meeting of October 24th, a resolution was unanimously adopted :

"That the thanks of the Vestry are due and are hereby tendered to William H. Harison, Esq., on his regretted retirement from office through impaired health, for his long, able and faithful services as Comptroller of this Corporation, and as a mark of appreciation on the part of the Vestry that an appropriate piece of plate or pieces of plate be presented to him."²

At the next meeting of the Vestry, held November 14th, the following letter from Mr. Harison was read :

"TO THE VESTRY OF TRINITY CHURCH:

"It would be most ungrateful, Reverend Sir, and my other friends and colleagues of the Vestry, were I to depart on this journey, whence

¹ Records, liber iv., folio 137.

VOL. IV.—25.

² *Ibid.*, folio 141.

it is very possible I will never return, without some expression of the deep feeling I entertain of your kindness and consideration, in the affliction that I in the Providence of God am enduring. My inability to perform my duties for the last five months has not only been tolerated but considered excusable, and no reluctance whatever has been shown by any one of my fellow Vestrymen however inconvenient it may have been to him to do the work that I was unable to do. I hope to be excused if I particularly mention the cheerfulness with which my brother Warden assumed the responsibilities and performed the duties of my office for several months at great charge upon his valuable time; and also that invaluable assistance received from Mr. Rogers, the Comptroller's clerk, without which the affairs of the Corporation could hardly have been conducted. But nothing has touched me so much as the burst of sympathy manifested and the unanimous wish expressed that I should continue in office, and take leave of absence.

"Be sure, My Dear Sirs, that the impression made upon my heart on that occasion can never be effaced. For the vote at the last meeting I beg of you now to accept my sincere thanks. With all the faults in my conduct of the office, and all the mistakes I have committed, and I am conscious they have been numerous, my sole desire and motive has ever been the promotion of the interests and prosperity, the honor and dignity of our beloved Church.

"It is an inestimable satisfaction that I carry along the down-hill of life this proof of your approbation. That it is to be accompanied by a substantial testimony of that approbation is a mark of your abundant favor as unexpected as unnecessary for my fullest gratification. But I have to make a suggestion at the risk of its being considered ungracious, in regard to the form and nature of your gift. I have no inclination or opportunity for display, so that your munificence if expended as proposed will be little heard of.

"Besides in this country Plate does not continue long even in one family, on account of the rapid vicissitudes of fortune and the infinitesimal division of property among heirs and relations. Too often do such presents find their way at last to strangers, like the tankard given to the officers of the 33d (or Royal Welsh) Regiment, which was discovered among old silver intended for the crucible.

"I have, therefore, to ask as a particular favor, even after all you have shown to me, that your gift may be changed to that which I trust you will agree with me in considering more appropriate for a Church to bestow, as uniting a pious object and enduring devotion of its wealth

to the salvation of souls and the praise of God, with the compliment which is the immediate motive of the action.

"I have for some time intended to erect a chapel in the parish of Canton at the village of Morley about five and a half miles from the Parish Church, and in the centre of a large tract of land of which my father was the proprietor. The beautiful site has been given by his eldest child. The plans have been some time drawn and approved, and the material such as stone, timber, and lumber provided. If my life shall be spared this will employ much of my hoped-for leisure; if not I trust my son will go on and complete it.

"It must be perceived that the whole will be necessarily a memorial of my father, to whose memory however it is intended more particularly to appropriate one of the stained glass windows.

"*Now I earnestly ask of you* that instead of the purchase of Plate I may be permitted to expend the sum you intended for it in procuring a stained glass window as a memorial of the first Comptroller of your Corporation, in the purchase of a set of Communion Plate suitable for the little wayside chapel, and if there be anything left, of other furniture, a font or bell for instance, as may be required, and shall not be otherwise provided. Grant me, then, this favor with the permission to present the articles so purchased in your behalf and name to *Trinity Chapel at Morley*, and to put on them suitable inscriptions to that effect.

"For the imperfections of this communication I trust you will find excuse, in that it is written in a sick room amid the confusion of preparation for my voyage.

"My dear friends, I bid you all an affectionate farewell.

"May God bless you, is the fervent prayer of your affectionate friend and colleague.

"WM. H. HARRISON.

"At Dr. Ludlow's,

"No. 49 E. 23d St.,

"New York, Nov. 5th, 1853."¹

The letter was referred, with power, to Messrs. Falls, Strong, and Hyslop.

On the 13th of November, 1854, they reported, recommending that "the sum of eight hundred dollars be appropriated to the payment for a stained glass window in a chapel to be erected in or near the village of Morley in

¹ Records, liber iv., folios 142, 143.

St. Lawrence County, in this Diocese, to be called Trinity Chapel to the memory of Richard Harison, the first Comptroller of this Corporation and for suitable Communion Plate for said Chapel.”¹ They also recommended that other articles of furniture for the chapel should be procured, if the sum were sufficient.

The Albany Street scheme was revived in the closing weeks of 1853. Articles appeared in several newspapers, and meetings of those interested were held. The matter came once more before the Board of Aldermen, and at their last session in 1853 an amendment was offered and carried, that Albany Street be extended to Broadway.

Prompt action was taken by the Vestry. On the 9th of January, 1854, a committee of five was appointed to oppose the measure, with power to call to their aid “any persons whose co-operation they may deem useful in carrying out the objects of their appointment.”

While the members of the Parish and the whole city were discussing this desecration of a plot of ground used for burial purposes for at least two hundred years, with indignant comments upon the motives of the Aldermen, the Rev. Sullivan H. Weston preached a sermon in Trinity Church, on Sunday, February 5, 1854, upon the “Sanctity of the Grave.”²

It was a vigorous, sensible, and manly protest against the proposition of the Aldermen, and it showed that in every nation the abodes of the dead had been respected and guarded sacredly from profanation. A hearing before the Street Committee of the Board of Aldermen was held in February, and adjourned from time to time, while arguments were made in favor of the alleged improvement by

¹ Records, liber iv., folio 182.

² A sermon on the “Sanctity of the Grave,” preached in Trinity Church, Sunday, February 5, 1854, and repeated by request in St. Paul’s Chapel, February 12, 1854, by the Rev. S. H. Weston, A.M.

the Hon. Edward Sandford, and against it by Mr. Peter Y. Cuyler. The execution of the resolution was then deferred. In January, 1855, a new Board of Aldermen at the first meeting passed an ordinance "to stay all proceedings in the matter." This was fortified by an order of the Supreme Court that all proceedings be discontinued. And so the invaders of the grave were baffled once more.

But the time was one of resolute and bitter conflict. While this attack upon the churchyard was in progress, the old attempts to get possession of the entire estate of the Corporation were renewed. Not only in the City of New York, but throughout the State, a firm conviction prevailed among certain persons, that the title of Trinity Church to its property was defective; nor did the failure of the heirs of Anneke Jans to prove their claims, nor the decisions of the Courts, in every instance favorable to the Corporation, deter individuals from the search for means to obtain possession of the landed estate. The long history of popular delusions presents no more striking instance than this of their persistence and of the apparent impossibility of enlightening the victims of the erroneous impressions, from which such delusions take their rise.

Mr. Rutgers B. Miller, a prominent lawyer of Utica, now appears upon the scene, asserting a claim by the State to the "King's Farm," on the ground that it was never legally conferred; that the lease by Governor Fletcher had lapsed; and that the lease by Governor Cornbury was null and void, as contrary to an act of the Provincial Assembly confirmed by the Queen. By dint of persistent letter-writing, he succeeded in interesting many persons in his contention; he also submitted a hypothetical case to counsel, based on his alleged discoveries, and even gained the attention of the Commissioners of the School Fund and those of the Land Office of the State. In furtherance

of the scheme, he proceeded to form an association for the recovery of the land for the State, of which the members were to receive a percentage of the value of the lands illegally held. It is hardly necessary to observe that Mr. Miller was President of this company of aggressors, and that he asserted that he had discovered and was in the possession of evidence amply sufficient to prove the invalidity of the Trinity Church title.

And now enters once more that conspicuous and persistent adversary of the Corporation, Mr. Christopher C. Kiersted. An account of his attacks on us July, 1851, when a suit was commenced in the Court of Common Pleas in the City of New York, and in April, 1852, when a similar action was begun in the Supreme Court, together with their signal failure, has already been given in this History. This indomitable individual again comes to the fore. A petition from him was presented in the Senate February 27, 1854, by Mr. W. Clark, "relative to the title of the State of New York to the King's farm: which was read and referred to the Committee on the Judiciary."¹

On Tuesday, March 7, the Committee reported, through Mr. Hopkins, their Chairman. He asked and obtained leave to bring in "a bill entitled An Act appointing Commissioners to ascertain, adjust, and enforce the claims of the people of the State of New York to the King's farm and garden as claimed by the Rector, Wardens, and Vestrymen of Trinity Church in the city of New York," which was read the first time and by unanimous consent was read the second time, and committed to the Committee of the Whole.²

The matter seems to have ended there for the time, no further action being taken; and so another storm blew over, without damage to the Church.

¹ P. 260, *Senate Journal*, 1854.

² *Ibid.*, p. 315.

On Friday, March 17, 1854, a petition was presented in the Senate, signed by citizens of New York, and praying "that the Attorney-General be authorized to call the trial in the Supreme Court of this State of the suit of Christopher Kiersted and others against Trinity Church." This petition was read and referred to the Committee on the Judiciary.¹ A similar petition was presented in the Assembly on the same day, and a Bill was reported to expedite the suit, which after some discussion was passed, April 15, 1854.²

Under all these attacks the Church maintained a calm and dignified attitude, confident in the validity of her title. Nothing seems to have come of them at the time, beyond a strong desire to ascertain the exact condition of the Corporation. Exaggerated rumors were in circulation as to the value of the property, the alleged selfishness of the trustees, and the habit ascribed to them of using the means at their disposal for partisan purposes and the benefit of high-church parishes and individuals. Such current stories as these induced Mr. A. Lozier, of Livingston County to offer in the Assembly, on the 4th of March, 1854, a resolution calling on Trinity Church to present a report before April 1st, containing "a detailed statement of the number of lots of land, where situated, if under lease, when the leases will expire, the annual rents and incomes of all their property from whatever source derived, and also the amount of debt owing by the Vestry of said Church, and the dates when each debt will be payable."³

This action of the Assembly was considered by the

¹ P. 393, *Senate Journal*, 1854. A printed form on behalf of Mr. Kiersted was widely circulated and signed. A large number of signed petitions are among the Archives of the State, now preserved in the Manuscript Department of the State Library.

² *Journal of Assembly*, 1854, pp. 590, 1074, 1076.

³ P. 463, *Journal of Assembly*, 1854.

Vestry, March 13, 1854. The Comptroller was "directed to make the report as so required, and for that purpose be authorized to employ such assistance as he may deem necessary." The Vestry also resolved "to meet again on the twenty-seventh day of March instant for the purpose of hearing the report."¹ And when the Vestry were informed of the proposed appointment of a commission to investigate the claim of the State to the King's farm, a committee of five was appointed to take charge of the whole matter. That committee was composed of Mr. Dunscomb, the Comptroller, Mr. Richard Ogden, the Clerk, Mr. Gulian C. Verplanck, General John A. Dix, and Mr. Anthony J. Bleecker.²

At the meeting, held on the 27th of March, the Vestry approved the report which had been prepared by Mr. Dunscomb, and, after being signed by the Clerk and Comptroller, it was forwarded to the Assembly at Albany. It contained all the information desired and other items not called for. The Vestry, however, stated emphatically that it was prepared and sent merely out of respect and courtesy, without acknowledging any right on the part of the Legislature, or either branch of it, to require such a report from the Corporation.

Little cause for alarm appeared in these repeated assaults on the title and property of the Church. But much anxiety was felt as to the state of the Parish, and with good reason. A heavy debt had been incurred, on account of unlooked-for expenditure and continued contributions to other parishes, which the Vestry were unwilling to abridge. The cost of the new chapel, on the plan submitted by the architect and approved by the Vestry, was to have been \$40,000. Subsequently another plan was submitted and adopted, increasing the estimate to \$79,000,

¹ Records, liber iv., folio 157.

² *Ibid.*, folio 158.

the Vestry never intending that the cost should exceed that sum. But little by little they found themselves involved, greatly to their disappointment and annoyance, in an expenditure of \$230,000, for the chapel and its site. The corporate debt amounted, in 1854, to \$668,000.

The character of the city was rapidly changing. The wealthy part of the population had removed to the upper districts; the churches had followed them; the North Dutch, the Methodist Church in John Street, and St. Peter's Roman Catholic Church in Barclay Street still held their ground; with these exceptions, Trinity Church, St. Paul's, and the church in Beekman Street, formerly known as St. George's, alone remained in the almost deserted field. It was evident that heavy responsibilities and very heavy expenditures must be faced by the Vestry in order to save what remained and to prevent the lower part of the city from presenting an awful example of religious destitution.

It was under these circumstances that, on the 10th of April, 1854, General John A. Dix introduced a series of resolutions as follows:

"*Resolved*, that the Standing Committee be instructed to report a plan by which the expenditures of the Corporation shall be limited to its income.

"*Resolved*, that the said Committee be instructed to inquire into the expediency of making the seats in Trinity Church, and in St. Paul's and St. John's Chapels, free.

"*Resolved*, that the said Committee be instructed to inquire into the expediency of establishing free schools in connection with Trinity Church and its chapels.

"*Resolved*, that the said Committee be instructed to inquire into the expediency of devoting the funds of the Corporation, as far as may be practicable, after making provision for the support of the new chapel in Twenty-Fifth St., to the education and religious instruction of the poor of the city."¹

¹ Records, liber iv. See also General Dix's testimony before the Senate Committee, February 23, 1857.

Upon the mover's motion, these resolutions were laid upon the table, without record at the time. They were subsequently taken up, considered, and substantially adopted.

In the course of the consideration of these very important subjects, and the state of the Parish in general, another was brought before the Vestry, of equal, if not greater, importance: that of the status, duties, and relations of the clergy. The charter of the Parish provides for the election and support of a Rector, and also for one additional Minister described as "*Preacher and Assistant to the Rector of the said Parish and his Successors.*" These two are charter officers, and the only ones who have a life tenure of office. As the Parish grew, it became necessary to have other ministers, besides the "*Assistant to the Rector.*" These stood on a different footing; and as has been seen, difficulties arose from time to time, about their relations to the Parish, the Rector, and each other, their rank and precedence, their assignments to duty, and the places, rules, and order of their performance of their work. A series of questions was sent to the Rector by the Standing Committee asking his opinion on points connected with this subject, on several of which the Vestry appeared to be uncertain. The occasion was, probably, the addition of the up-town chapel to the number of the churches of the Parish, and the necessity of calling more Assistant Ministers, in order to secure an efficient performance of the work in the deserted parts of the city. Dr. Berrian made reply to the questions referred to, June 22, 1854. His answer is of considerable length; it contains much that is personal, referring to the clergy of the Parish, their preferences and the wishes of their friends; these matters may be passed over as of slight interest and less importance. But his views on certain fundamental points may very properly be presented in this connection.

Having been asked the meaning of the clause in the charter: "Preacher and Assistant to the Rector of the said Parish and his Successors," he says: "The obvious meaning is that he is appointed for the purpose of aiding the Rector in the performance of his duties in the Parish when from its growth they might become not only too burdensome, but altogether impracticable to himself." Dr. Berrian quotes from the charter to show that this "Preacher Assistant" stands in a very close relation to the Rector, and consequently it is provided that he is to be nominated by the Rector, with the consent of the Wardens and Vestrymen, and to hold his office during his natural life or continuance in the city, unless displaced by the Rector for misconduct reasonably proved. Beyond this he says there is nothing in the charter which throws light on the subject.

The second query related to the status of Assistant Ministers. Were their duties recognized by the charter or defined by regulations and ordinances of this Corporation? In his answer the Rector says that there was "nothing in the charter relating to Assistant Ministers, such a case in the infancy of the Parish not being contemplated." As to the duties of such Ministers, the charter is, of course, silent. It does, however, mention what is expected of the "Preacher and Assistant," who was "*to aid the Rector in the celebration of the divine offices of praying and preaching, and other duties incident to be performed in the same Church and Parish as the said Rector shall require of him.*" The Rector then considers the development of the Parish and the necessity which arose for other clergymen beside the Rector and Preacher Assistant. By implication the duties of the Assistants would be some portion of the work assigned to the Preacher Assistant. From his study of the charter and knowledge of

the Parish the Rector is strongly convinced that "the language of the charter, however, implies, and uniform practice confirms it, for nearly one hundred and forty years in regard to them all, that the regulation of these duties and all of the matters connected with the interests of the Parish were under the direct and immediate care of the Rector."

Dr. Berrian then gives briefly the history of the change in the relation of the Assistant Ministers, and the assertion by the Vestry of authority over their appointment and duties, which was made in 1836.

The third query concerned the exact position of the Rev. Mr. Hobart and Dr. Haight in the Parish. Did they hold their office by the same tenure, and were their duties the same as those of other Assistant Ministers as Dr. Higbee, Bishop Wainwright, and the late Dr. Parks?

"These gentlemen," the Rector in reply said, "were appointed in the first place to fill up vacancies in the Parish made by particular emergencies and were continued in part for the same reason and in part for other reasons connected with the supposed interests of the Parish when those emergencies in some instances had passed away. They are now in the Parish without any special appointment to the peculiar duties of the Assistant Ministers devolving on those who have a more peculiar charge of a particular congregation, but to perform all the duties of a general nature which may be required of them by the Rector. Like the other Assistant Ministers their tenure of office is 'during the pleasure of the Vestry.'"

In answer to the query as to the competency of the Rector or Vestry to appoint any person to the office of "Preacher Assistant" unless he was in Priests' Orders and had been regularly nominated, the Rector replies that it is not seen how any further light can be thrown upon it than by the express language of the charter itself which makes it essential "that he should be in Priests' Orders and nom-

inated and chosen by the Vestry on a footing of entire equality with all other Assistant Ministers." The Rector remarks that "the nomination in all cases by the Rector was continued until 1836 or 1837, and then changed upon grounds which never appeared to me entirely satisfactory."

As to the question of the assignment of Assistant Ministers, the Rector considered it to be "surrounded and perplexed with almost inconceivable difficulties as to the judicious and delicate settlement of it by the Vestry in all its parts." The only Assistants then permanently assigned were Dr. Higbee at Trinity Church, and Dr. Wainwright at St. John's Chapel. No assignment had been made for St. Paul's, and nothing had been determined in regard to an assignment to the new chapel. New assignments were necessary; to return to the old rotary system would be unadvisable; the question was whether the places at St. Paul's and Trinity Chapels should be filled by clergy within the Parish, or by others to be brought in from outside. Dr. Berrian confesses his embarrassment in his closing words: "It is a painful question, the decision of which is to be determined on grounds much higher than any which are personal."¹

The discussion of these matters seems to have been informal: nothing appears on the Vestry Minutes. But it prepared the way for action of great importance to the Parish, and a complete reorganization of the clerical staff which took place some years later, and was adopted and in full operation in or about the year 1855, when the writer of this History came into the Parish as what was known as a "Junior Assistant." Under that system the Assistant Ministers were of two grades, distinguished as Senior Assistants and Junior Assistants. The Senior Assistants were assigned one to each church, by resolution

¹ No. 578, Berrian MSS.

of the Vestry, the Junior Assistants were placed under the direction of the Rector with power to designate their special work, to assign them to any church of the Parish in his discretion, and to change them from place to place at will. Before the end of the year 1855, the clergy of the Parish were so distributed among the several churches, each having a Senior Assistant ministering therein under special regulations by the Vestry, and a Junior Assistant taking his directions solely from the Rector. The plan had its advantages and disadvantages ; but the latter were found by experience to outweigh the former, and the system, after a trial of many years, was discontinued in favor of another which now exists, with no friction, and with much better results.

CHAPTER XIX.

DIOCESAN MATTERS.

Administration of Bishop Wainwright—His Death—Funeral Services—Sermon by Dr. Higbee—Resolutions Adopted by the Vestry—Convention of the Diocese—Sermon by Dr. McVickar—Election of Dr. Horatio Potter as Provisional Bishop—Consecration of Dr. Potter—Action of the Vestry Looking to the Support of the Bishop—Action of Legislature in Regard to Trinity Corporation—Reply of the Vestry—Resolutions Regarding Assistant Ministers—Their Election—And Remuneration—Assignment of Assistant Ministers to the Various Chapels—Election of Messrs. Hobart, Eaton, and Haight as Assistant Ministers—Also of the Rev. William Henry Odenheimer—Nominations Made for an Additional Assistant Minister—Preparations for Consecration of Trinity Chapel—Letter from the Bishop of Fredericton Expressing Regret at Inability to Preach Sermon at Consecration—Its Consecration—Sermon by Bishop Potter—The Music—Sermon by Dr. Berrian.

FOR seven years the Diocese of New York was without the benefit of an Episcopal head, its Bishop being under a sentence of indefinite suspension.

Bishop Wainwright, thoroughly aware of the condition of things, applied himself with vigor to the work which lay before him. He planned and carried out a complete visitation within a year after his consecration. He reconciled conflicting interests; he was the friend and confidant of the clergy and the judicious adviser of the laymen in the various parishes. In the Diocesan Boards and general institutions he at once became a power for good. In his intercourse with the suspended Bishop, he was considerate and courteous. In addition to the Diocesan work he still retained his connection with this Parish, and was conscientious in the discharge of his pastoral work.

But, alas! the energy with which he strove to meet

every duty in that large and heavy work, and the frequent long and wearisome journeys through the Diocese soon told on his health.

During a visitation at Haverstraw on Sunday, August 27, 1854, a chill came on, when driving from the room used for services to the home of the missionary, the Rev. J. B. Gibson. On his return to New York it developed into a severe cold, and this was aggravated by his attendance at an important meeting of the Executive Committee of the Church Book Society on the 30th of the month, in the evening, and his presiding on the following evening at an adjourned meeting, although hardly able to sit up. It was his last public act. Typhoid symptoms developed, and it soon became evident that no care or skill could prolong his life. He entered into the rest of Paradise on St. Matthew's Day, September 21, 1854, in the sixty-third year of his age. The sorrow felt in the Parish, the Diocese, and the whole city was sincere and profound. A great man and a beloved Father had been taken away, just as his work and character were beginning to bring peace and harmony to a Diocese which had suffered unspeakably in its deep distress.

On Saturday, September 23d, the funeral was held from Trinity Church.

From eleven o'clock in the morning until one o'clock in the afternoon the body of the Bishop lay in state in the north Vestry-room of the Church, where it was viewed by many hundreds of friends.

At twelve o'clock a meeting of the clergy was held in the south Vestry-room. The Rev. Dr. Creighton was made Chairman, and the Rev. Charles D. Jackson, of St. Peter's Church, Westchester, Secretary. In one of his most impressive and touching speeches the Rev. Dr. Hawks spoke of the sense of loss which the death of

Bishop Wainwright had brought to all the clergy and alluded to some of the prominent characteristics of their venerated Father in God. The preamble and resolutions which he then offered were seconded by the Rev. Dr. Van Kleeck in a few feeling words, and adopted.

A procession of nearly two hundred clergymen in surplices took their appointed places in the middle aisle, at one o'clock in the afternoon.

The officiating bishops, clergymen, and pall-bearers headed by David Lyon, the sexton of Trinity Church, with his staff draped in mourning, then moved slowly down the middle aisle to the great west door of the Church where the body was received. The pall-bearers¹ ranged themselves on either side of it and the procession advanced toward the chancel, the Rev. Dr. Berrian, Rector of the Parish, reading the sentences.

The Lesson was read by the Bishop of Illinois, Dr. Whitehouse.

The Rev. Dr. Higbee was then conducted to the pulpit, and thus commenced his funeral address :

"Brethren, in endeavoring to obey the request made of me a burden is laid upon me this day heavier than I can bear. My own spirit is not yet schooled to the weight of this affliction. How can I then, my brethren speak as your teacher and your comforter ?

"Could personal grief and anguish be suppressed, could I for the time forget that my faithful, affectionate friend, my associate and companion of many years, lies there upon his bier ; could the mind be arrested and occupied alone by the great public calamity which has befallen us, the bereavement of the Church in the death of the Bishop ; still so unexpected and so crushing has been the blow that it must needs paralyze the sufferer. As one suddenly hurled from some high cliff into the sea, I hear only confused mournful sounds of death amid

¹ They were the Rev. William Creighton, the Rev. Dr. Francis L. Hawks, the Rev. John McVickar, the Rev. Evan M. Johnson, the Rev. William A. Muhlenberg, the Rev. Dr. Henry Anthon, the Rev. Stephen A. Tyng, the Rev. William Richmond.

the waves, save as those sounds are overborne by God's awful voice saying to all human hearts and all human tongues, 'Be still, be still!'

Dr. Higbee proceeded to sketch the work of Dr. Wainwright, showing how well he adapted himself to his new position and the gifts and graces with which he adorned it. Quoting from an obituary in the *New York Times*:

"Since the period of his election he has known but little rest. We have often seen him wrapped in an ample cloak, waiting in severe storms the arrival of conveyances to take him to and from the city. The Clergy respected him, the Laity supported him, his friends honored and loved him";

Dr. Higbee makes this comment:

"Waiting, waiting, in severe storms. Aye, in every part of the Diocese has he been waiting in the summer's heat and in the winter's cold. No, not waiting, but everywhere on the great highways and aside from the thoroughfares of travel, in lonely vales, and along bleak hills, braving the inclement seasons, and wet with the unhealthy dews of night, he has been seen pursuing his way, by any conveyance which might be presented to him from one distant point to another to visit the populous town, or the humble country Church, or the obscure school-house, hastening to bestow his blessing, whether on the great congregation, or on two or three gathered together in God's name."

After alluding to the entreaties of the Bishop's friends that he would spare himself needless fatigue, and dwelling upon his absolute devotion to his Episcopal work, the speaker closed with these words of affectionate counsel:

"And now, brethren, we are about to perform the last office for our beloved friend and Bishop. With what fitting memorial shall we honor his closing tomb? Can we do better honor to his memory? Can we really and truly promote our own well-being, nay, can we more earnestly and fully express our faithfulness to his kind Lord and ours, than by resolving now that we will plant deep upon his grave, with united fraternal hands the heavenly virtues of charity, peace, and

brotherly love? That henceforth, day by day, and year by year, we will tend and cherish the trees of divine promise thence arising, fairest of all things that adorn the green earth, until they fill the land and the hills be covered with the shadow thereof; their fruits increasing and maturing unto eternal life!

"And, oh, if there be in any heart one germ of unfraternal feeling, root it out and destroy it this day. If there be among us any remaining incarnation of the Demon of strife, bury it in the profoundest darkness of death. Let it lie in the dust and ashes of a sepulchre from whose doors neither men nor angels shall ever roll away the stone."¹

At the close of the address Mrs. Bostwick, who for years had enjoyed the personal friendship of Dr. Wainwright, sang the solo from Handel's *Messiah*: "I know that my Redeemer liveth."

The conclusion of the service was said by the Rt. Rev. Dr. Doane, Bishop of New Jersey. The burial was in Trinity Cemetery, Dr. Muhlenberg and Dr. Higbee accompanying the family to the grave.

At a meeting held October 9, 1854, the Vestry adopted a preamble and resolutions upon the death of Bishop Wainwright. Holding "in grateful remembrance the great labours and services of our respected and deeply lamented Assistant Minister," they bore testimony to "the ardent zeal and devotion to the duties of his high calling, and his untiring exertion to promote the great interests of religion and the Church of which as an Assistant Minister of the Parish and Provisional Bishop of the Diocese he was an eminent and faithful servant." "Respectful condolence" was tendered "the afflicted Relict and family of the deceased in their heavy bereavement." The proceedings of the Standing Committee in respect to the funeral of the Bishop were approved.²

¹ Pp. 13, 14, 19, 21, 22, of *A Memorial Volume, Thirty-four Sermons*, by Rt. Rev. Jonathan Mayhew Wainwright, D.D.

² Records, liber iv., folio 178.

The Convention of the Diocese of New York met in St. John's Chapel, September 28, 1854.

The opening sermon was preached by the Rev. Professor McVickar; an appreciative estimate of the departed Bishop and a tender tribute to his memory.

The election of a new Provisional Bishop occupied a large portion of the time of the Convention.

At a late hour, upon the feast of St. Michael and All Angels, September 29, 1854, on the eighth ballot, the Rev. Horatio Potter, of St. Peter's Church in the city of Albany, was duly chosen, having received ninety-seven clerical and seventy-five lay votes.

The needs of the Diocese requiring a speedy consecration, it took place in Trinity Church on Wednesday, November 22, 1854. The church was filled long before the appointed hour. Morning Prayer was said by the Rev. Dr. Thomas H. Taylor, of Grace Church, the First Lesson being read by the Rev. Francis Vinton, of Grace Church, Brooklyn Heights, and the Second Lesson by the Rev. Dr. Robert W. Harris, of Grace Church, White Plains.

The Creed and Prayers were said by the Rev. Dr. Joseph H. Price, of St. Stephen's Church, New York City.

The Communion Service was begun by the Presiding Bishop, Dr. Brownell of Connecticut; the Bishop of Vermont, Dr. Hopkins, read the Epistle, and the Bishop of Illinois, Dr. Whitehouse, read the Gospel. The Rt. Rev. Dr. Francis Fulford preached the sermon from St. John, xvii., 11.

Dr. Hodges's Consecration Anthem from the 104th Psalm, "Behold, now praise the Lord," was then admirably rendered. The Bishop-elect, vested in his rochet, was presented to the Presiding Bishop by the Rt. Rev. Dr. Potter, of Pennsylvania, and the Rt. Rev. Dr.

Williams, of Connecticut. The Rev. William E. Eigenbrodt, the Assistant Secretary of the Diocese of New York, read the Testimonial from the Convention of New York, the Rev. Dr. Haight the Consents of the Standing Committees, and the Rev. Dr. Van Kleeck the Consents of the Bishops.

The Rt. Rev. Dr. Eastburn, Bishop of Massachusetts, read the Litany; the attending Presbyters were the Rev. Dr. Bedell and the Rev. John Ireland Tucker. The Presiding Bishop, the Bishop of Montreal, the Bishops of Vermont, New Jersey, Michigan, and Pennsylvania were the Consecrators.

The Presiding Bishop proceeded to the celebration of the Holy Communion, assisted by several of the Bishops present, and pronounced the Benediction. The Service was said to have been more stately than any previously held in the American Church.

With the election and consecration of a new Bishop, came up the old question of the support of the Episcopate. The Convention had promised the Bishop a salary of \$6000 and a suitable residence. The income of the Episcopal Fund was small; out of it Bishop Onderdonk had received a salary of \$2500 and Bishop Wainwright a salary of \$3000, the Parish, in which he was still an Assistant Minister, though head of the Diocese, making up the remainder of the amount required for his support. This arrangement, of course, could not be allowed to continue. The Convention appointed two committees, one to provide for the new Bishop, the other to consider means for increasing the fund; and the Corporation appointed a similar committee to confer with those of the Convention. Numerous meetings were held, of which it is unnecessary to give the details; they belong rather to the history of the Diocese than to that of the Parish. A report on the

subject was presented to the Vestry, November 13, 1854. It dealt with the subject, from a business point of view; and on the 11th of December the following resolutions were recommended for adoption:

"Resolved, that in addition to the capital sum of \$30,000 heretofore paid by the Vestry, and in order to provide for the due support of the Episcopate of this Diocese the sum of \$20,000 be paid by this Corporation, as soon as practicable and convenient, to the Trustees of the Episcopal Fund of the Diocese of New York in aid of the same, whenever and as soon as the said Fund shall (including the amount of the accumulating Fund) be raised by additional subscriptions amounting to \$50,000 to the gross sum of \$150,000 upon the following specific conditions, namely,

"1. That the Capital of the said Fund shall be augmented to the said sum of \$150,000 by the 26th day of September next, the day of the meeting of the next annual Convention.

"2. That in case of any future division of the Diocese, the said sum of \$30,000 heretofore paid, and \$20,000 now agreed to be paid, and at least one half of \$100,000, the remainder of the Fund, shall belong to that Diocese in which the city of New York shall be embraced, the interest thereof to be applied to the support of the Episcopate within the same.

"3. That the said Capital Fund of \$150,000 shall remain inviolate and that the annual interest or income thereof or so much thereof as the Convention may deem adequate be applied to the support of the Episcopate of the Diocese.

"4. *Resolved* that until the sum of \$20,000 above granted shall be paid by this Corporation as above provided, the Comptroller do pay to the Trustees of the Episcopal Fund the sum of \$1200 per annum, being the interest on the same at 6%, commencing the first day of January next and payable quarterly to be applied to the support of the Provisional Bishop of the Diocese.

"5. *Resolved* that a copy of the above report and resolutions be transmitted by the clerk to the Chairman of the two Committees and also to the Secretary of the Convention of this Diocese to be communicated to the Convention, at its next annual meeting.

"All of which is respectfully submitted."

The war upon the Church was now resumed. On the 11th of January, 1855, Mr. Mark Spencer introduced into

the Senate of New York a resolution inquiring of the Attorney-General "whether he has since the adjournment of the Legislature of 1854 commenced suit in behalf of the people of this State against the Corporation of Trinity Church, and if any suit has been or is about to be so commenced, that he be requested to communicate to the Senate his authority or reasons for such proceedings."¹

On Monday, January 22d, the President laid before the Senate a report from Mr. Ogden Hoffman, the Attorney-General, in which he said :

"No such suit had been commenced. The authority to commence such suit is given by the resolutions of the Board of Land Commissioners, passed June 10, 1854, and amended August 31, 1854, a copy of which is hereunto annexed; by reference to which it will be seen that such authority depends upon certain conditions to be performed on the part of the relator or memorialist named in the said resolutions. Those conditions not having been complied with on his part, as neither the evidence nor the bond required has been furnished to the Attorney-General no proceedings have been instituted by him."

Appended to the report are the minutes of the meeting of the Board of Land Commissioners on June 10, 1854, when the Memorial of Rutgers B. Miller and others already referred to was presented, and it was resolved that the Attorney-General "should commence a suit to test the title of this State to the King's farm provided that the State should be indemnified against all costs," and further that the person furnishing evidence which would lead to the recovery should be entitled to 25% of the value of the lands recovered.²

On Monday, February 12th, Mr. Spencer offered in the Senate a resolution that no other proceedings "are

¹ P. 67, *Senate Journal*, 1855.

² In Senate Document No. 21, 1855; also *The Trinity Church Title*. New York: Putney & Russell, 1855. It contains Report of Commissioners of Land Office, May 12, 1836, Memorial of the Corporation of Trinity Church, 1853, and Report of Mr. Hoffman.

required except those authorized by the act of the 15th of April, 1854." This was debated and on motion of Mr. Z. Clark was laid on the table.¹

The report of Mr. Hoffman was laid before the Vestry, February 12th, and the Standing Committee was authorized to pursue such measures as they shall be advised are proper for the protection of the rights and property of this Corporation and with power to act for and in the name of the Corporation and of the Vestry.

At a meeting of the Vestry, held March 5, 1855, the subject of the appointment and assignment of Assistant Ministers being once more before that body, Mr. Bleecker offered a resolution that it was inexpedient to alter the present system of assigning clergymen to officiate in the churches and congregations as directed by an order of the Vestry of the 25th day of January, 1836.

Mr. Skidmore then offered a series of resolutions, the first of which mentioned the death of two Assistant Ministers and the building of the new chapel, and declared that three Assistant Ministers should be elected, and "that this Vestry will hold a special meeting on the —— day of —— for the purpose of electing by ballot three Assistant Ministers as hereafter mentioned."

In the second resolution their salaries were fixed at "—— dollars per annum, payable in quarterly payments, and provided that 'they shall hold their office during the pleasure of the Vestry' according to the resolution of December 12, 1811." The third resolution provided that these new ministers were to be assigned respectively by ballot to each of the congregations in accordance with the resolutions of January 25, and March 25, 1836. The fourth resolution provided that "at least twelve votes shall be in favor of or for the same person," and that to be

¹ P. 222, *Senate Journal*, 1855.

eligible, nomination must have been made at some previous meeting of the Vestry. The fifth resolution provided that should any one or more of the clergy then officiating in the Parish be not elected, such person or persons should be made *Assistant Ministers at large* under the same tenure as other Assistant Ministers, their duties to be prescribed by the Rector.

At a meeting held March 12th, it was ordered that the blank in the first resolution adopted March 5th, should be filled by inserting "Monday, the 26th of March."¹ The following gentlemen were then nominated as Assistant Ministers by various members of the Vestry: the Rev. Mr. Weston, the Rev. Mr. Hobart, the Rev. Dr. Haight, the Rev. Edward H. Cressey, of Auburn; the Rev. Edward Ingersoll, of Buffalo; the Rev. Homer Wheaton, the Rev. William H. Odenheimer, of Philadelphia; the Rt. Rev. Horatio Southgate, the Rev. Christopher Wyatt, the Rev. George J. Geer, the Rev. Frederick Ogilby, the Rev. Francis Vinton, and the Rev. Mr. Stuart, of Newark.²

The plan of having Assistant Ministers at large was rejected; all those to be elected were to be assigned to duty either by the Vestry or by the Rector. The salaries of the new Assistants were fixed at three thousand dollars each, and an allowance of "not more than eleven hundred dollars" for house rent. After these preliminaries, balloting was commenced, and the Rev. John Henry Hobart, the Rev. Sullivan H. Weston, and the Rev. Benjamin I. Haight were duly elected.³

It being thought that a fourth Assistant was necessary in view of the increased work in the Parish, another ballot was taken, and the Rev. William Henry Odenheimer, Rector of St. Peter's Church, Philadelphia, was elected.

¹ Records, liber iv., folio 198.

² *Ibid.*, folio 198.

³ *Ibid.*, folio 200.

The need of other clergymen being apparent, the Vestry nominated as additional Assistant Ministers, the Rev. John Freeman Young, of Louisiana; the Rev. Mr. Carter, of Yonkers; the Rev. William E. Eigenbrodt, of New York; the Rev. Dr. J. H. Price, the Rev. Morgan Dix, and the Rev. William F. Morgan, of Norwich, Connecticut.¹

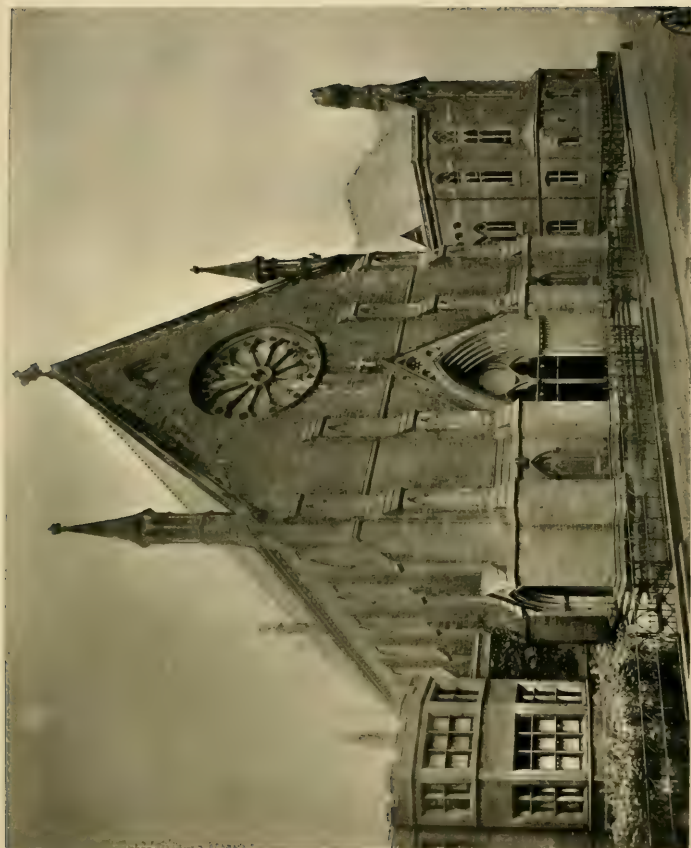
The next event in the history of the Parish was the consecration of the new chapel in 25th Street. As the time drew near an invitation was sent to the Right Rev. Dr. Medley, the Bishop of Fredericton, to preach on that occasion. He declined, however, "owing to the state of the roads and other causes." The Vestry expressed by resolution, their great regret. The day fixed for the function was the second Tuesday after Easter, April 17, 1855.

The Vestry met at 10 o'clock on the morning of that day, at the residence of Mr. Owen, on 25th Street, opposite the chapel. The clergy robed in the houses of two other gentlemen, who had kindly offered them for that purpose. Nearly one hundred were present in their surplices, and many were in their ordinary dress. Bishop Potter officiated, assisted by the Right Rev. Dr. Whitehouse, Bishop of Illinois. The Rector, Dr. Berrian, with Drs. Haight, Hobart, Higbee, Vinton, and Seabury, took part in the service. The sermon was preached by the Provisional Bishop, from the text Hab., ii., 20: "The Lord is in His Holy Temple."

At the conclusion of the sermon Dr. Hodges's anthem *Lætatus Sum* taken from the 122d Psalm: "I was glad when they said unto me, We will go into the House of the Lord," was sung. A competent critic says:

"The rarest gem of the day, however, was the most appropriate and elaborate anthem composed by Dr. Hodges especially for this consecration. Its words embraced the words of the Psalm, *Lætatus Sum*,

¹ Records, liber iv., folios 200, 209.



Trinity Chapel and the present Rector's Study.

and their peculiar arrangement by the composer showed not only ingenuity but thoughtful and true feeling. The suggestive movement of the opening chorus, 'Let us go,' the severe yet deep and trustful joy of the barytone solo sung by the Rev. J. Sebastian B. Hodges, and the subsequent vigorous chorus 'Thither the tribes go up,' admirably prepare the way for an exquisite trio which was the most striking feature of the anthem. This trio was for male voices, 'O pray for the peace of Jerusalem, they shall prosper that love thee.' And with beautiful appropriateness this exhortation to peace was sung only by priests and deacons (six singing, two in each part) the ordained messengers of the Prince of Peace.

"Another solo for a soprano (sung by Miss Hodges) 'For my Brethren and Companions' sake' was given with great feeling and no little power.

"It was both preceded and followed by the choruses 'Peace be within Thy Walls and Plenteousness within Thy Palaces,' in which the brooding stillness of 'peace,' the measured calm, the influence descending cool and clear from above, like falling dew, was alternated and interwoven with the liquid, long drawn, and full swelling and many changing exuberances of 'plenteousness.' None who heard that anthem will be likely easily to forget it."¹

The Bishop of Illinois proceeded in the Communion Service, to the Consecration, which was the act of Bishop Potter. The number of communicants was very large, including nearly the whole congregation. The remainder of the Office was taken by Bishop Potter who also pronounced the Benediction.

The whole service was impressive and dignified, and had only been equalled by that of nine years before when the Parish church was consecrated.

Miss Hodges speaking of her father's interest in Trinity Chapel says :

"It is hardly known with what intelligent interest my father entered into the work of the erection of this noble chapel; . . . He took great pleasure in his friendship for Richard Upjohn, the eminent English architect of both buildings (Trinity Church and Trinity Chapel).

¹ The Rev. John Henry Hopkins in *The Church Journal* for April 19, 1855.

"On the 11th of November, 1851, his Diary says : 'I went down to Upjohn's office and inspected the plans of the new chapel. Mr. Upjohn treated me very kindly and explained portions of them. I am to see him again. If I can only be trusted by this people I think I can make a most delightful organ effect there.'

"And when the Consecration Day came, with its unparalleled service of musical solemnity and beauty, yet remembered by many, organ effects were indeed produced which have never been excelled. The occasion called forth the now published anthem, Psalm 122, than which not one that my father wrote seems more full of devotional science, and lofty, chaste imagination. . . . With a pathetic and prophetic spirit he gathered around him on this occasion all his four children, seeming to realize it would be perhaps his last memorable service in the parish—and it was so.

"On the title page of his own copy of this anthem my father has written : 'The sermon reported to have occupied twenty-four minutes ; the anthem twenty-two minutes—Balance in favour of the former two minutes.'

Upon the Second Sunday after Easter, April 22, 1855, the Rector preached a sermon in Trinity Chapel which was received with much interest, although it occasioned some unfavorable comment from persons unfriendly to the mother Parish. Dr. Berrian selected as his text, 1 Samuel vii., 12, and Psalm xxxvi., 10, without, as he said,

"any reference to the circumstances under which they were respectively written but simply because in their conjunction they seemed peculiarly suited to the present occasion. This is a new and striking era in the history of our Parish. It carries back our thoughts, through the past, to the commencement of its existence almost in the infancy of the Colony, a period, indeed, not very remote from it in point of time, but yet so wonderful in the rapid changes which have taken place in the interval that its progress might almost be considered the work of ages."

Quoting Edmund Burke on the rapidity with which the American Colonies had grown, applying his words to the advance of the City of New York, and sketching the earlier

¹ Pp. 134, 137, 138, *Edward Hodges*.

history of Trinity, and commending the prudence and wisdom with which from the beginning its parochial affairs had been conducted, Dr. Berrian said :

"It has been blessed with a long line of ministers as well fitted for their work by their talents, their piety and zeal, and as free from infirmity and sin as the imperfect condition of our nature could well have led us to expect. No less than ten of the clergy who were either temporarily or permanently connected with it have been raised to the Episcopate, five having become Bishops of the Diocese of New York,¹ and five Bishops of Western New York, Connecticut, New Jersey, Indiana, and Maryland.²

"From the formation of the Parish in 1697 to the present time there have been eight Rectors, the first of whom laboured in it nearly fifty years, and the last, who is now before you, somewhat less than forty-three years, making their united ministry but little short of a century." ³

The preacher then went on to mention the growth of the city northward, the consequent removal of families from the vicinity of the older chapels, and the danger of losing nearly all of the old parishioners, and said :

"To guard against an evil of such magnitude, and to provide for the return of a portion at least of our faithful and long tried friends it was thought expedient to build a new Church at their very door.

"I cannot but personally express the pleasure that gladdens my heart and in which so many before me most deeply sympathize at beholding the object so happily accomplished. I here see the old and familiar faces of many to whom I had ministered in the outset of life and who are endeared to me by the most sacred and tender associations."

He then briefly summarizes "the agency of this Parish in promoting the growth of the Church and the spiritual interests of men" and observes that "unreasonable

¹ Dr. Samuel Provoost, Dr. Benjamin Moore, Dr. John Henry Hobart, Dr. Benjamin T. Onderdonk, and Dr. Jonathan M. Wainwright.

² Dr. William Heathcote DeLancey, Dr. Thomas C. Brownell, Dr. George W. Doane, Dr. George Upfold, Dr. William R. Whittingham.

³ MS. Sermon, No. 473, Berrian MSS.

expectations on the part of many from the exaggerated opinion of her unbounded resources, and the narrow jealousy of wealth, however usefully and beneficially applied, on the part of more, have made malcontents of some and ingrates of others."

In speaking of the influence of Trinity Church upon the community, the State, and the Church, the preacher said: "It has not only been enlarged by the direct and seasonable aid which it has rendered to others but by the silent and wholesome influence which it has exerted in the promotion of sound Church principles in just and harmonious connection with true religion and virtue." He pays an affectionate tribute to Bishop Hobart whose "commanding influence" and "the operation of circumstances" have given to Trinity Church "a marked and decided character which I trust in God may never be changed."

In mentioning members of the Vestry in the early years of the Republic he thus alludes to several men of national reputation:

"Lewis and Livingston, one of whom was a member of the Old Congress and the other Chancellor of the State and Minister to Paris under the Consulate and Empire, and both signers of the Declaration of Independence; Duane and Morris who had held the most honourable appointments both under the General Government and the State; the pure and honoured Jay who had borne so conspicuous a part both at home and abroad in the settlement of public affairs in those troublous times, are found among the Vestry on the return of peace, guarding the interests of the Parish, allaying the force of popular prejudice and securing to it its just and lawful rights as we trust forever.

"But, my brethren, carried away by the subject, and scarcely knowing where to stop, I have made a hurried sketch of the past, and have left but a moment for the future. Man's foresight is but folly, and that future is solely in the hands of God, to Whom we cheerfully submit it. But how beautiful and glorious does it nevertheless appear! A new and important work is yet before us. In the course of things, and in the providence of God, nearly the whole of the lower part of

the City has been brought under our spiritual care, and as it has thus become our especial province, so it is a source of grateful reflection that we have it in our power to discharge the duty which is set before us. The condition and character of our congregations have materially changed, but the population has not decreased. The Gospel may still be preached to the poor, for whom our Lord had a peculiar concern; to the strangers who visit our City, and who find it as freely given as it was freely received; to the young men engaged in mercantile or mechanical pursuits, who, in many instances, far from their paternal roof, and the wholesome influences of home, are exposed to temptations in every form, and who therefore stand in special need of pastoral care and tender guidance of the ministers of God; to the casual attendants led thither by curiosity or convenience, who, unaccustomed to our service, and ignorant of our system, are there very often disabused of their prejudices, and receive their first impressions in favour of the Church. With these several classes our churches may once more be filled to overflowing.

“With wisdom and liberality also on the part of the Vestry in establishing Parochial Schools, and in carrying out all needful arrangements for the prosecution of this work; with self-denial and patience, with untiring labour, with unconquerable perseverance, and unquenchable zeal on the part of the clergy; with the hearty co-operation of zealous young men and devout and benevolent women in this Missionary cause; and above all, with the help of God, without Whom all labour is fruitless, all efforts are vain; it is impossible to conceive, though delightful to anticipate, the amount of good which may be done.”

The pastoral charge of the congregation of Trinity Chapel and the development of the work to be done there were committed to the Rev. Drs. Higbee and Hobart, under the direction and oversight of the Rector. The two clergymen thus assigned by the Vestry were both of the superior grade of Assistant Ministers, and therefore equal in rank, but Dr. Higbee had the seniority in age, in date of ordination, and in length of service in the Parish. Under those able and devoted men a very large congregation was rapidly gathered, and the chapel soon became a centre of wide influence and a position of great importance in the church and the city.

CHAPTER XX.

RAPID EXTENSION OF PARISH WORK.

Renewal of the Attack upon the Church—Action of the Vestry—Election of Dr. Vinton as Assistant Minister—Resignation of Dr. Tuckerman as Organist—Assignment of the Assistant Ministers—Election of the Rev. Dr. Frederick Ogilby, the Rev. John F. Young, and the Rev. Morgan Dix as Assistant Ministers—Organization of Work in the Several Churches—Convention of 1855—Dr. Berrian Publishes *Facts Against Fancy*—Rapid Extension of Parish Work—Offer of the Rev. Mr. Howland Declined—Resignation of Mr. William H. Harison—St. John's Park; Proposal to Sell to United States Government—Report of Dr. Berrian on the Condition and Work of the Parish.

DURING the month of April, 1855, the attack on Trinity Church was resumed in the Legislature. At a meeting of the Vestry, held May 14th, a committee of five, consisting of Messrs. William H. Harison, William E. Dunscomb, Richard H. Ogden, Gouverneur M. Ogden, and Samuel T. Skidmore, was appointed, with power to take such measures as might be thought advisable to repel any attempts that might be made to alter the charter of the Church, or any attempted invasion of its rights and privileges by or through the Legislature. It seems unnecessary to cumber the pages of this History with the details of the futile and indefensible proceedings on the part of the enemies of the Church about that time. They were met, calmly and with dignity, by the officers of the Corporation, and fell through, one after the other. If any one desires further information upon a subject which long ago ceased to have any interest or practical importance, he may consult the records of that period.¹

¹ See *Journal of the Senate*, 1855, pp. 67, 121, 687, 688, 797, 798-801, and Minutes of the Vestry of Trinity Church, vol. iv., p. 214; Report of the Commissioners of the Land Office Made to the House of Assembly, May 12, 1838; and Memorial of the Corporation of Trinity Church to the Legislature, March 26, 1853.

Several resolutions concerning the appointment of additional Ministers were adopted at the May meeting, of which the most important was one proposing the election of four clergymen to be under the direction of the Rector. Nominations were made as follows: the Rev. James A. Bolles, D.D., the Rev. Milo Mahan, the Rev. Mr. Hudson, the Rev. A. N. Littlejohn, the Rev. Gurdon S. Coit, the Rev. I. R. Davenport, the Rev. Dr. McMurray, and the Rev. John I. Tucker.

Subsequently, June 11th, the Vestry proceeded to assign by ballot the Rev. Benjamin I. Haight, D.D., to Trinity Church, the Rev. Sullivan H. Weston to St. John's Chapel, and the Rev. Edward Y. Higbee to Trinity Chapel. At the same meeting the Rev. Dr. Francis Vinton, Rector of Grace Church, Brooklyn Heights, was elected an Assistant Minister and assigned to St. Paul's Chapel.

Dr. S. Parker Tuckerman, who had for some months been an organist in the Parish, presented his resignation, on the ground that his position was embarrassing and unpleasant, it being doubtful whether he was to be organist at Trinity Church or Trinity Chapel.¹ Dr. Tuckerman's withdrawal from the Parish was greatly regretted.

In the year 1855, the reorganization of the clerical force in the Parish was completed. This very important matter had been the subject of much discussion in the Vestry and among the parishioners. Special committees had been appointed to consider it; they had reported in due course of time, and their reports had been carefully weighed. It had been deemed advisable by some to return to the old system of unassigned clergy; the Vestry by a strong vote had decided not to do so. Embarrassment had been felt as to some of the assignments, where clergymen of equal rank as to salary and standing must

¹ Records, liber iv., folio 218.

be assigned to the same church. Full accounts of these discussions may be found in the Minutes of the Vestry and the Berrian Manuscripts. At last a system was adopted, by which the whole Parish came into good working order. To that end it was found necessary to elect three additional Assistants, of a secondary grade to work under those of the higher grade, under the direction of the Rector. The clergymen so chosen and elected were the Rev. Frederick Ogilby, D.D., the Rev. John F. Young, and the Rev. Morgan Dix.¹

The organization as thus completed was as follows :

Trinity Church : the Rev. Benjamin I. Haight, D.D. ;
the Rev. Frederick Ogilby, D.D.

St. Paul's Chapel : the Rev. Francis Vinton, D.D. ;
the Rev. Morgan Dix.

St. John's Chapel : the Rev. Sullivan H. Weston, the
Rev. John Freeman Young.

Trinity Chapel : the Rev. Edward Y. Higbee, D.D. ;
the Rev. John H. Hobart, D.D.

Drs. Higbee and Hobart were assigned to Trinity Chapel by the Vestry, though of the same rank, with the understanding that Dr. Hobart, when not on duty at Trinity Chapel, should perform such duties as the Rector should direct.

These arrangements appear to have been acceptable to the people ; their good results were very soon perceived in the enlargement of the work, and in the spirit of animation and increasing interest which marked its several departments. Particularly was this observed in the lower wards of the city.

Dr. Haight, a man of great administrative ability, mapped out the city in the vicinity of Trinity Church for regular visitation by competent lay visitors. He insti-

¹ Records, liber iv., folio 220.

tuted a series of service-cards to be placed in the hotels and boarding-houses, inviting strangers to attend Trinity Church. He commenced work for the poor English, Scotch, and Irish immigrants at Castle Garden under the auspices of the Commissioners of Emigration, of which Board an honored Vestryman of the Parish, Mr. Gulian C. Verplanck, was President. Sewing schools and parochial schools were also soon formed with prospects of permanent usefulness. A relief bureau and frequent visitations of the sick and suffering were among the newer agencies employed in carrying on Christian work at Trinity. Dr. Haight¹ was ably seconded by Dr. Ogilby, Second Assistant. At St. Paul's Chapel, Dr. Vinton opened a clergy office, at No. 29 Vesey Street, on St. Paul's churchyard, where the clergy were in daily attendance, and from which temporal relief was dispensed to worthy and needy applicants. A Parochial School was also founded by the Vestry, the first of its kind in the Parish for a great many years. This school, for girls only, was placed under the care of Mr. Dix, who visited it daily and gave it close attention. A Benevolent Society was formed of the women of St. Paul's, under the charge of Miss Sarah W. Thorne, of blessed memory among us to this day, for the aid of the poor, in the various branches of practical charity.

At St. John's Chapel, to which Mr. Young was assigned, Mr. Weston in addition to the ordinary parochial duty, caused a house to house canvass to be made, for the alleviation of distress and securing the attendance of parents and children at Church and Sunday-school. An Industrial School which commenced with four little girls in March, 1855, soon increased to nearly eighty, and the results of the experiment were remarkably gratifying; classes in

¹ For sketch of Dr. Haight see Appendix.

sacred music were organized and attractive courses of lectures upon Church doctrine given with success. At Trinity Chapel the work was in the experimental stage, for the pew-holders were largely from the wealthier portion of the community and little more than the stated services, visits, necessary clerical offices, and the gathering of children into the Sunday-school could be expected. Dr. Higbee and Dr. Hobart instituted a thorough canvass of the district in which the chapel was situated. A Charity School conducted by some ladies of the congregation sprang into being, with which the Industrial School already in existence was merged.

The Annual Convention of the Diocese in 1855 was held, as usual, in St. John's Chapel. At that Convention an assault was made upon the venerable Corporation. The demands of the speakers were as unreasonable as their language was violent. The question of the better support of the clergy in the country parishes was brought up, in connection with a report of the Parochial Aid Society, at that time straitened for means to carry on its work; and the ground was taken that the real Sustentation Fund for the whole Diocese consisted of the property of Trinity, which practically belonged to all Churchmen of the State. The report of the Committee on the salary of the Provisional Bishop, showing a very small response from the parishes, was the occasion of another demand that the burden of his support should be removed from the Diocese at large, and thrown entirely upon the Corporation of Trinity. With sarcasm and innuendo, and in impassioned speeches, these wild views were ventilated, by most respectable and worthy gentlemen, both of the clergy and laity, many of whom in after years deeply regretted what they had said. Over those scenes it is well to draw the veil; they are forgotten; and it would be unkind to recall

them to a full report of what occurred. They were, however, on the line of an agitation at that time proceeding with ever-increasing acrimony. So sudden and unexpected was this attack that the representatives and friends of the Parish in the Convention made little or no response. Subsequent consideration led to the conclusion that it was premeditated, and that the way had been carefully prepared for it by inflammatory articles in a religious journal of the period. Under this impression, the Rector, Dr. Berrian, prepared *Facts against Fancy*, a pamphlet, intended and well adapted to allay suspicion, correct erroneous statements, and demonstrate the impartial liberality, the unfailing generosity, and the spotless integrity with which the affairs of the Corporation had been conducted.¹

The scene in the Diocesan Convention stimulated the efforts of those who were seeking legislative interference with the Church, and formed a fitting prelude to the proceedings at Albany during the following winter. It was the settled purpose and determination of a large number of persons to attempt once more to obtain control of the property, by reviving the claim that the grant was to "the Inhabitants of the City of New York," and not exclusively to those within the Parish of Trinity Church. Evidently an informal organization was made for that purpose and plans were laid for action.

Meanwhile the new agencies for reaching the neglected and destitute in the lower parts of the city, and extending the influence of the Church were making themselves felt, and justifying their projectors. Grants were made to the

¹ The literature bearing on this episode is ample, and may be referred to in collections of the pamphlets and journals of that day. See *Facts against Fancy, or a True and Just View of Trinity Church*, by the Rev. William Berrian, D.D., 1856; *The Rector Rectified*, in reply to *Facts against Fancy*, from the *Protestant Churchman*, 1856; *A Letter to Dr. Berrian*, by William Jay; and files of the *Churchman*, *Protestant Churchman*, and *Church Journal*, *passim*.

Assistant Ministers to enable them to provide for unusual and unexpected needs. It was decided to erect a proper building for the accommodation of the Sunday-school of Trinity Chapel which had increased greatly in size.¹ That prudence was observed, however, in the extension of the work, is shown by the fact that the Vestry declined, though very reluctantly, to assent to a proposal of the Rev. Robert H. Howland, who generously offered to give \$6000 to the Church of the Holy Apostles, and \$10,000 to build an edifice for St. Timothy's Church, with an annual stipend of \$500 for the salary of a clergyman for the latter church, provided the Corporation would give equal amounts for the same objects. The Standing Committee, to whom the subject had been referred, and before whom Dr. Howland appeared, gave it as their opinion, that "the condition of the affairs of this Corporation and the state of its finances do not justify its granting the assistance applied for in the various generous proposals of the Rev. Mr. Howland."²

About this time Mr. Harison, Junior Warden, offered his resignation, and the following resolution was unanimously adopted :

"*Resolved*, that the Vestry in accepting the resignation of Wm. H. Harison, Esq., as Junior Warden of this Corporation express to him their sincere regret at his separation from the duties and councils of this body, in which he has laboured so many years; that they bear witness to the ability, application, and devotion to the best interests of the Church which he has always manifested and they tender to him their heartfelt thanks for the eminent services which he has rendered to the Corporation and to the sacred interests confided to their charge."

When the lots in the vicinity of St. John's Chapel were sold, the Corporation reserved a plot of ground, which was made into a small but very attractive and beau-

¹ Records, liber iv., folio 218.

² *Ibid.*, folio 248.

tiful park, with shaded walks, and a very large fountain in the centre. Entirely private, like the Gramercy Park of our own day, and free from the intrusion of the general public, it was one of the chief delights of the neighborhood, where dignity and fashion held sway around its enclosure. It was known as St. John's Park or as Hudson Square. As the residents in the vicinity moved up-town, the character of the neighborhood changed, and many of the owners of property, no longer resident about the square, indicated their willingness to sell the park, especially as it was thought that the Government desired it for a general post-office. Meetings of the proprietors had been held, government officials had been approached, and the sale at a large price was thought certain, if the Corporation of Trinity Church would give consent, for the property which they held on the square. On June 17th, the Vestry resolved that it would consent to the sale of the park "to the Government of the United States for government purposes, and to be used for government buildings only, as requested by the owners of more than two thirds of the lots fronting on the same, provided the portion of the consideration money for such conveyance to be paid to this Corporation for their use shall not be less than four hundred thousand dollars," and with the further proviso, that two thirds of the owners of lots fronting the square should give their written consent under their seals. Of this proposal, which had been the result of several conversations and conferences with property owners on the square, General Dix says in his testimony before the Senate Committee :

"I was not present at the first meeting when that subject was brought up before the Vestry. I was present, I think, at the meeting at which that subject was discussed. My impression is that the Vestry at first refused to entertain the proposition at all; but at the

earnest solicitation of nearly all the owners around the Park they finally agreed to release their interest if they could receive the sum of four hundred thousand dollars. I never understood this to be considered the value of the property, but rather as the estimate of the damage that would be done to Trinity Church by destroying the Park. That was my own view of the subject, and I considered the interest of Trinity Church so remote and contingent, that I would not have undertaken to put a valuation upon it in money."¹

Through this action of the Vestry, the destruction of one of the most beautiful objects in this city was delayed for twelve years. No one was more grateful for this respite from the merciless progress of so-called city improvement than Dr. Berrian. He had lived in his house opposite the lovely Square for the greater part of his life. He contemplated with horror the pending devastation of the place; with pathetic emphasis, he used to beg that the park might not be destroyed until after his death. He could not have borne to see the horrible sight which his successor in the Rectorship beheld; it would have killed the old man. He said, firmly, and again and again, that he would never consent, as long as he lived, to sell the park.

There was a strong desire on the part of the Vestry to know the exact condition of the Parish at that time. The Rector was requested to prepare a full report upon its work, and authorized to call upon the Assistant Ministers for such information as they could give.

The report was presented to the Vestry October 15, 1856. It met with their approval, and the Rector was thanked for the manner in which he had carried out their desire; he was also requested to print it "with such portions of the accompanying documents as he may think best."²

¹ Testimony of the Hon. John A. Dix before the Senate Committee, Monday, February 23, 1857.—Pp. 119, 130, Testimony before the Committee, Senate Document No. 95.

² Records, liber iv., folio 270.



*The old Rectory from a
View taken - September, 1905.*

The report commences with this expression of satisfaction :

"The condition of the Parish, with its present effective force and under its new arrangements, is exceedingly gratifying. Notwithstanding so great a number of the parishioners have removed to the upper part of the city, the attendance at Trinity Church still continues to be large; it has materially improved at St. Paul's Chapel, it is well sustained at St. John's; and Trinity Chapel is often filled to its utmost capacity."¹

The Rector gives in detail the statistics for the Parish Church and each chapel for the Conventional year ending September 24, 1856, showing a total of 33 adult baptisms, 400 infant baptisms, 114 marriages, 751 burials, 176 confirmations, 1100 communicants, and 901 Sunday-school children. The aggregate of the offerings was \$16,430.84. There had been a large increase in the number of services, the total being "about 2000." The Holy Communion was administered weekly in the Parish by a regular rotation in the several church edifices. The Rector makes this earnest plea for parochial schools :

"In concluding this Report, the Rector begs leave to make some remarks on a subject of deep interest, as he conceives, to this Parish, which should serve as a model for others, and of vital importance to the Church at large. He refers to a plan which is already begun in it, but which it would be well to extend—the firm establishment and liberal support of Parish schools.

"Indeed, this is no new thing in Trinity Church, but one which is almost coeval with the existence of the Corporation itself. The Charity-school, which was founded nearly a century and half since, though in a great measure sustained, under the Colonial Government, by the bounty of the Venerable Society for the Propagation of the Gospel, has always been so identified with Trinity Church, as to be regarded as an institution of her own. With what fostering care, with what anxious concern, with what affectionate interest, this humble school was regarded by the great and good men who founded it, the annual reports of the

¹ P. 3, Report to the Vestry.

Clergy of this Parish to the Venerable Society, for seventy years, will abundantly show.

“ But when this relation was broken up, and it was left entirely to the support of the Parish itself, the civil and religious benefits which it had conferred from generation to generation upon the poor, and by a retro-active influence upon the community at large, were so manifest and striking, that it was by no means abandoned or neglected. As soon as Trinity Church had in some measure recovered from the losses which she had sustained in the calamities and destructions of civil war, the Charity-school was revived; it was aided by the annual contributions of the parishioners; it was revived at successive periods by liberal grants, and at length, amply endowed by this Corporation; and it is now on the eve, through the munificent donations of an individual, made vastly more valuable in the providential arrangements of God, than was ever dreamed of by the donor, about to become one of the richest and most important Institutions in the land.

“ Our past experience, then, in this matter, is a strong ground of encouragement for the future. The extension of the Parish, in the course of time, from one Church to four, and the altered condition of things with respect to the worshippers in their social position, leaving few comparatively of the wealthy, and increasing greatly the number of the poor, present powerful motives for the enlargement of our plans.

“ It is thought by some among the more intelligent and refined, and acted upon by more among the ignorant and unreflecting, that our Public Schools have superseded the necessity of Charity and Parochial Schools, and that the system of instruction in the former is much more thorough and efficient. It would be unbecoming to call in question the honesty of this conviction, while we may be permitted to doubt its correctness, or to disparage the advantages of a mere civil education, except as a substitution for a higher. Elementary learning in all the useful branches of knowledge, is desirable for the whole mass of the people, and is intimately connected with the well-being of society. It fits them for the practical business of life, it develops their faculties, it increases their resources, it multiplies their enjoyments, it refines their minds, softens their manners, and elevates their condition, however lowly in degree or humble their occupation.

“ But it does not answer all the purposes of their being, nor satisfy all the wants of the human heart. This can alone be done by *that wisdom which cometh from above that maketh wise unto salvation*. All else is but of little account in comparison with *the excellency of the knowledge of Christ Jesus our Lord*.

"It is this which exalts our minds, which purifies our hearts and sanctifies our lives, which enlarges our aims and elevates our hopes, which gives grace and dignity to life, and peace and comfort to death. When human learning is made the hand-maid of religion, the union is lovely and perfect; but when unsanctified and unblessed, it often proves both to the possessor and to the world, the bitterest curse.

"But this, it may be said, is not intended by any who call themselves Christians. There are other modes of securing the young against spiritual ignorance and viciousness of life; parental training at home, catechetical and other instruction from their pastors, and the more frequent opportunities of increasing in wisdom and grace at the Sunday-School. These are all important auxiliaries in the religious education of the young, but still they are by no means a substitute for the fuller instruction of a Parish-School.

"As to parental training at home, how few are there in the gay and busy world around us, even among the well-educated and devout, who discharge this duty with such fidelity and patience, as effectually to accomplish it! On the contrary, how many are there who, with an unnatural indifference to the highest interests of their children, either devolve this duty on others, or pay no attention to it at all.

"But in respect to the class of persons from which, for the most part, the children are gathered for the Parish-School, what suitable training can be expected from them? Even those who are well disposed, are generally too ignorant to become instructors of others. Many are as insensible to their parental obligations towards their offspring, as they are neglectful of their own duty towards God. And others are so utterly depraved and brutalized by all manner of vice, that their sons, unless placed under better influences, must almost invariably become the sons of Belial, and their daughters the victims of sin and shame.

"These evils may indeed be partially remedied, though not effectually cured, by the wholesome instructions of the Sunday-School. But these lessons recurring only weekly, and not followed up in the intervals by *line upon line and precept upon precept*, as they would be in the daily and hourly teaching of the Parish-School, the good impressions which are made can scarcely be expected to be so deep and abiding.

"Of the Catechetical and other instruction of their pastors, which comes with the advantage of a ripener knowledge in holy things, and the higher sanction of their ministerial authority, it may indeed be said that in whatever measure it may be meted out, it is always attended

with a proportionate degree of God's favor and blessing towards those who meekly receive it. But as the theory and practice of a Parish-School imply the immediate and daily supervision of a Clergyman of the Parish, to impart religious instruction according to the views of the Church, in how much more abundant measure would the blessings be poured out, if these constant opportunities were afforded by the establishment of such schools in the Church at large.

"It may here however be proper, after this general statement, to give the views of the Rector in regard to matters of detail.

"The first is that we should endeavor to do the greatest amount of good with the smallest degree of expense consistent with the substantial objects of the plan itself. A feeble beginning, in the natural development of its growth, may lead to a healthy and successful end.

"The buildings suited for the purpose, of which one is already in existence, another in progress, and the third in contemplation, provide for one part of the scheme. The teachers for the simple elementary branches of a common English education provide for the second. The books of instruction and stationery, the premiums for the reward of good conduct and merit, the compensation to those who have the care of the apartments, form the third. As to clothing and feasting, they should be left to the kind charities of the congregations, who will feel more interest in the objects which they themselves have endeavored to promote.

"But even with these limitations the scheme proposed may still seem too large. It may increase in magnitude, beyond its just proportion the expenses of the Parish, and yet accomplish but little in comparison with its cost. It may attempt, what after all, may appear to be only a drop in the bucket.

"*Be not faithless, but believing.* Who can tell what the result of our action may be in this matter, and how far *a little leaven may serve to leaven the whole lump?* Who can tell how much the respect and attachment may be increased for this Corporation, which, with all its reputed wealth, and all its pretended arrogance and pride still condescends to the lowly, and seeks their good rather than its own? Who can tell how far its liberality may serve as an example for others, and have an unseen influence on ages to come?

"To these views, it is believed, the whole body of Assistant Ministers will give their hearty concurrence."

To the "Report" are appended the returns from the ministers in charge of the Parish Church and the chapels.

These are full of information, give many facts of great interest, and prove that the old Parish was thoroughly alive. A summary of them has already been given.

An edition of fifteen hundred copies was printed and speedily distributed.¹

¹ Report to the Vestry of Trinity Church on the State of the Parish, by William Berrian, D.D., Rector of the same.

CHAPTER XXI.

ATTACKS ON THE CORPORATION.

Meeting of the Senate Committee on the Property of Trinity Corporation—Examination of Witnesses—Testimony of Various Clergy against Trinity Corporation—Report of the Senate Committee—Hearing before the Senate—Committee Amends its Report—Substitute Bill Offered—And Passed—Opening of St. John's Chapel after its Restoration—Memorial to the Revolutionary Soldiers in Trinity Churchyard—Address by Dr. Vinton on the Opening of Albany Street.

WE have now to resume the story of the aggressions on the venerable Corporation during the years 1856 and 1857.

A resolution was adopted, in the Senate of the State of New York, on motion of Mr. Brooks, a member of that body, that the Vestry of Trinity Church be requested to answer without delay the questions propounded in the resolutions adopted on the 10th of April, 1855, requiring certain information therein specified to be laid before the Senate on the 7th day of January, 1856.¹

On Wednesday, January 30th, the following letter of the Comptroller was presented to the Senate :

“NEW YORK, January 28, 1856.

“TO THE HON., THE SENATE OF THE STATE OF NEW YORK :

“The undersigned, the Comptroller of Trinity Church in the City of New York, has received a copy of the resolution of your honorable body requesting the Vestry to answer by the first day of February next, certain questions propounded by previous resolutions of the Senate. A report in response to such questions is now in the course of preparation by the undersigned by direction of the Vestry. But owing to the fact that a part of the information asked for is required to be brought down to the first of November last, to the complication

¹ See *Journal of the Senate*, 1856, pp. 17, 73, 83, 112, 219, 226, 248, 386, 626.

and difficulty attending the task of estimating the value of the real estate of this Corporation, and of each lot and parcel thereof, irrespective of the leases thereon, and to the great labor required to answer that, and the other heads of inquiry and to the circumstance that shortly after said first of November last the principal clerk in the office of the undersigned, who was familiar with the subject, was incapacitated by sickness to attend to his duties and still remains so, the undersigned fears that the report cannot be ready by the time indicated. Its preparation is proceeding with diligence, and the respect of the Vestry for the Honorable Senate will induce them not to delay its presentation to the Senate one day longer than is absolutely necessary.

"They pray that in order that there may not be any seeming disrespect shown by a failure to give the desired information at the time fixed by the Senate, that the time for a response may be extended by the Senate until the 15th day of February next.

"Respectfully,

"I am your obedient servant,

"WM. E. DUNSCOMB,

"Comptroller."

The request for extension of time having been granted, the report was presented, February 20, 1856. It was full in every particular required and gave the information asked for. The Vestry, however, mindful of their rights and dignity, asserted their independence of legislative control, in the following words :

"But before entering upon the statements hereinafter contained, the Vestry beg leave respectfully to aver that they furnish the information requested by the Senate, not acknowledging the power of the Senate to exact such information, but in order that they may not be deemed wanting in respect for your honorable body, or unwilling to display to the public the statement of this Corporation, its financial condition, and management by this Vestry of its property. They feel satisfied that the facts presented in this paper will remove any unfavorable impressions detrimental to the interest of Trinity Church, which have been occasioned by representations which it is conjectured have inclined your honorable body to pass the resolutions above contained. But being charged with the guardianship of a large property

and important rights, they beg leave respectfully to represent that the requiring of such reports as that asked for by the resolutions of the Honorable Senate is not justified by any legal principle, and is oppressive to this Corporation.¹ If there should be at any time any cause for complaint against this Corporation, the Courts are open, and are adequate to afford a remedy; and the entering by the Legislature upon an investigation into the affairs of any single Corporation, which investigation if it has any materiality, properly belongs to such Courts, is an assumption of their powers, and is burdensome upon the Corporation affected, by calling upon it to justify itself, by laborious statements or productions of evidence to a tribunal which has no power to decide.

"This Corporation has within a few years past made answer to two similar calls for information from the houses of the Legislature, the one contained in the resolutions of your honorable body of the 9th day of March, 1846, and the other contained in the resolutions of the honorable the House of Assembly, of March 4, 1854.

"There is no provision in the Charter of this Corporation, and the general statute requiring it to report to the Legislature, and because this Vestry have found the answers to those repeated requirements expensive and onerous, and believed them to be an infringement of the chartered rights of Trinity Church, they humbly protest against the right of the Legislature, or either branch of it, to call for reports from this Vestry, relative to the condition of affairs of this Corporation." ²

The Report, when received, was referred to a Special Committee Consisting of Messrs. Mark Spencer, of New York City, James Noxon, of Onondaga, and J. H. Ramsey, of Schoharie. Agitation on the subject ceased for a space, it being understood that the Committee would make investigation into the matter of reference, and visit the city for that purpose before presenting a report to the Senate.³

¹ Records, liber iv., folio 244.

² Report of Trinity Church, pp. 3, 4.

³ See *Memorial of the Rector, Church Wardens, and Vestrymen of Trinity Church, in the City of New York, to the Commissioners of the Land Office of the State of New York*, 8 vo, p. 11. In Trinity Church Collection, State Library, Albany. Also Senate Documents, No. 45. In Senate, February 20, 1856, communication of the Vestry of Trinity Church in the City of New York, to the Honourable the Senate of the State of New York, in reply to resolutions of the Senate passed April 13, 1855.

It was announced to the Vestry, at their stated meeting on the 10th of November, 1856, that the Committee of the Senate was about to visit the city for the purpose of examining the Report made to the Senate at its last session by the Corporation. The Committee arrived in due time, and held meetings on Tuesday, December 3d, Wednesday, December 4th, and Thursday and Friday, December 19th and 20th. Many witnesses were summoned to appear, eleven of them being clergymen, of whom only three were Assistant Ministers of the Parish. Among the laymen summoned was the Comptroller of the Corporation. A summary of the testimony taken at that time shows that the Committee was following a preconceived plan, as only answers to questions already prepared by them were allowed, and no voluntary statements were admitted. The sessions were held with closed doors, and there appears to have been no effort to call friends and members of Trinity Church.

The Committee, having completed their investigation, presented a report, with the testimony, and the draft of a proposed act amending the Act of 1814. This report, dated January 29, 1857, was ordered to be printed.¹ The Committee gave it as their opinion that the property of the Corporation was held in trust for all the inhabitants of the City of New York; they also charged the Corporation with partiality in grants and extravagant expenditure within the Parish, and arraigned it for not building free churches for the general use of the citizens of the metropolis.

The report, upon its face, was so partial, that even those Senators who cared little or nothing for Trinity Church thought that it needed further consideration, and it was recommitted. The representatives of the Parish

¹ See *Journal of the Senate*, p. 142.

now asked for and obtained an opportunity of being heard and of calling witnesses in behalf of the Corporation. Such hearing was commenced on Friday, February 13, 1857, and continued for ten days from that date. The Corporation was represented on that occasion by the Hon. Amasa J. Parker and Mr. Orlando Meads. Mr. John K. Porter appeared before the Committee on behalf of those seeking the modification of the law of 1814. The witnesses for the Church were Bishop Potter, Dr. Berrian, Drs. Higbee, Haight, Hobart, and Vinton, and S. H. Weston, Bishop De Lancey, and Messrs. Samuel F. Skidmore, Gulian C. Verplanck, John A. Dix, William Moore, and Richard H. Ogden. The several charges of partiality, inefficiency, neglect of the poor, and failure to build free churches, and the contention that all Episcopalians resident on Manhattan Island were corporators of Trinity Church, were fully covered in the course of the testimony.

In further illustration of this subject, the following extracts are here given, from a communication of the Hon. John A. Dix, addressed to the Chairman of the Committee of the Senate, at a time when he supposed that it would be impossible for him to appear before the Committee in person. The communication may be found, either among the Senate Documents at Albany, or, in the Appendix to the *Memoirs* of my father.¹ It contains several tables of figures, exhibiting the revenue and ordinary expenditures of the Corporation for the year ending April 30, 1856, with a statement of receipts and disbursements, the annual deficits of income, and the allowances and loans to other churches for the ten years preceding the date of the communication. These tables, prepared by General Dix from the books of the Corporation, and examined and compared by the Comptroller, with the aid of an expert

¹*Memoirs of John Adams Dix, compiled by his son Morgan Dix.*

accountant, are omitted in the following extracts; only such portions of the communication being given as tend to show the general policy of the Corporation in the management of the estate, and vindicate them from aspersions on their character and actions as trustees.

On the 23d of February General Dix presented himself as a witness, and after being sworn, and asked to state generally any facts within his knowledge in regard to the charges made against the Vestry of Trinity Church, he replied that when he was subpoenaed he was engaged in the transaction of important business, from which he feared he would not be released till the labors of the Committee were closed. He had, therefore, prepared a communication, addressed to the chairman of the Committee, and sent it to Albany a week before, by Mr. Livingston, one of his associates in the Vestry. The session of the Committee having been continued to a later period than he had expected, he had thought proper to appear before them in person. He added that he had the communication with him, and if the Committee would permit him to read it he thought it would save them a good deal of time in preparing questions, and himself a good deal of inconvenience in writing out answers. The Committee having assented to the suggestion, he read the communication, as a part of his testimony.

“NEW YORK, February 11, 1857.

“*Hon. M. Spencer, Chairman of the Select Committee of the Senate on the Report of Trinity Church:*

“SIR:—I have just seen and read the Report made to the Senate on the 29th ult. by the Committee of which you are chairman, together with the testimony appended thereto; and as there are imputations therein derogatory to the character of the Vestry of Trinity Church, of whom I am one, both as regards their fairness and their discreteness

in the execution of their trust, I ask leave to submit to the Committee the following statement. Business of a very urgent nature, affecting the interests of others, which I should be inexcusable for neglecting, prevents me from visiting Albany. I should otherwise have appeared before the Committee and asked them to take my testimony orally, instead of soliciting their indulgence so far as to allow me to present it in the form of a written communication.

"I was appointed a vestryman in the autumn of 1849, and have served in that capacity to the present time. With the exception of ten months in 1854 and 1855, during which I was absent from the country, and occasional temporary absences from the State at other times, I have attended with a good deal of regularity the meetings of the Vestry, and have taken a somewhat active part in its proceedings.

"I do not propose to trouble the Committee with any discussion of the legal rights of the Corporation under the original grants by which it holds its property, or the legislative enactments by which its corporate powers have been confirmed or enlarged; nor do I intend to offer to the Committee any opinion with regard to the true interpretation of those enactments or grants. The sole object of this statement, which is made on my own responsibility, is to present such explanations as seem to me necessary to exonerate myself and my associates from charges which have been brought against us by some of the witnesses, and which do us, as I conceive, great injustice.

"I beg leave to say farther, with perfect respect for the Committee and the body by which it was appointed, that, in presenting this statement, I have not overlooked the vital relation which an inquiry instituted by one branch of the Legislature through the action of a committee, into the administration of the internal affairs of a religious corporation, bears to the rights of every ecclesiastical body in the State. I do not admit the existence of such an authority as has been exercised in regard to the body with which I am connected, more especially when carried so far as to solicit *ex parte* opinions concerning the motives under which individuals may have been supposed to act; and I cannot but think, when the question is deliberately considered, that it will be found to possess a most important bearing upon the rights of conscience, which it was one of the leading objects of the Constitution to secure—a question well worthy, under this aspect, of the most serious public regard. If I have chosen to meet, with a reservation of rights which I deem inviolable, the imputations cast upon me and my associates, instead of passing them by in silence, it is in order that the minds of the Committee, the Legislature, and the com-

munity may not be misled by the testimony in which those imputations are contained.

"Soon after my connection with the Vestry commenced, my attention was attracted to the financial condition of the Corporation, which seemed to me very unsatisfactory. Its debts amounted to nearly half a million of dollars; and by reason of the large donations it was in the habit of making to other churches, its revenue had become inadequate to its expenditures, and the annual deficits were made up by a sale of property. I regarded this practice, though founded upon a generous consideration for the wants of other parishes, and a desire to promote the advancement of the interests of the Episcopal Church in the city and the State, as opposed to all sound principles of finance. No fund or endowment can long withstand a regular consumption of its principal. Encumbered as the Church property was by leases, it could rarely be sold, in any considerable parcels, without serious sacrifice; and it was my opinion that the contributions of the church, instead of being enlarged, should be curtailed; that its debt should not be increased; that its expenditures should, if possible, be brought within its income; and that its property should, as a general rule, be preserved until the expiration of its leases, when it could be sold without loss; thus leaving the church in condition to carry out with vigor and success the great plan of ministration which seemed to me to be clearly marked out by changes in progress in the distribution of business and population throughout the city.

"In accordance with these views, when it was decided to build a chapel in the upper part of the city, in order to preserve to the church its ancient parishioners, who had removed in large numbers from the neighborhood of Trinity Church, St. Paul's and St. John's, I introduced a resolution providing that the corporate debt should never exceed the sum of \$250,000 beyond the amount of its bonds and mortgages, exclusive of those given by churches. The latter were excepted for the reason that they have never been regarded as an available resource. No interest is collected on them, and they are, in fact, held by the Corporation for the purpose of preventing, in case of emergency, the property to which they attach from being devoted to secular uses. The resolution referred to, after being amended so as to increase the limit of the debt to \$300,000, was adopted.

"It is due to entire frankness to say that I was opposed to the construction of Trinity Chapel, believing the private wealth of the district, for which its ministrations were designed, sufficient to furnish them without the aid of Trinity Church. At the same time there were

arguments in favor of the measure, on the score of justice and practical usefulness, which it was not easy to answer, and solicitations from old and faithful friends of the church, who had removed to the upper part of the city, too earnest and persuasive to be resisted by the Vestry, many of whom had been their associates from an early period in life, and who were naturally reluctant to dissolve the connection as they approached its close.

"The measure having been resolved on, the Vestry adopted a plan which the architect estimated to cost \$40,000. I urged its adoption on the ground of its comparatively small cost, and I particularly pressed on the Vestry the consideration that in the principal parish church enough had been done by them for the embellishment of the architecture of the city. At a subsequent meeting a majority of the Vestry, deeming the proposed edifice too small, or perhaps too plain for the position it was to occupy, adopted another plan, estimated by the architect to cost \$79,000. It was never intended by the Vestry to exceed that sum. But those who have had any experience in building churches know not only how little confidence is to be placed in such estimates, but how difficult it is to adhere to original designs; and they will be disposed to consider the Vestry—who ultimately found themselves involved, greatly to their disappointment and annoyance, in an expenditure of \$230,000 for the chapel and site—as objects of sympathy rather than censure.

"This unlooked-for expenditure, and the continued annual contributions to other parishes, which the Vestry were unwilling to abridge, have carried the corporate debt up to the enormous sum of \$668,000, exceeding by the sum of \$469,000 its available bonds and mortgages.

"It is well known that the greater part of the city below Chambers Street is devoted to purposes of business, and that private dwellings have given place to stores and warehouses. The wealthy portion of the population has gone to the upper districts, and most of the churches of all denominations have followed them. The North Dutch, which is still engaged in useful spiritual labors in the neighborhood of St. Paul's; the Methodist church in John Street, unhappily rent by internal strife; and St. Peter's, a Roman Catholic church, in Barclay Street, still maintain their ground. With these exceptions, Trinity Church, St. Paul's, and the church in Beekman Street, formerly St. George's, purchased and now entirely supported by Trinity, stand alone in this great deserted field of labor. The same process is going on above Chambers Street, and in a few years there will in all proba-

bility be no churches below Canal Street but those of Trinity parish. Notwithstanding this exodus of wealth, the vast population, the inhabitants, in greater part, of alleys, garrets, and cellars, estimated to exceed 120,000 souls, occupy the field it has abandoned; and if Trinity Church had followed the same instincts which have drawn off the other religious societies of the city to its more attractive districts, if she also had abandoned to their fate the poor and necessitous whom wealth and fashion have bequeathed to her, the lower part of the city would have presented an example of religious destitution unparalleled in the history of Christian civilization.

"It was in view of this great change in the condition of the population of the city that I introduced into the Vestry, on the 10th of April, 1854, the following resolutions:

"*Resolved*, That the Standing Committee be instructed to report a plan by which the expenditures of the Corporation shall be limited to its income.

"*Resolved*, That the said Committee be instructed to inquire into the expediency of making the seats in Trinity Church, and in St. Paul's and St. John's Chapels, free.

"*Resolved*, That the said Committee be instructed to inquire into the expediency of establishing free schools in connection with Trinity Church and its chapels.

"*Resolved*, That the said Committee be instructed to inquire into the expediency of devoting the funds of the Corporation, as far as may be practicable, after making provisions for the support of the new chapel in Twenty-fifth Street, to the education and religious instruction of the poor of the city.'

"The last resolution, as originally presented, was confined to the poor of the city below Canal Street; and, on the suggestion of a member of the Vestry, it was, in view of future contingencies, amended so as to embrace the whole city.

"This is the plan which nearly four years ago I deemed it my duty to bring before the Vestry. It was supported by a somewhat labored argument, which was not committed to paper, and which I will not tax the patience of the Committee by attempting to recall to remembrance. I trust, indeed, that no such exposition is necessary, and that the resolutions sufficiently explain their purpose. Their design was to rescue the lower part of the city—that portion which has not only an immense body of resident poor, but which receives into its bosom

the greater part of the destitute who seek a refuge here from hardship in other countries—to rescue this combined mass of permanent and temporary indigence from the utter spiritual abandonment with which it was threatened by the removal of those to whose wealth and liberality it had been accustomed to look for sympathy and pecuniary aid to more congenial districts. The plan comprehended not only the spiritual instruction of the adult inhabitants of this deserted district, once the seat of nearly all the wealth of the city, but the education of their children, and to the extent of the means of the Corporation, a ministrations to their temporal wants. Trinity Church, with its endowments—fortunately growing more valuable with the progress of the city—was to stand in the place of the individual opulence which has fled from a district where its tastes could no longer find suitable fields for indulgence, and established itself in others, where it has rivalled Genoa in its streets of palaces, and where, in all its appointments and manifestations of in-door and out-door life, there is a concentration of refinement, luxury, and splendor unequalled excepting by a few of the great capitals of Europe.

“It is possible that I may have looked upon this plan with that undue partiality which individuals are apt to feel for suggestions originating with themselves. But it seemed to me to have been among the designs of Providence that Trinity Church should have been planted in this great district, ready with her ample endowments, to make provision, when the emergency should arrive, for those whom individual wealth has left upon her hands. I hold this to be the great mission of Trinity Church; and I have pressed on the Vestry, on all proper occasions, the duty of preparing for it, and of commencing the work with the utmost diligence. Though the plan has not been formally adopted, it has been practically acted on; and it is due to my associates in the Vestry to say that they have responded to all appeals in behalf of the destitute districts below Canal Street by as liberal an expenditure as the income of the Corporation, crippled by a heavy debt and burdened by large annual contributions to other churches, has admitted. The clerical force of the parish has been nearly doubled; the Sunday-schools have been greatly enlarged; parish schools for the gratuitous education of children have been established; by far the greater part of the pews in Trinity Church, one hundred and four out of one hundred and forty-four in St. Paul’s, and a large number in St. John’s, are free; efforts have been put forth to bring into the church those who have not been accustomed to attend any religious worship; Trinity Church is opened twice a day throughout the year for divine service; a mission

office has been established to receive applications for aid; lay visitors are employed to seek out want and relieve it; missionary agencies have been instituted in connection with the Commissioners of Emigration; the whole lower part of the city has been virtually made a field of missionary labor; and a degree of energy has been infused into the ministrations of the church, temporal and spiritual, which compensates in a great degree for the lost support of the religious societies removed to other districts. In the midst of all this earnest effort, with five of her clergy residing within this neglected field of labor, conversant with little else than its destitution, and devoting themselves to the relief of its wants, Trinity Church finds herself assailed as faithless to her trust by those, for the most part, whose lives are passed amid the social amenities of the upper districts, and in an atmosphere redolent with indulgence and luxurious ease.

"It was not supposed by me when this plan was brought forward that it could be fully carried out until a considerable portion of the leased property of the Church should become available for the purpose. It was only expected that a beginning should be made, and that the plan, in its great outlines, should have a practical adoption. However earnest the desire to put it in operation at an earlier period, the unexpected augmentation of her debt not only renders such a desire hopeless, but manifests that it may be even farther postponed, or possibly defeated, without a prudent husbandry of her resources.

"The expenditures of the Parish cannot be materially abridged without prejudice to its interests; and the Vestry are unwilling to reduce the annual allowances to other churches, believing that such a reduction would cause great inconvenience to the recipients, and in some cases impair, to a serious extent, the efficiency of the parishes thus assisted.

"In regard to the necessity of allowing the capital of her endowment to be consumed by the current expenses of the Church, I have differed in opinion with a majority of the Vestry. While they have deplored it, and yielded to it as a necessity, I have been in favor of meeting it by retrenchment, and bringing down the expenditure, as nearly as may be, to the standard of the income. I have urged this duty on the Vestry as one demanded by every maxim of financial prudence, and with the less hesitation, as the inconvenience to result from it would be of short duration; for if the real estate disposable in 1862, or the great mass of it, can be kept undiminished until that time, the Church will be in condition to prosecute the great plan of ministration she has entered on with an efficiency which cannot fail

to produce results of the highest importance to the City and State. If I have thought the Vestry in error in this respect, it is not because I have considered them lacking in liberality, but because they have yielded, under impulses highly honorable to their feelings, to an outside pressure for contributions, which in view of the deep and lasting interests involved in the question, I would have resisted.

"This is, in truth, the only ground of apprehension in regard to the success of the plan of religious instruction for the poor of the lower part of the city. It must utterly fail, if Trinity Church, for the purpose of meeting a regular series of annual deficits in her revenue, caused to a great extent by her contributions to other Churches, shall consume her real estate ; and for this reason I would incur a temporary inconvenience for the purpose of carrying out a great system, the benefits of which would be incalculable in value and endless in duration.

"To hold her real estate until it is unencumbered and can be sold without sacrifice is in no just sense an accumulation of capital. To accumulate is to augment by a reinvestment of income ; or, in other words, to convert revenue into principal. If her income exceeded her necessary expenditures ; if, instead of contributing it to the wants of others she were to withhold it and use it for the augmentation of her capital, she would be fairly obnoxious to the imputations cast upon her. Instead of erring in this direction, she has, as has been shown, been for a series of years expending large portions of her principal, and mainly for the purpose of making donations to other parishes.

"Several of the witnesses have testified that in granting aid to other churches, the Vestry have acted under the influence of party feeling, refusing assistance to those who differ with them in opinion, and granting it freely to those whose views are in accordance with their own. I feel it to be my solemn duty to repel this imputation by stating my own experience. I have been more than seven years a member of the Vestry, and have been on terms of the most unreserved and confidential communication with my associates. I have discussed with them the propriety of granting and declining applications for aid, not only at nearly all the meetings of the Vestry, but in many cases in private interviews ; and no reference has ever been made by me or any one of them, at any meeting, official or private, to the party views of any of the Rectors or religious societies presenting such applications. The party divisions which have existed for several years in the Episcopal Church, and which have not only impaired its capacity for doing good, but dishonored those on both sides who have been active in keeping

them alive, have never been a subject of discussion at any meeting of the Vestry, which I have attended, nor have they been alluded to in connection with applications for aid. I have taken a deep interest in several applications myself, and have, perhaps, had some influence in securing grants of money to the applicants; and in no instance have I inquired what were the particular views of the Rector or the parish to which they belonged. I do not even know to this day whether they are High Church or Low Church. The only inquiries I ever made were in regard to their pecuniary and social condition, and their need of assistance; and these considerations, together with the ability of Trinity Church at the time to make the grants asked for, and the probability that the grants would be effective for the objects in view, have been the only ones which have guided me in my votes. I believe the other members of the Vestry have been equally free from the influence of party motives. My belief is founded upon my knowledge of them as enlightened, conscientious, and liberal men, and upon all they have said and done in my presence through a familiar association of seven years. I cannot be supposed to have been deceived in regard to their principles of action but upon the hypothesis of a depth of dissimulation on their part, and an obtuseness of perception on my own, too gross for the largest credulity.

"I can say with the same confidence that I do not believe those who have the management of the affairs of Trinity Church have sought, during the period of my connection with them (a period of a good deal of excitement), to influence Rectors of parishes on any question in the diocese through the instrumentality of her donations. It is due to others to add that I have for several years attended the Conventions of the diocese, and become acquainted with a large number of the clergy. I have rarely met a more intelligent or independent body of men; and I regard the intimation that they would be governed in the doctrines they teach, or in the official acts they have to perform, by considerations arising out of the pecuniary aid their parishes may have received from Trinity Church, as alike ungenerous and unjust.

"In a word, I consider all these imputations of influence on the one hand, and of subserviency on the other, as the offspring of mere groundless suspicion; and they are, in some instances, so loosely hazarded as to make it the part of charity to refer them to the same narrow and distempered views of duty which are falsely imputed to the Vestry of Trinity.

"I have thus laid before the Committee with entire frankness a statement of my connection with Trinity Church, and the part I have

borne in the management of her financial affairs, and the great scheme of religious and temporal ministration which I desire to see carried out, under her auspices and through the aid of her endowments, in the lower districts of the city. I do not believe the importance of giving effect to this plan can be overstated. The funds of Trinity Church are the only resource for accomplishing it: she must execute it, or it will fall to the ground, and the district in which three of her church edifices stand become nearly desolate for all spiritual purposes. The prosperity of the city is deeply involved in it. Destitution, temporal and spiritual, goes hand in hand with crime, and when even now the spirit of acquisitiveness, which is characteristic of the age and has become its greatest scourge, is dishonoring it by forgeries the most barefaced, and staining it by murders the most foul, what shall be our social condition if, in a large portion of the city, destitution and spiritual neglect shall combine with cupidity to arm the hand of violence, and stimulate it to still grosser outrage? What higher office can Trinity Church fulfil, what higher benefit can she confer on the classes which have the deepest stake in the security of property and life, than by devoting herself, as she is now doing, to make the lessons of religious and social duty familiar to those who, under the pressure of their physical wants, have the strongest temptation to forget them? In the upper districts the possessors of nearly the whole private wealth of the city have become domesticated. There is more than one congregation the individual possessions of which are believed to exceed in value, with the largest estimate ever put on it, the entire property Trinity Church holds for the support of her four congregations. Those whom Fortune has thus overburdened with her gifts should be willing to leave unimpaired the endowments of Trinity Church, that she may make suitable provision for the poor whom they have left to her care. And whatever may be the narrowness of spirit which presides over particular circles, no doubt is entertained of the generous and catholic feeling which pervades the great body of the opulent classes. No city has more cause to be thankful for the munificence with which some of her richest men have contributed to great objects of social improvement within her limits; and it is most gratifying to add that in more than one instance the wealth which exists in the largest masses has been poured out with the noblest profusion to build up literary and charitable institutions for the common benefit. To such a spirit of munificence no appeal to relieve the destitution which hangs upon the outskirts of the upper districts need be addressed in vain. If among those to whom Providence has committed the spiritual guidance of

these favored classes there are any who seek to compel Trinity Church to scatter her endowments broadcast over the city, and thus disqualify herself for the great work of charity devolved on her in the district in which her lot has been cast; if there are any who are engaged in inculcating an antiphonal beneficence the utterances of which are to be given only in response of those of Trinity, it is suggested, with the profoundest deference, whether a nobler field for the exercise of their influence does not lie directly before them—whether the great ends of their calling will not be better subserved by laboring to infuse into surrounding atmospheres, overcast with penury and want, some of the golden light which irradiates their own.

“The State, nay, the whole country, has a deep interest in this question. The city of New York, embodying as she does, to a great extent, the commercial and financial power of the Union, must exert a sensible influence upon the moral and intellectual character of all with whom she is brought into association. The slightest agitations on her surface undulate in all directions to the great circumference of which she is the centre. On Trinity Church are devolved, in the order of events, the spiritual instruction and guidance of the district by which she is brought most directly into contact with all that lies beyond her limits. If this duty is not faithfully performed, no voice should be raised in palliation of the delinquency. On the other hand, if any of those who have withdrawn from this part of the city the wealth which Providence has, in such disproportion, bestowed on them shall seek to deprive the destitute whom they have left behind of the sole resource for spiritual instruction and for the alleviation of temporal want—if they shall succeed, by misstating the condition and unjustly impeaching the motives of Trinity Church, in defeating her efforts to carry out the great system of labor with which she is occupied—they will incur the gravest and most odious of all responsibilities—that of consigning one of the most important districts in the emporium of the Union to an intellectual and spiritual death.

“I have the honor to be, Sir, your obedient servant.

“JOHN A. DIX.”

On the conclusion of the examination of witnesses, the Committee listened to the arguments of counsel. Mr. Porter appeared for those who considered themselves as disfranchised corporators; Judge Parker and Mr. Gouverneur M. Ogden spoke for the Corporation. The Committee

then, having concluded their work, presented an amended report to the Senate, in which, however, none of the allegations of misuse and abuse of the trust were withdrawn.

The debate upon this amended report was long and not without bitterness ; finally a substitute bill was offered by Mr. Brooks, providing that all Episcopalians should be made corporators of Trinity Church, but that the property of the parish should remain in its own custody. Remonstrances against the proposed measures, and especially against the amendment or repeal of the law of 1814, came from many parts of the State. Similar remonstrances against the disturbance of vested rights were largely signed by business men in New York and elsewhere.¹ Special memorials came from individual parishes. Among those who took an active part in the debate was the Hon. Daniel E. Sickles, afterwards a Major General in the U. S. service during the Civil War, who strongly and ably opposed the injustice proposed by the bill. On Monday, April 6th, the substitute offered by Mr. Brooks was adopted by a vote of 19 to 12, and the bill was engrossed and sent to the Assembly, where its fate was sealed, as it failed to be reached for final action before the adjournment of the Legislature.

Thus, providentially, was averted a great evil, not only to the parish of Trinity Church, but to all the churches in our communion ; for no more radical measure could have been imagined, nor one better calculated to affect injuriously the rights and interests of corporations in general. The case for the Church was managed with great skill, wisdom, and dignity, and from that day to the present, a period of nearly half a century, there has been no renewal of that bold and unjustifiable assault.

¹ Copies of these remonstrances are on file among the archives in the State Library at Albany.

We pass to a subject of a more agreeable nature. During these proceedings and the pending of the bill, the Corporation had given attention to an enlargement of St. John's Chapel and its adjacent buildings. Of the improvements made at that time, by which the interior became one of the most beautiful and imposing in the city, the architect's contemporary description is on file.

The additions comprehended a three-story building, 31 x 50, attached to the rear of the church and intended for Sunday and parochial schools; a chapel to be used for committee rooms during convention, and a chancel, apsidal in form, covered with a semi-dome, and lighted through the cupola. We quote from the architect's description:

"The chancel is 24 feet deep and elevated from the nave by four steps of American Tennessee marble, which is equal to any foreign production, and is the first of its kind ever used in this city. The chancel is also paved with this and other marbles, inlaid. The altar which stands in the centre of the sacrarium is of marble ornamented with inlayings of Sienna and *Rose vif*, and surrounded with columns of Tennessee marble shafts, statuary capitals, and black marble plinths and bases. On the front are medallions gilded, with appropriate emblems. The central one has the I. H. S., the S being the ancient form of that letter found in old manuscripts.

"Around the chancel is a screen composed of columns and arches decorated in polychrome. The caps and carved work are gilded on red and blue fields. This decorating in polychrome is of great assistance to architecture. It increases the effect very considerably with very little expense, and individualizes details which might perhaps pass otherwise unnoticed. Attached to the screen are the stalls for the clergy and Bishop. The latter is distinguished from the rest by being central and by a pedimented canopy surmounted by an emblematic mitre. The chancel rail is of iron with gilded ornaments. There are prayer-desks on either side of the choir. The pulpit is attached to the Gospel side of the chancel-arch and will be approached by a handrailing of iron, which is being made. The chancel is supported by an entablature, which runs around the Church. The arch has a broad, deep and enriched soffit. The cupola is of good size

and is glazed with stained glass, to mellow the effect of the light throughout the chancel. The semi-dome has been left perfectly plain as the proper field for a painting. Mr. Oertel has been consulted with reference to a picture, and has one which is thought appropriate, and which if it is secured will be a great acquisition to the artistic decorations of the Church, not only from its intrinsic merits as a painting, but also on account of the position and light.

"The pews have been lowered a little, and those which encumbered the space in front of the chancel have been removed, to afford more room around the chancel than formerly. The colouring of the walls is of French gray with ornaments. Throughout the additions care has been taken to carry out in all details the Corinthian order in which the Church is built.

"R. M. UPJOHN & Co.,

"Architects, Trinity Building.

"February 28, 1857."¹

The church, thus enlarged and beautified, was opened for divine service on Quinquagesima Sunday, February 15, 1857. The officiants were the Provisional Bishop of the Diocese, the Rector of Trinity Church, the Rev. Messrs. Young, Ogilby, and C. B. Wyatt. The Rev. Dr. Higbee preached from St. Luke, iv., 18, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor." He spoke particularly of the missionary character of the Church, alluded to the greatly increased accommodations in the new school rooms, capable of receiving a thousand children, and made affectionate reference to the late Bishops Hobart and Wainwright and to Dr. M. P. Parks. It was indeed a day of rejoicing throughout the parish, then so angrily assailed by the adversary's hand.

During the early part of the year 1858 the monument in memory of the Revolutionary soldiers and sailors buried in Trinity churchyard was completed and put in

¹ *Church Journal*, March 4, 1857.

position. It is a striking and effective tribute to those who perished in the prison ships and in the old Sugar House on Liberty St. It stands near Broadway, directly opposite to Pine St., on the line on which the proposed extension of Albany St. was to have been carried out.

The promoters of the scheme for opening that street gave one last gasp before the death of their nefarious plan. On the night of Dec. 31, 1857, the city government passed an ordinance repealing the ordinance of 1855, and allowing a street to be cut through Trinity churchyard. In the course of the hearings in opposition to it the Rev. Dr. Vinton made a notable and effective plea in opposition to the measure. As the last word, it invites notice. He thus concludes his argument.

"It so happens, I think you will discover, that the City never was vested with the fee of this part of the grave-yard of Trinity Church. For in the 'Dongan charter,' under the royal seal of George II., by which this City was incorporated, all waste and unoccupied lands were ceded to the City; *saving and excepting ground devoted "to pious and charitable uses."* This north part of Trinity Churchyard was, as I have already stated, the old public cemetery at the date of the Dongan charter, devoted to that 'pious and charitable use.' The City possessed it as a burial place and was charged with the duty of burying the dead.

"By the Deed of 27th April, 1703, the City transferred her title, with her obligations of burying the dead, to Trinity Church, which accepted and performed the conditions, until 1823. In that year, the City by an ordinance prohibited further burials within the city limits. The City herself revoked the conditions of the deed of 1703; and thus, what was before conditional, is become unconditional. So that, as against the City, the title of Trinity Church to the land, is fee simple. The idea of a condition to a deed, being revoked by the grantor, is, to my plain mind, preposterous and absurd. Such law would work finely for sellers of property which is on the *rise*. Such law would bring back to their former owners many of those princely lots on Broadway, which have enhanced in price a hundred fold or less. But I leave this question for the lawyers.

"Gentlemen of the Committee: You have an office to fulfil, full of dignity. Your report to the Common Council, I doubt not will be intelligent and honest. You are called on to advise the repeal of a hasty act of your immediate predecessors, which permitted Albany Street to be extended through the Churchyard; and to restore the deliberate well-advised ordinance of 1855, which directed a "stay of all proceedings" in the matter.

"Put an end, Gentlemen, to this grasping avarice of private speculation, which is battling with humanity and religion and the public good.

"This controversy is become vexatious. Settle it forever on the principle of Reverence. The blessing of God and the gratitude of the people and the approval of your conscience shall be your reward.

That was the end of the matter, and the scheme has not been revived.

CHAPTER XXII.

CONCLUSION OF DR. BERRIAN'S RECTORSHIP.

The Atlantic Cable Laid—Service in Trinity Church—Sermon by the Bishop of New Jersey—Death of Dr. Hodges—Report of Special Committee on Finance—Nomination of Rev. Morgan Dix to Assistant Rectorship—Memorial of the Assistant Clergy to the Vestry Urging that Action on the Nomination be Deferred—Election of Mr. Dix—His Acceptance—One Hundred and Fiftieth Anniversary of Trinity School—Fiftieth Anniversary of the Ordination to the Diaconate of Dr. Berrian—Sermon by Dr. Berrian—Visit of the Prince of Wales—Trinity Choir Surpliced—Attendance of the Prince of Wales at Service in Trinity Church—Interference of Dr. Vinton in the Pre-arranged Plans for that Service—Remonstrance from the Committee of Arrangements Presented to the Vestry—Completion of Schoolhouse of Trinity Chapel—Death of Dr. Berrian—Funeral Services—Sermon by Mr. Dix—Accession of Morgan Dix as Ninth Rector of Trinity Church.

NO one who was present on the occasion can forget the service held in Trinity Church, September 1, 1858, upon the completion of the great work of laying the Atlantic cable between Ireland and Newfoundland, and thus securing communication with Europe by telegraph. Mr. Cyrus W. Field, the enthusiastic and indefatigable agent in that project, saw the accomplishment of his design on the 18th of August; and a fortnight later the celebration took place in the Parish Church.

The church, of course, was filled to its utmost capacity, or, rather beyond its capacity, for a dense mass of humanity covered the entire space from wall to wall, seated, or standing, or piled up to the sills of the windows in the aisles north and south. A procession of one hundred clergy or more closed by the Right Rev. George W. Doane, Bishop of New Jersey, passed from the

northwest door, along the walk towards Broadway, and thence, by the central doorway, in the tower, entered the building, while the organ pealed forth a voluntary, in which were heard the familiar strains of "Hail Columbia" and "God Save the Queen." The official guests formed a part of the procession, including the Mayor of the city, the members of the Common Council and Board of Aldermen, and Captain Hudson of the U. S. frigate *Niagara*, with the officers of that frigate and her English consort in laying the cable ; these officials marched under the flags of the United States and Great Britain. Across the chancel was a vast temporary frame work, having the effect of a gigantic rood-screen, and entirely covered by flowers.

The service began with an opening anthem, "The Lord is in His Holy Temple," composed by Dr. Hodges, who was himself at the organ, and given with great effect by a full choir.

The officiants at Morning Prayer were the Rev. Dr. Berrian, Rector, assisted by the Rev. Drs. Creighton, Hawks, and Bedell. The lessons specially appointed for this service were Isaiah xliii. and Rev. iv. A solemn Te Deum was sung, which is thus described by a writer of the period :

"This Te Deum was 'a verse service' in the key of D, commonly known as the New York service, and was composed by Dr. Hodges in 1840, shortly after he had been appointed director of music in Trinity Parish. It was a varied composition interspersed with solo and duet passages and written in the English style of Cathedral music, though rather more florid than most of the English services. It opened with a full chorus in plain counterpoint in a majestic and dignified style. This was succeeded by a fugue passage at the words 'The glorious company of the Apostles praise Thee,' in which the subject was admirably carried through all the voices, while the immediately succeeding verses were announced without repetition of words, arriving at a grand climax at the verse, 'Thou art the King of Glory, O Christ.'

Here the magnificent outburst of harmony from the full organ and choir was exceedingly impressive. The rest of the Te Deum was an alternation of solos, duets and choruses, closing with a slow and dignified fugue movement of moderate length, but admirably adapted to leave the mind of the listener in a state of elevated devotion."

Before the General Thanksgiving a special thanksgiving was said, which had been approved by the Bishop for the occasion :

"O God Whose never-failing Providence ordereth all things both in heaven and earth, we, Thy humble servants, bow before Thee owning that from Thee all strength, all power and might do come. We praise Thee for Thy goodness and wonderful works to the children of men and acknowledge Thy gracious hand in all that we accomplish on earth. Especially this day do we recognize Thy goodness and mercy in the wonderful work for which we now bless and magnify Thy glorious Name. Thou, who alone spreadest out the heavens and rulest the raging of the sea, didst in Thy mercy guide Thy servants through the perils of the great deep and enable them to lay in the mighty waters that band which now unites distant nations. Grant, O Lord, that those who are so wonderfully joined together may never be put asunder by enmity or strife, by prejudice or passion. May it be an instrument in bearing only messages of peace, extending the glad tidings of salvation, the Gospel of Thy dear Son, and hastening the day when from every corner of the earth shall rise that blessed song : 'Peace on earth, good-will towards men,' and to Thy great Name shall be ascribed all honour and praise, through Jesus Christ our Lord. Amen."

After the singing of Dr. John Clark's anthem from Psalm cxxxiii., "Behold how good and joyful a thing it is, brethren, to dwell together in unity," the Bishop of New Jersey ascended the pulpit and delivered the address, with a brilliancy and an intense earnestness characteristic of himself :

"'Glory be to God on high, and on earth peace ; good-will towards men.'

"This was the message of the Angels to the shepherds on the plains of Bethlehem when the Incarnate Saviour of the world was cradled in

a manger. This was the message of the Angli by the Atlantic Telegraph to their western sons. And this shall be the Anglo-American message to the ends of the whole world: 'Glory be to God on high, and on earth peace; good-will towards men.'

"Was ever utterance so fit? Was ever fittest utterance so startling, so solemn, so sublime? A consecrated lightning! flashing out from the burning love of Christian hearts in Ireland; flashing along through the caverns of the sea; flashing along among the buried treasures of the deep; flashing along by the lair of old Leviathan; flashing along over the remains of them who perished in the flood; flashing up among the primeval forests of Newfoundland; and flashing out from there throughout the world.

"A consecrated lightning, consecrating the wondrous chain the completion of which we celebrate to-day; consecrating the very ocean which it traverses; consecrating this glorious blessed day; consecrating anew that time-honored red-cross flag, the banner of a thousand fights; consecrating the stars that glitter on that flag of freedom which in less than a century has won for this nation a place among the ancient empires of the world, and which, whenever the rights of men are to be asserted, forever floats and blazes in the van. Consecrating shall I not say, beloved friends, anew our hearts to the love of man and to the glory of the living God.

"It is recorded of the father that he took his son, almost an infant, to his heathen altar to swear eternal hatred against Rome! Shall we not come up here to-day—have we not come up here to-day—to renew before this holy altar our vows of love and peace? Shall we not here renew the vows of our holy baptism?—that so far as in us lies we will promote that which makes for peace, and quietness, and love, among all men; that so far as in us lies, each in his several place by prayers, by gifts, by services, by sufferings, by death, if God so please, we will do what lies in us, to bear out to all the world lying in darkness, lying in wickedness, lying in sin, the peace and love of the glorious Gospel of our Lord and Saviour, Jesus Christ.

"It seems to me, if I may speak it without irreverence, that oneness is the great idea of God. The unity of God is the great truth of Holy Scripture. 'There are three that bear record in heaven, the Father, the Son and the Holy Ghost: and these three are one.' And that beseeching prayer when our dear Saviour was about to enter the garden of agony: 'that they may be one as We are, I in Thee and Thou in Me, that they may be one in Us.' St. Paul instructs us that 'there is one body and one Spirit, one God and Father of all, one

Lord, one faith, one baptism.' And then only will the mediatorial glory be accomplished when there shall be one fold under one Shepherd, Jesus Christ, our Lord. The highest happiness on earth is when men are 'of one mind in an house.' And to be one in heart and life is human love's devoutest, most delightful consummation. Now it seems to me that among the thousand thoughts that crowd upon the mind in the contemplation of the subject of this day's assembling, the tendency to oneness is the chief. It seems to me that in a sort the edict of Babel is reversed: that so the kingdoms of the world may become 'the kingdoms of our Lord and of His Christ.' The dispersion of the nations is to be outdone in God's time and in God's way by bringing them together as one in Him. And I might almost venture to say that we have in prospect, as it were, the renewal and repetition of the pentecostal wonder, when all the nations of the world heard in their own tongue the wonderful works of God, when man shall speak to man from one end of the world to the other of the Gospel of the Saviour and of the glory of the Lamb.

"Beloved friends, I am here among you, travelling through the night to be here, from the field of my own labors in New Jersey and from the care of my two hundred children,¹ that with my brethren and companions I might worship in this holy and beautiful house, and with them and with you all, and with all England, and with all Europe, and with the islands of the sea, rejoice in the consummation of this great work.

"Beautifully and well did this venerable corporation seek for itself a place in the rejoicings of this day. Trustees they are from venerable hands in that dear mother-land, now gathered to the grave; trustees they are for carrying out their views and purposes. And great and glorious as are the good works they have done, none greater and more glorious than in lending the consecration of this house, the consecration of that altar, and the consecration of these prayers, to the Atlantic telegraph.

"I said, my friends, that I came to you from New Jersey, and I have brought something of New Jersey with me. I hold here the oldest of the cables. This" (exhibiting a piece of wire) "is the germ which has grown to what is so great and glorious. So far as I know and believe, this is a part of the telegraph wire set up at the Speedwell Iron Works in Morristown, New Jersey, more than twenty years ago, under the direction of Professor Morse, known to all the world, and Mr. Alfred

¹ The Bishop referred to the great school at Burlington, St. Mary's Hall.

Vail, his associate and fellow laborer. It was set up for a length of three miles, and it served to transmit intelligent signals in the telegraphic language. . . . We have all read of that beautiful ceremony which was once annually celebrated, the wedding of the Adriatic by the Doge of Venice.

"The Bucentaur with the fleet of gondolas has made a radiant picture on the heart of every child. It was a splendid pageant, but it has vanished from the world. Venice is no longer among the sovereign nations. The glory of the Adriatic has departed. But now another wedding follows. The day breaks upon the rugged shores of Newfoundland. A little company is landing from a boat. They form a line. They bear in their hands, and touch it as a sacred thing, a small wire, and they proceed with solemn step and slow to the place appointed to deposit it. With that same Cyrus at their head they form a procession in comparison with which the heroes of antiquity must look to their laurels. Carefully they proceed, charged not only, as they feel, with the destiny of nations, but with the interests of the Church of the Living God, and repose it in its place of annexation. . . . England and America are wedded by that Atlantic ring, a ring of love, a ring of peace, shall I not say the ring of God? Shall I not add,—and will not every heart respond Amen—'Those whom God hath joined together, let no man put asunder'?"

Among the many appropriate decorations for the occasion were the English and American flags, displayed from the spire. As the wind blew, they "were blown across each other in mutual embrace." It is upon this incident that Bishop Doane wrote the following poem :

"THE WEDDED FLAGS.

"A Song of the Atlantic Cable.

" Hang out that glorious old red Cross!
Hang out the Stripes and Stars!
They faced each other fearlessly
In two historic wars ;

" But now, the ocean circlet binds
The Bridegroom and the Bride;
Old England, Young America—
Display them, side by side.

- " High up from Trinity's tall spire,
We 'll fling the banner out;
Hear how the world-wide welkin rings
With that exulting shout!
- " Forever wave those wedded flags,
As proudly now they wave!
God, for the lands, His love has blessed,
The beauteous and the brave.
- " But, see! the dallying wind the Stars
About the Cross has blown,
And see, again, the Cross around
The Stars its folds has thrown.
- " Was ever sign so beautiful
Hung from the heavens abroad?
Old England, Young America
For Freedom and for God."¹

This was the last occasion on which Dr. Hodges directed the music at Trinity Church. The close of his official career was in accord with the whole of his admirable work as a church musician. On the 20th of September, the Vestry were informed, by a letter from Dr. Edwin Wilkes, that the health of the venerable organist was so seriously impaired as to disqualify him for the performance of the duties of his office. Leave of absence was granted to him, and Dr. Henry S. Cutler was appointed "temporary organist at Trinity Church."² Dr. Hodges went to England, where he spent nearly a year. On his return he lived in retirement at "Woodlawn on the Hudson," the residence of Mr. William Moore, his brother-in-law. Finally returning to England in 1863, he died in his native city, Bristol, on Sunday, September 1, 1867.

A long-expected report of the special Committee on Finance was presented to the Vestry January 10, 1859.

¹ Pp. 127-128, *Songs by the Way*. The Poetical Writings of the Right Rev. George Washington Doane, D.D., LL.D. Arranged and edited by his son, William Crosswell Doane.

² Records, liber iv., folio 330.

It showed the necessity of curtailing allowances and gifts. Its conclusions are embodied in these resolutions :

" *Resolved*, 1. That all appropriations of money for other than parochial purposes, with the exception of those for which the faith of the Vestry is pledged, and those specified in the third resolution, be discontinued until the expenditures of the Corporation are reduced to its income.

" 2. That the annuity of \$1000 to James Barrow be discontinued after the first of June, 1859.

" 3. That the annual allowance to St. Luke's Church and to the Church of the Holy Evangelists, be reduced from and after the 30th April, 1859 ; the former to \$3000, and the latter to \$2500. That the annual allowances for the following churches and missionary purposes, if continued by the Vestry shall not exceed the sums herein specified, viz :—

The Church of the Advent.....	\$200
The Church of the Holy Innocents.....	200
Rev. Mr. Hoyt, of the Church of the Good Shepherd...	200
St. Timothy's.....	200
All Angels.....	200
Free Chapel of St. Thomas.....	800
Protestant Episcopal Seaman's Mission.....	800
St. Mary's, Manhattanville.....	200
Intercession, Carmansville.....	200
The Nativity.....	1000
The Holy Martyrs.....	300
St. John's the Evangelist.....	400
St. Ann's.....	300
All Saints.....	300
St. Stephen's.....	300
St. Clement's.....	300
St. Philip's.....	620
St. Paul's, Williamsburg.....	200

" 4. That the real estate of the Corporation under lease be sold, as advantageous opportunities occur, and the proceeds as far as practicable, applied to the payment of its debt, or set apart for that purpose until such debt is wholly extinguished.

" 5. That productive property yielding an income adequate to the support of Trinity Parish be sacredly preserved, and as soon as the debt of the Corporation shall have been fully paid or provided for, and there shall be a surplus of revenue beyond the requirements of the Parish, such surplus be dedicated to the aid of other Parishes, the religious instruction of the poor in the City of New York, the extension of the Protestant Episcopal Church, and other pious and charitable objects.

"6. That the property of the Corporation, whenever its debt shall have been extinguished, should be preserved, in as large proportion as possible, in the shape of real estate under lease, rather than in bonds and mortgages and money securities.

"7. That an Auditing Committee be appointed, to consist of three members, whose duty it shall be to examine and audit all bills and accounts for work done, articles purchased or procured, and services rendered for the Corporation, and to report the same for approval to the Vestry, and that no such bill or account be paid without the order of the Vestry.

"8. That whenever an appropriation of money is made for any purpose, the expenditure for such purpose shall not be permitted by the Committee or person having the matter in charge, to exceed the amount so appropriated, until a further appropriation is made by the Vestry."

The report had been printed in full "in confidence" for the information of the Vestry and other corporators. It was fully discussed, the resolutions were amended and then adopted. An edition of the report was printed for general circulation¹ which omitted the resolutions, some details and "matter uninteresting to the public."

At a special meeting of the Corporation of Trinity Church, held Wednesday, September 28, 1859, action was taken upon a subject of great importance to the Parish. The office of Assistant Rector had been filled from time to time, when the exigencies of the Parish required it. Dr. Beach was appointed in 1811, Bishop Hobart in 1813, Dr. How in 1816, Dr. Berrian in 1823, and Bishop Wainwright in 1841. The Assistant Rector has no right of succession; in fact, the terms of his appointment are inconsistent with such an assumption: he is designated by the charter an "Assistant to the Rector and his successors." Neither is it necessary that he should be chosen from the clergy of the Parish; the Vestry are free to choose from the whole body of the clergy of the Church.

¹ Report of a Committee on the Condition of the Finances of Trinity Church.

According to the provisions of the Charter, no meeting of the Vestry can be held without the presence of one of the two charter officers, the Rector or the Assistant Rector, except in case of the vacation of the office of the Rector by death, resignation, or other causes, when the Vestry may meet and elect a successor. The health of Dr. Berrian was so seriously impaired, through advanced age and infirmities, that anxiety began to be felt on the subject, for if he should become unable to attend the meetings of the Corporation, they would be paralyzed. Under these circumstances, and deeming it wise to prepare for an emergency, it was intimated to the Rector as the wish of the Vestry that he should nominate an Assistant Rector, the right to such nomination being vested solely in him. To this suggestion, after due consideration, he assented, and, having decided to make a nomination, he addressed a letter to the Rev. Dr. Higbee, stating his intentions and explaining his reasons for the choice of the clergyman whom he had decided to nominate; a copy of the letter was sent to every clergyman of the Parish except the proposed nominee, who remained in absolute ignorance of what was occurring, and having no suspicion, and receiving no intimation from any quarter, of the Rector's design.

Under these circumstances the special meeting was held. There were present :

The Rev. William Berrian, DD.,	
William E. Dunscomb and Robert Hyslop (Church Wardens),	
Alexander L. McDonald,	Abel T. Anderson,
Gulian C. Verplanck,	Frederick Pentz,
Anthony J. Bleecker,	Gouverneur M. Ogden,
George Templeton Strong,	Francis R. Tillou,
Samuel T. Skidmore,	John H. Swift,
William H. Falls,	John J. Cisco,
John A. Dix,	Alexander W. Bradford, and
Cyrus Curtiss,	Nelson Jarvis.

The Rector read the following communication to the Vestry :

“GENTLEMEN:

“You are called together on this occasion, in consequence of an earnest and respectful request which has just been made to me in a memorial signed by most of you here present, to nominate an Assistant Rector. I have been approached on this subject at different times by individual members of this Vestry, but I always felt such a reluctance to entertain the measure, as I had not hitherto been able to overcome. This was not owing to any sensitiveness in regard to my age, nor forgetfulness of the infirmities and maladies so apt to accompany it, which though life were spared, might, nevertheless, incapacitate me both physically and mentally for the discharge of my duties; but simply from the embarrassment I should find in making the choice, and the pain and disappointment which might be felt by others. But as there ought not to be any further delay, I have made up my mind to act at once in the matter, and to do my duty, however trying it may be to me, conscientiously and firmly, leaving the consequences to God. The person upon whom my choice is fixed, and which I trust may meet with your approbation and concurrence, though comparatively young in years, is mature in manhood and mind, accomplished in letters and the arts, a ripe scholar, a sound divine, an edifying and attractive preacher, and a most laborious, devoted, and faithful pastor.

“But it is not on these accounts alone that he is the object of my choice, but of other qualifications also which are rarely combined with high intellectual gifts, but which are nevertheless essential to the proper discharge of the duties of the office about to be filled.

“From my long and close observation of him he appears to me to be pre-eminently fitted for the place by the practical turn of his mind, by his orderly, methodical, and businesslike habits; and by his remarkable minuteness and accuracy in all matters of detail.

“I may likewise add, that I have entire reliance in his prudence, discretion, and judgment, and from his unaffected modesty, his well-regulated temper, and courteous manners, I look forward in case of his appointment and acceptance to a pleasant and harmonious intercourse with him for the rest of my days

“I, therefore, beg to nominate the Rev. MORGAN DIX (to be preacher and assistant to the Rector and his successors in the celebration of the divine offices of praying and preaching and other duties incident to be performed in the Parish Church and the Parish, as the

said Rector shall require of him), as provided in the Charter of this Corporation.

“WILLIAM BERRIAN,

“Rector of Trinity Church.

“NEW YORK, September 28, 1859.”

A communication to the Vestry was then presented and read; it was signed by Edward Y. Higbee, D.D., Francis Vinton, D.D., John H. Hobart, D.D., Sullivan H. Weston, Frederick Ogilby, D.D., Benjamin I. Haight, D.D., and John F. Young, assistant ministers in the Parish, who stated that they had been informed by the Rector of his intention to make the nomination now made by him, and asked that action thereon be deferred for the present.

A motion was thereupon made that action upon the nomination now made by the Rector be postponed until the next meeting of the Vestry. The ayes and noes being called for on this motion, it was lost by the following vote :

AYES.

Alexander L. McDonald,
Anthony J. Bleecker,
Abel T. Anderson—3.

NOES.

William E. Dunscomb,
Robert Hyslop,
Gulian C. Verplanck,
George T. Strong,
Samuel T. Skidmore,
William W. Falls,
Cyrus Curtiss,
Frederick Pentz,
Gouverneur M. Ogden,
Francis R. Tillou,
John H. Swift,
John J. Cisco,
Alexander W. Bradford,
Nelson Jarvis—14.

The following resolution was then moved :

“Whereas the Reverend, the Rector, has in the communication just read nominated the Reverend Morgan Dix, being an able Protestant minister in Priest's orders, to reside in the Parish (being now a resident therein) to be preacher and assistant to the Rector and his successors in the celebration of the divine office of praying and preach-



*The Rev. Morgan Dix, D.D.
Ninth Rector of Trinity Church.*

ing and other duties incident to be performed in the Parish Church and Parish as the said Rector shall require of him, as provided in the Charter of this Corporation : Resolved that the Church Wardens and Vestrymen do consent to such nomination.

"The ayes and noes being called for upon the foregoing resolution it was passed by the following vote:

"In the affirmative,

"*Church Wardens* : William E. Dunscomb, Robert Hyslop.

"*Vestrymen* : Alexander L. McDonald, Gulian C. Verplanck, George Templeton Strong, Samuel T. Skidmore, William H. Falls, Cyrus Curtiss, Abel T. Anderson, Frederick Pentz, Gouverneur M. Ogden, Francis R. Tillou, John H. Swift, John J. Cisco, Alexander W. Bradford, Nelson Jarvis—16.

"In the negative,

"*Vestryman* : Anthony J. Bleecker—1."

A copy of the resolution was made and attested as follows:

"In testimony whereof we have hereto subscribed our names:

"William E. Dunscomb, Robert Hyslop, Alexr. L. McDonald, G. C. Verplanck, George T. Strong, Saml. T. Skidmore, W. H. Falls, Cyrus Curtiss, Abel T. Anderson, F. Pentz, Gouv. M. Ogden, John E. Swift, John J. Cisco, A. W. Bradford, F. R. Tillou, Nelson Jarvis, Gouv. M. Ogden, Clerk."¹

On the first of October, 1859, Mr. Dix sent his formal acceptance of the office.²

The accompanying portrait represents Mr. Dix as he was at about that period. In the following month, the Rev. Dr. Vinton was transferred to Trinity Church, and the Assistant Rector and the Rev. Dr. Haight were assigned to the charge of St. Paul's Chapel.

An interesting commemoration occurred in the latter part of this year. The trustees of the New York Protestant Episcopal Public School, better known as Trinity School, which under various forms had been conducted since 1709, were desirous of celebrating its one hundred

¹ Records, liber iv., folios 370, 371.

² *Ibid.*, folio 373.

and fiftieth anniversary. On their behalf, the Rev. Dr. John McVickar, President of the Board, sent a communication to the Vestry, November 14, 1859, requesting the use of Trinity Church or Trinity Chapel for the service and the assistance of the Vestry in providing souvenirs of the occasion for the scholars. The application was cordially granted and two hundred and fifty dollars appropriated.

The anniversary was held in Trinity Chapel on Tuesday, December 20, 1859. It was an occasion of more than passing interest. This enthusiastic account accords with the recollections of the writer.

The day appointed for the service was Tuesday, the twentieth of December, in the year of our Lord eighteen hundred and fifty-nine. The weather was very inclement, but, notwithstanding the severity of the storm, a large congregation manifested their interest by their presence in the chapel. The chancel, already decorated for the approaching Festival of the Nativity, was, on account of the darkness of the day, lighted by the *corona* which hangs from its ceiling. The scholars comprised in five classes, and in all more than one hundred in number, were placed in one body in the open space before the chancel-arch chapel-wise, on seats arranged longitudinally. Charles D'Urban Morris, M. A., Rector of the school, formerly fellow of Oriel College, Oxford University, England, in academic cap and gown and hood of his order, was present with the staff of teachers.

The music was supplied by the scholars under the direction of Mr. James A. Johnson, the Instructor in that department of the school. Mr. William H. Walter, the accomplished organist of Trinity Chapel, kindly presided at the organ, accompanying and sustaining the voices with his own rare taste and ability. Of the clergy there were present the Rev. William Berrian, D.D., Rector of Trinity

Church, and twenty-seven others whose names are given, besides others whose names are not recorded.

The venerable Dr. Berrian presided on the occasion.

A Christmas Carol, the *Three Kings of Orient*, consisting of three solos, which represented by voices the three Kings, and were each preceded by a Trio, and followed by a chorus, was sung, as composed and arranged by the Rev. J. H. Hopkins, Jr., by the scholars.

Morning Prayer was said by the Rev. Dr. Eigenbrodt, Secretary of the Trustees and Chaplain of the school, and the Rev. Dr. Haight, formerly and for many years the laborious and indefatigable Secretary. The first two verses of the 79th selection, being the 100th psalm of David, were sung as the Introit to its own tune of *The Old Hundredth*. The Ante-Communion Service was said by the Rev. Dr. Berrian, assisted in the Epistle by the Rev. Dr. Price, and in the Gospel by the Rev. Dr. S. R. Johnson.

The Nicene Creed was then chanted, after which the first and second verses of the 102d hymn were sung to the tune Duke Street. The Rev. Dr. McVickar then ascended the pulpit, and delivered the anniversary discourse, during the latter part of which the whole school arose and remained standing until its close.

At its conclusion, the *Christmas Cantata*, a chant composed of the various titles ascribed in Holy Scripture to the Saviour, being announced by the Chaplain, was sung, as arranged by the Rev. Dr. Muhlenberg.

The sermon by Dr. McVickar was one of marked felicity and appreciation of the position held by the school and the Parish which endowed it. His conclusion was :

“Scholars of Trinity School: To you I speak one word of affectionate interest, of warm commendation, and of Christian warning. It

may be the last I shall ever address to you. Continue worthy, in school and out of school, of the name you bear, and the Christian lineage that belongs to it ; and you will then be a daily comfort and blessing to those who love you at home, an honor and a joy to your School and Teachers, and hereafter, if spared in life, a blessing to your Church and country, either as Ministers at Christ's Altar or as members of Christ's flock; 'not slothful in business, fervent in spirit, serving the Lord.'

"Remember that you are Scholars of no *Mushroom* school, here to-day and gone to-morrow. You bear in your hands and on your consciences the reputation of a CHRISTIAN SCHOOL that numbers its One Hundred and Fiftieth year. You should, therefore, feel this day as in foreign lands does the youthful heir of some old baronial line, looking back with honest pride and forward with a noble courage, eager to show in the self-denying duties of life, that he is worthy of his blood. When you name yourself, therefore, a scholar of Trinity, let that word of Faith sink deep into your heart, even as it stands indelibly imprinted on the volume each of you is about to receive in memory of this day, a volume of mark 'in memoriam,' bearing on its front a noble seal prepared for this Jubilee, and to be henceforward the school-banner, a shield of gold, with an inscribed Cross, and the admonitory words, 'LABORE ET VIRTUTE,' emblematic alike of the Scholar and of the Christian; emblematic, too, I trust, of your own future course of usefulness and honor to yourselves, your Church, and your country. That noble career I may not hope to see; but still, as I behold it *now* in the vision of faith I bless God that I have been permitted thus to speak to you on this day of happy remembrance. God be with you! Amen."

Another interesting anniversary was soon observed: that of the fiftieth year since the ordination of the Rector to the Diaconate. The service was held in St. John's Chapel, on Sunday, March 18, 1860. His special sermon on that occasion was heard with great attention. The Vestry presented congratulations to their venerable head, and ordered the sermon to be printed.¹

¹ Records, liber iv., folio 403. The title is: *Semi-Centennial Sermon*, by the Rev. William Berrian, D.D., Rector of Trinity Church, New York. Published at the Request and by Order of the Vestry.

The following passages contain reminiscences which, after the lapse of forty-five years, read like very ancient history, so rapid have been the changes since that already distant day.

"In this venerable Parish, endeared to me by the tenderest and holiest associations, I was baptized. In St. George's Chapel I was confirmed, and received my first communion. In St. John's Chapel I was ordained Deacon¹; in St. Paul's I preached my first sermon; and in each part of it, during the whole of my professional course, with the exception of one brief period, I have ministered ever since. To have lived in the same place for more than three-score and ten years among a people so migratory and shifting as ours; *to have walked before you from my childhood unto this day*; to have been connected with you for the greater part of that time by the most sacred and hallowed ties, are circumstances so unusual as to call for some special notice, and to awaken recollections mutually interesting to us both.

"When I call to mind the various changes and chances of a life so comparatively uniform and peaceful as mine, gladdened, indeed, by innumerable blessings, yet chequered, also, with many troubles and trials; when I think of the multitudes who have gone before me, the playmates of my childhood, the companions of my youth, the friends of my riper years, and those in still closer relations who were *as dear to me as my own soul*, instead of my days appearing to me only as a span they seem to have been lengthened out beyond the ordinary limits allotted to man.

"But this illusion of the imagination can hardly seem strange, when the other changes are considered, which, in the course of a single life, have taken place in all the objects around me. I am old enough to have seen nearly the whole growth of this city, now ranked among the largest and wealthiest throughout the world. Within my recollection, from an inconsiderable population of about 35,000 souls, it has risen to more than twenty times that number, and is still going on, from year to year, with a more rapid progression.

"Indeed, when I look back to its appearance at the time to which my memory reaches, and compare it with what it is at this moment, my life seems like a dream. The great thoroughfare of this city,

¹ On Sunday, the 18th of March, 1810, and by a singular coincidence this sermon was preached in St. John's on Sunday, the 18th of March, 1860, the same day of the week, the same month, and the same day of the month, just fifty years since.

(Broadway), so thronged and bustling, now lined for miles with splendid dwellings, and costly stores, the pride of our people, and the admiration of strangers, was then, except to a small extent, not even a regulated street, but crossed a little beyond the Hospital by an elevated fort, built in the Revolutionary War, in which, with childish curiosity and painful recollections, I witnessed, with a multitude of others, a public execution in 1797.

"The plot of ground forming St. John's Park, a breathing-spot amidst the confinement and suffocation of a crowded city, a picture of repose and rural beauty amidst noise and confusion, a landscape on a miniature scale, tastefully adorned with shrubs and trees, some of which, from their size and stateliness, might be supposed to have sprung up before I was born, I nevertheless remember when it was a naked and sandy plain. In the intermediate space between this spot and Broadway, there was an extensive meadow, or wild morass, serving as a resort, in winter for skaters, and at other seasons for gunners, and which, though at this time so valuable, was then regarded as utterly worthless. On the other side of the city, in what is now called East Broadway, opposite to the house in which I lived in early childhood, near Chatham Square, there was only to be seen for a long distance a succession of green fields, with rail fences, unbroken by a single dwelling. From these points both on the East and West, there was nothing North of them, with the exception of a few scattered buildings, but a rural suburb, consisting of kitchen gardens and country seats, the sites of which it could never have been thought would be so completely blotted out and forgotten as they have been by the marvellous encroachments of this great city.

"In fact, there is one curious circumstance which I distinctly remember, that will indicate the narrow limits to which it was then confined. A younger brother of mine was lost on the 4th of July, on the Battery, and the town crier was sent out to find him.

"The changes in the state and condition of our Church are not less remarkable than those which have taken place in other respects in the city at large. Almost within the reach of my own recollection it was a unit, comprehending one parish alone, Trinity Church with its Chapels, St. George's and St. Paul's, and served by only four clergymen, the Rector, Bishop Provoost, Dr. Moore, Dr. Beach, and Mr. Bisset. The Episcopal system, however, of doctrine, polity, and worship, having a strong hold from ancient prescription upon the respect of the people in general, and still stronger upon the affections of many, as the religion of their fathers, kept pace in its progress with the

growth of the city, and in a few years there were added to the number by the offsets from Trinity, Christ Church, St. Mark's in the Bowery, the Church du St. Esprit, St. John's Chapel, Zion Church, St. Stephen's, and Grace. This was the condition of the Church in this city, when I was called to the Parish, in 1811."¹

We come now to an event which completely upset the city of New York. In the year 1860, Albert Edward, Prince of Wales, visited this country, and was received with tumultuous demonstrations of respect and affection by the citizens of New York and their official representatives. It being understood that he would be present at the Morning Service in Trinity Church on Sunday, Oct. 14th, the Rector and Vestry took order in preparation for the event. A sudden illness prevented Dr. Berrian from being present, and the duty of carrying out the arrangements was finally left to the Rev. Dr. Vinton, Senior Assistant at Trinity. An immense throng of people eager to see the Prince took possession of Broadway long before the appointed hour; admission to the church was by ticket only, and perfect order was preserved by a strong force of police.

The royal party were received at the front entrance, by the Wardens, Mr. William E. Dunscomb and Mr. Robert Hyslop, each bearing a staff of office, and conducted to the seats provided for them at the head of the south side of the middle aisle. As the Prince and his *cortège* passed up the aisle, the organist, Mr. Henry S. Cutler, played a prelude on the great organ. Lord Lyons, the Duke of Newcastle, General Bruce, Dr. Ackland, and the Earl of St. Germain were with the Prince.

The officiants included Dr. Potter, the Provisional Bishop of the Diocese; Dr. De Lancey, Bishop of Western New York; Dr. Odenheimer, Bishop of New Jersey;

¹ *Semi-Centennial Sermon*, pp. 10-16.

Dr. Talbot, Bishop of the Northwest; the Rev. Drs. Vinton, Ogilby, Creighton, and Payne, and the Rev. J. F. Young. Besides these there were present upwards of thirty clergy, including Drs. McVickar, Seabury, and three from the British provinces.

The service was mainly choral. The Litany was intoned by the Rev. John Freeman Young, the responses being chanted. The Nicene Creed was sung to "the Gregorian tune 8." The Introit was Marcello's anthem from the eighth psalm: "O Lord our Governor, how excellent is Thy name."

The sermon was preached by the Rev. Dr. Vinton from Daniel vi., 4, 5. It concluded with this reference to the presence of the heir to the throne of England :

"On this august and honorable occasion let me say to every one, the prayer of every American Churchman is to the Lord our heavenly Father, high and mighty, King of Kings, Lord of Lords, the only Ruler of Princes, and Fountain of all goodness, that he would bless Victoria, Queen of Great Britain, the Prince of Wales, the Prince Consort, and all the royal family; that He would enrich them with His heavenly grace, prosper them with all happiness and bring them to His everlasting Kingdom; and let the lesson of this sermon be to each and every one—Be thou pious and faithful; be thou a man, a man of honesty, industry, uprightness and prayer; be thou a whole man—a man of true integrity of character, a Christian man, a Churchman; so that it may be said of each of us that there can be found none occasion against us except it be for the law of our God. And may God graciously visit on all of us the excellent spirit of His servant Daniel, for the sake of His Son, Jesus Christ, to Whom be glory and power and might and dominion world without end."

After the sermon the *Gloria in Excelsis* was sung, appropriate Collects were read by the Rev. Dr. Creighton, and the Benediction was pronounced by the Provisional Bishop.

A Prayer-book provided by the Vestry for the Prince

is thus described in a contemporary account. It was "bound in red morocco, of royal octavo size, and magnificently embellished; the gold clasp alone, on which was engraved the Prince's plumes with the motto '*Ich Dien*,' having cost \$250.00."

On the inside of the cover was another plume inlaid with gold, and on the richly embossed fly leaf was the following inscription in letters of gold tinted with various colors :

"To His Royal Highness,
ALBERT EDWARD, PRINCE OF WALES,
from
THE CORPORATION OF TRINITY CHURCH, NEW YORK,
in memory of the Munificence of the
Crown of England,
Nineteenth Sunday after Trinity,
A. D. 1860."

On this occasion the choir of Trinity Church appeared for the first time in surplices. The men and boys had been transferred, some years before, from the organ gallery at the east end to the chancel, where they occupied benches, and presented a motley array of secular costume, in frock-coats, jackets, and garments of divers colors and patterns, with variegated neckties. A full set of vestments, presented by a generous layman, had been carefully put away in the sacristy, objection being made by certain influential members of the Parish to their use. When, however, it was known that "His Royal Highness, Albert Edward, Prince of Wales," would visit the church, a self-constituted delegation from the Vestry, consisting of General Dix and one other member of that body, called on the venerable Rector, and conjured him to allow the choir to be "decently habited" on that occasion, lest the Prince and his companions should be provoked to derisive laughter at the sight of the motley crowd of singers, and

scandal be thereby brought upon the Parish. The Rector gave his consent, just for that once; and the vestments were brought forth with joy. Once on, they were never removed, for the sight of the secular costume could not again be endured by persons who had seen the effect of the proper ecclesiastical habit. And so it fell out that we were indebted to one of the royal family of England for the advantage and enjoyment of our surpliced choir.

Unfortunately, this occasion did not pass without some untoward circumstances. The absence of the Rector was a misfortune. The Assistant Ministers at Trinity Church appear to have taken order, in the exuberance of high spirits and no doubt with the best intentions, for the introduction of certain things not contemplated by the Rector and the Vestry. Thus, for instance, ignoring the preparation of the Prayer-book to which reference has been already made, they went to the trouble and expense of another, as their private gift to the Prince. It was of pocket size, "richly bound in brown Russia leather, secured with silver clasps adorned with the Royal Arms, and having the edges of the leaves embossed with gold, silver, and ultramarine. On the inside of the cover was the Royal Crown, encircled with the garter bearing the motto : *Honi soit qui mal y pense* ; and on the gorgeous fly-leaf was the inscription :

" To His Royal Highness
THE PRINCE OF WALES,
FROM FRANCIS VINTON, D.D.,
FREDERIC OGILBY, D.D.,
As a Memorial of the Nineteenth Sunday
after Trinity, October 14,
1860."

Thus it will be seen that the distinguished visitor was more than sufficiently provided with Prayer-books. What

other things the Assistants at Trinity did on their own motion, and without authority from the Rector, deponent saith not. But it is evident, from subsequent proceedings in the Vestry, that they were regretted as having made an impression on the public not gratifying to the Corporation. At the meeting of the Vestry held November 12th, the following report was presented :

"The Committee of Arrangements appointed at an informal meeting of the Vestry, in reference to the proposed attendance of His Royal Highness, the Prince of Wales, at Trinity Church, on the Sunday he was to pass in the city, presented a report detailing the proceedings of the committee and of the Rector in the performance of their duty, and shewing that the arrangements of the Committee and of the Rector which if carried out would have given soberness and dignity to that interesting occasion were so thwarted in many essential respects, in spirit if not in letter, as to lead very naturally to such strictures both in the religious and secular press as ought never to have been provoked: affecting not only the parties concerned, but subjecting also this venerable Corporation to misapprehension, popular prejudice, and unmerited abuse, for occurrences in which it had no share, and which with zealous apprehension and prudent forecast it earnestly though vainly endeavoured to prevent.

"*Resolved*, That the open disregard of the counsel and authority of the Rector and the unanimous wishes of the Committee and Vestry, is viewed by this body with unfeigned regret and decided reprobation.

"*Resolved*, That as the peace, order, and well-being of the Parish depend in a great measure upon the harmonious working of all its parts and a due submission to its Head, that this Vestry deem it their determination to sustain the Rector in the just exercise of his official rights and in matters pertaining to themselves to protect their own dignity and maintain their self-respect.

"*Resolved*, That a copy of these Resolutions be transmitted to the Rev. Dr. Vinton."

The schoolhouse for Trinity Chapel was finished and occupied in the fall of 1861.

The death of Dr. Onderdonk, the suspended Bishop of New York, upon April 30, 1861, aroused universal

sorrow. For sixteen years he had lived in retirement, bowed down under the weight of a sentence by his brother Bishops which was believed by many to be of doubtful validity. The funeral was held from Trinity Church, on Tuesday, May 7th. Although the day was gloomy, clergy and laity came from far and near to pay the last token of respect to one who had been their Bishop and their friend. In the course of the service, the Rev. Dr. Vinton read a statement of his last visit to the Bishop, when lying at the point of death, in which he asserted his innocence of the crimes laid to his charge. The sermon, from the text, "He was a burning and a shining light," was by the Rev. Dr. Samuel Seabury, who for many years was the pastor of the Bishop. The burial was in Trinity Cemetery.

Visitors to Trinity Church still view with admiration the monument of Bishop Onderdonk, in the north sacristy, erected by his devoted friends Mrs. Ludlow and Miss Willink.

It is an altar tomb of Gothic design, with the recumbent effigy of the Bishop, in episcopal robes. Above, a triplet window of richly painted glass, with portraits of his three predecessors in the Diocese of New York, sheds a softened light upon the memorial of one who did and suffered much for the Church of God.¹

The hour drew near when the venerable Rector was to be released from his earthly labors. In April, 1860, Mrs. Berrian died. From that time his health steadily declined. He shut himself up in the Rectory, rarely receiving visitors, the oversight and administration of the Parish being left to the Assistant Rector. During the summer of 1862 he failed rapidly, a fall which he had in the previous year

¹ For a full account of the funeral, the sermon, a sketch of Bishop Onderdonk, and a consideration of his suspension, see *Obsequies of the Rt. Rev. Benjamin T. Onderdonk*, New York, 1861. A large edition of the sermon was printed by the Corporation of Trinity Church.

New York June 11. 1831

My dear Madam,

I hasten to acknowledge in force of thanks
-grace to you which, I have no doubt, will be very
gratifying to you.

At a meeting of our Vestry, last evening, after
many kind expressions of concern for the health of you
Pastor and of the value of his services to the Church
at large, a donation of Five Hundred Dollars was vot-
ed to him towards the expenses of his Journey to be pre-
sented to the Treasurer of St. Luke's Church. There was
never any thing done in that body, with more unanimity
and more cordial good feeling, and I need not
add that it was peculiarly gratifying to myself.

That God may restore your health to you
renewed health, is the earnest prayer of

To Wm. Whittingham

Your sincere & affectionate
Wm. Roman

Letter from Dr. Burrian to

Wm. W. Whittingham.

aggravating the symptoms of growing weakness. After passing the autumn quietly at home, he contracted a cold, which developed into a serious and fatal attack, to which he succumbed. On the morning of Friday, November 7th, a heavy snowstorm began, the precursor of foul weather, which lasted several days. The night set in wild and dark, with driving snow and hail. That evening, at twenty minutes before 8 o'clock, the soul departed.

The funeral was held, in Trinity Church, on Monday, November 10th, at 3 o'clock in the afternoon. The church was filled with parishioners, and the clergy of New York and other dioceses.

The burial service was begun by the Rev. Dr. Haight, who said the opening sentences as the procession advanced to the chancel. The pall-bearers were : the Rev. Drs. John McVickar, William A. Muhlenberg, Samuel Seabury, Samuel R. Johnson, Evan M. Johnson, and the Rev. Lot Jones. The anthem was sung by the surpliced choir. The Lesson was read by the Rev. Dr. Higbee. The Committal was pronounced by the Bishop of the Diocese, Dr. Potter, and the prayers were said by the Rev. Dr. Vinton.

The burial was in the family vault in St. Mark's churchyard. The Rev. Dr. Morgan, of St. Thomas' Church, and the Rev. Mr. Weston accompanied the mourners to the grave. Appropriate Collects were said by Dr. Morgan and the Benediction pronounced by Mr. Weston.

Having given facsimiles of the hand-writing of previous Rectors we here reproduce a letter from Dr. Berrian to Mrs. W. R. Whittingham. Her husband, who was afterwards Bishop of Maryland, was at that time Rector of St. Luke's Church, New York.

On the evening of the same day, Monday, Nov. 10th,

the Vestry of Trinity Church held their stated meeting, and elected the Rev. Morgan Dix as successor to Dr. Berrian in the Rectorship. On the following day the Induction took place in the porch of Trinity Church at 2 o'clock *post meridiem*, in the presence of a few witnesses. This ancient ceremony, a tradition from Colonial days, is observed in our parish only. The small company assembled in the Vestry. The four sextons of the parish, each bearing his mace, passed down the south aisle, immediately followed by the Senior Warden, escorting the Rector and followed by the Vestry and the few spectators of the scene. Passing out of the Church by the south porch, they proceeded to the front door, which was locked, the key being in the lock. The Rector having placed his hand upon the key, the Senior Warden read a document giving to the Rector possession of the four churches and the temporalities of the Parish. The keys of the several churches were then delivered by him to the sextons, the front door was unlocked, the procession entered, and passed in, and so the ceremony ended.

On Sunday, Nov. 16th, being the Twenty-second after Trinity, Mr. Dix preached a sermon in Trinity Church in memory of the late Rector. The text was Romans xiv., 12 : "So then every one of us must give account of himself to God." From that sermon the following extracts are made :

"The sign of mourning is here, upon the ancient Church; and not here alone, but throughout the Parish. Death has set up the standard of his power; we hear the footsteps of his passage through the midst. The Hand of God has been put forth; the Giver hath taken away, the Sender hath removed; and that, in silence, almost, and in haste. How like a dream appear the scenes through which we have been passing! Those stormy days, in the falling of the leaf. The early and untimely snow, piled on the trees still green. One of those cold storms which come, at intervals of many years, too early in the sea-

son, by far; which bring to our doors, prematurely, and ere we are ready to admit it, the chill of unwelcome Winter. Then, in the midst of the darkened air, and of the drifting snow, and of the night; in the fore-front of such a storm, which it turned into the storm of death; passed the Dread Presence through the midst, the shadow falling suddenly, the stillness of dissolution beneath the labouring skies. In such a night of storm, the spirit of one with whom we all had to do returned to God Who gave it. Then two days and two nights more of wind and hail, of snow and sleet; and at the end of the third day, the sunshine again. But yet, the sunshine, slant and low, towards the setting; kindling a glory upon the world far and near; shining through the rubied windows of the Parish Church, resting in the tracery of their painted tops, and falling broad across the chancel, and looking in upon the silent multitude, where, around a bier, and on either side of a coffin there rose and swelled the cadences of the Office for the Dead and the diapasons of the grave.

"Since these scenes are fresh in the mind of all; and as I now address you for the first time since their enactment, let me bid you to reflection awhile, especially with reference to him who has been called away.

"He was a man, not of this age and generation, but of the past. He had been left behind by the long wave of time. That wave has borne the world and the century onward upon its ample breast; and us with itself; but it left him in its wake. Not as the tide leaves the fragments of a wreck, to the darkness and forgetfulness of an ebbing into everlasting night: but he was left standing like a clear beacon-light on the shore of another period: as a beacon is passed by travellers on their rapid course, but still descried by them, shining on them, but less distinctly, as they are hurried away. Such to us, are the good men of the past; and such did he seem to be. A man, not of this age, but of other days. A friend to us, in our times; but latterly not often seen among us. Some of you, indeed, never saw him; many of you remember him but imperfectly; of those to whom he ministered when first he was called to this parish, scarce one is left. He said, from this pulpit, in his sermon preached on the 50th anniversary of his entrance into this field, "I am a stranger among my own people." Yes, always, to the Eye of God; of late, visibly, to our eyes; a stranger and a pilgrim on the earth. Such is the common lot of man; such therefore, was his. But yet, what reverence was there about that venerable head! It seemed to grace the old Church well. When we, so much his juniors in years, entered here to minister, it was a wholesome contrast

to see him come in among us. His white hairs were the sign of old age, set forth in our busy and restless present. His voice was like a call to us from the past, reminding us that our time must also come; a call which we heard more faintly, till it was swallowed up in silence and lost to the ears, which hear it no more.

"Yet, though left behind by the age, his sympathies with it were strong. While he had the strength, in his own time, no worker more laborious, more faithful than he. After bodily infirmity had cut off the old man from active duty, in spirit and in heart he was still young. He felt the deepest interest in all that was occurring around him. He knew whatever was done in his parish. As for that parish, he loved it and gave himself for it. He knew how the Lord's work here was going on. His mind directed; his will determined. His counsels were not wanting; his influence always great, was felt, and powerfully, up to the very moment when for him the curtain fell upon these scenes forever.

"He was jealous, and wisely, of prerogatives. He exercised his office, to the last moment of his ability. He never called on any other to divide the labor; rarely even to lessen it: when assistance was proffered, he declined it, in effect, if not in terms. This grew not of that weakness common to old age, which seems to dread admitting the failure of the vital powers. But it was the result of the long habit of Duty. He had been a wonderfully active man; a marvellously industrious man. What a weight of care and responsibility did he bear! and how well he bore it! The habits of half a century and more, are not readily thrown off. Place in such hands as his the symbol of office; or the implements of useful labor; and the hands will hold them firm, to the hour, when Death, advancing, lays hold of the fingers, and gently but inexorably disengages the grasp. It was so with him who is gone. He never dreamed of laying down his office; in advancing infirmity, he exercised it; almost to the very last. He died, sitting in his chair. He had such wonderful recuperative power, that he never thought of giving in. He met the Enemy face to face; not even lying down when that Enemy was before him full in view. If he could have stood up, I believe he would have met him so.

Do not lay this to the score of any unwillingness to depart. There was no fear of that, so far as we have heard or suspect. May we all be as ready to die, as was that aged servant of God! He had set his house in order, long before the appointed time. Six or seven years ago, a friend called to see him. He was found engaged in carefully arranging his papers. He showed that visitor file after file of letters,

documents, memoranda, and the like, most of them fairly copied out all orderly arranged, and marked for reference. These, he said, were the records of his active, official life. He had, thus early, made ready to go out of the world. He had finished that work. He looked to his departure, as calmly, as a soldier to the striking of the tent ere he marches on. For him, years ago, the earthly house of this tabernacle was seen as if dissolved: but the sight did not affect him, for he knew of that building of God, that house not made with hands, eternal in the heavens. When the order arrived, he was ready. "Arise, let us go hence," said the spirit. And straightway, as in a moment, he had obeyed and was gone.

"He died, of a wild and wintry night, at 20 minutes before 8, or thereabouts, in the evening of Friday, the 7th of November. He departed, as it were, in the fore-front of that storm. Not that there was any storm within. His decease was so tranquil, that they who were watching could not discern, precisely, at what moment it occurred. They thought that it was at the hour I have mentioned: but no one could be sure. No one knew which breath was his last, save the ministering spirits of God. But, when the tempest was rising high through the heavens, his soul was not, for God had called it to Himself. In the Place of Departed Spirits, all is still.

"There shall I bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast."

APPENDIX.

APPENDIX.

CONTENTS.

	PAGE
I.—REMARKS ON THE MONUMENT TO BISHOP HOBART SCULPTURED BY BALL HUGHES	485
II.—RESOLUTIONS ON THE DUTIES AND PRECEDENCE OF ASSISTANT MINISTERS	488
III.—SKETCH OF THE REV. EDWARD YOUNG HIGBEE, D.D.	492
IV.—SKETCH OF THE REV. HENRY ANTHON, D.D. . . .	494
V.—LETTER FROM COLONEL GREEN GIVING DETAILS ABOUT THE REV. DR. JOHNSTON	500
VI.—MEMORIAL TO SET APART THE CONGREGATION OF ST. PAUL'S CHAPEL AS AN INDEPENDENT PARISH . . .	502
VII.—THE ACT OF 1841	509
VIII.—BIBLIOGRAPHY OF THE CONTROVERSY AND ATTACK UPON TRINITY CHURCH, 1856-1857, WITH EX- TRACTS	510
IX.—THE CONSECRATION OF TRINITY CHURCH, A.D. 1846.	517
X.—SKETCH OF THE REV. MARTIN P. PARKS, D.D. . .	526
XI.—INSCRIPTIONS ON THE SHIELDS IN ST. CORNELIUS'S CHAPEL	529
XII.—SKETCH OF THE REV BENJAMIN I. HAIGHT, D.D. .	530
XIII.—THE SERMONS OF THE REV. HENRY BARCLAY, D.D.	532
XIV.—THE SOCIETY LIBRARY	533
XV.—THE CATECHETICAL SCHOOL	534
XVI.—THE FIRST APPEARANCE OF A SURPLICED CHOIR IN TRINITY CHURCH	534
XVII.—STATEMENT OF GRANTS, GIFTS, AND LOANS MADE BY TRINITY CHURCH	535
XVIII.—THE CLERGY OF TRINITY PARISH, A.D. 1697-A.D. 1905	564
XIX.—WARDENS AND VESTRYMEN OF TRINITY PARISH, A.D. 1697-A.D. 1905	572
XX.—LIST OF WORKS REFERRED TO IN PART IV. . . .	583
INDEX	591

I.

REMARKS ON THE MONUMENT TO BISHOP HOBART, SCULPTURED BY BALL HUGHES.

This is a mural structure of about twenty feet in height, executed in white Italian marble, and situated in the recess of the chancel of Trinity Church, New York.

In commenting upon the merits of this work as a specimen of fine art, it will not be necessary to enter into detailed descriptions of the monument. We confine ourselves to such reflections as have resulted from a crucial examination of the sculptured group, consisting of two figures in alto relievo, somewhat larger than life, and which form the principal and most interesting portion of the monument.

The Bishop, which is the most prominent figure, is represented in the last moments of existence. He is seated in a chair in a reclining posture, with his head supported by the left arm of a female figure standing beside him, and said to personify Religion. With her right hand she points to a cross seen floating in the distant sky amidst a pencil of rays, intended, we presume, to represent the Divine light. Such is the general conception of the group, which is copied from the monument erected to Mrs. Howard, in the church at Corby, England, some forty years ago. It is a design of Nollekins, an English sculptor, who, like all his British cotemporaries, never knew how to appreciate, much less to imitate, the style and beauty of Greek compositions. In all his works, and they are numerous, we see nothing of classic purity and antique grace, and it is much to be regretted that the design before us has been transferred to these shores; or that on its new dress, although it is here exhibited as the pure offering of other hands, it should have made such feeble approaches to a chaster and nobler style. On the first view of the monument, after entering the church, the effect is picturesque and imposing, and the whole group imparts a favourable impression. But as we approach the work, and begin to contemplate the author's intention, in its composition and design, we find him failing in his object at every step. Upon the features of the

dying Prelate there is not a trace or expression that wears the impress of a devout heart. He is pointing to the cross of Jesus as the door of Hope, yet no emotion of the soul is portrayed on the face, lighting it up with a believer's joy, and his inward assurance of resting soon in the realms of peace and everlasting beatitude. No, not a line nor trait is given to the man of God that responds to the uplifted hand of Religion; not even an eyelid of the departing saint is raised heavenward, nor the joint of a finger moved. All is dumb, motionless and void of sentiment.

The left arm is too short for the figure; and it hangs withal so tame, so lifeless and perpendicular from the shoulder joint as to render the effect very disagreeable. Both the hands of the Bishop are altogether too fleshy and full-veined for a person in the latest stage of a fatal disease; and the same may be said of the legs, so far as they are uncovered.

The high praise bestowed upon this work by the daily press was certainly unmerited, and calculated grossly to mislead the public mind. The fulsome puffs in the newspapers were truly sickening. Indeed, the copious nonsense and misstatements contained in one of the encomiastic articles, which were bestowed upon this group, induce us to think that the writer had never seen the monument; after telling us the height of the monument and figure, he says, "The whole subject is cut out of a *solid block* of the finest Carrara marble."

But what will the reader think and say when we come to tell him that this same "*solid block*" consists of many separate pieces, joined and stuccoed together! Both hands of the female figure are reported cut separate and stuck on, and also the left hand of the Bishop. We consider this a very paltry system of working out a group in relief, yet we should never have dissected these unnatural joints had the would-be *connoisseurs des beaux arts* kept truth in view. However, Mr. Hughes has shown himself to be a faithful student of Nollekins, who was famous for making monumental statues and groups of several pieces of marble. Cunningham, his historian, says, "There is sufficient proof that Nollekins frequently made up his monuments from many small pieces, and that he practised this art with much success in England." He adds these very appropriate remarks upon the subject: "When time or accident shall have separated monuments from the walls to which they are attached, what will become of those which, instead of being carved from a single block, and thus forming a lasting and intelligible work, are composed of twenty or thirty bits! They will look like what they were before about as much as the stones and

rubbish which formed a palace resemble the original building." But to continue our remarks upon the group, the perversion of good taste and of a due regard to the subject, which is displayed in the disposition of the Bishop's right hand, by being placed with the back of it lying upon the Sacred Page, is too palpable to be passed over unnoticed. The hand thus situated betokens heedlessness, if not impiety; it detracts much from the solemnity of the scene, and is not in keeping with a spirit and mind that revered the Written Law of God, a soul that "loved the gates of Zion." The Grecians admitted nothing into their compositions that was not in strict unison with the subject, and purely chaste, and what a noble and divine example have left us in the dying Laocoön and Gladiator, where nothing is permitted to disturb the solemnity and composure of mental triumph.

We come now to speak more particularly of the female figure that represents Religion. But, then, if this figure is meant to personify Religion, where, we ask, are her attributes? Without these appropriate symbols, there is no index to personification. To the figure before us not an emblem is given by which to designate her office; a Nymph, a Ceres, or a nurse, might also point to the cross as well as she. Moreover, the cross, when standing separate and detached, is in itself a distinct representation of the Christian religion. So here then we have one representative pointing to another. Religion pointing to Religion! Such is the absurdity of this composition; nor is the design less at fault. The attitude of the figure is very awkward and ungraceful; it is neither firm, decided, nor dignified; and, what is contrary to all classic example, she is from the knees downward completely hidden by the figure of the Prelate. The feet, at least, in a group of this kind should have been shown. We look in vain in this figure for that sweet development of the female form, and those pure and well-defined outlines, which distinguish and characterize the beautiful sculptures of the ancients.

A presuming eulogist, speaking of the work, says that "the female is strictly Grecian." We doubt that the writer ever saw a Grecian figure. But whether or not, the expression evinced his want of taste, for there is not a trace of Grecian beauty nor of antique grace to be found upon this figure. Below her waist all is so lean and undefined as scarcely to indicate the human form; and from the waist upwards we have the other extreme. The breasts are too large and loose, from which circumstance and the clumsy throwing of the drapery about them, as it is over her whole figure, she resembles more the busy housewife than the chaste and dignified representation of a celes-

tial being. The features of the face are coarse and hard, and the eyes are too large for a countenance that should beam forth in mild and holy love, and with the innocent and heavenly charms of Religion.

In the disposition of the drapery, also, we discover no evidence of a fine taste, or of a cultivated mind in the leading principles of the art. The folds are sluggish and heavy, and the garment is wrapped about the figure and ticked up with as little regard to strict propriety, or to style and beauty, as though it were a modern landlady habited for a jaunt in a post-coach. In truth the whole group is stamped with the insignia of old English sculpture. The female figure especially may be considered as a specimen handed down from the thirteenth century, called in Italy *il tempo barocco*, the fantastic age.

We cannot think the revival and introduction into this country of a style of sculpture so unchaste and corrupt will be likely to increase the fame of Mr. Hughes, or impart honor to his profession.—*The North American Magazine*, Vol. V., No. xxix., March, 1835, pp. 348-350.

II.

RESOLUTIONS ON THE DUTIES AND PRECEDENCE OF ASSISTANT MINISTERS.

March 23, 1836.

Ordered that the Vestry do now proceed to consider the report of the Special Committee on the 4th resolution of the Vestry passed on the 25th day of January last with the resolutions annexed to the said report; whereupon the first of the said resolutions being under consideration the following resolution and preamble were proposed and after being discussed and considered were passed by the Vestry.

WHEREAS in consequence of doubts heretofore expressed concerning the right of nomination upon the appointment of Assistant Ministers of this Church (other than the Assistant to the Rector) it has been the practice for many years past to make such appointments upon the nomination of the Rector, after a previous ballot by the members of the Vestry with a view to designate the person to be so nominated, which practice has left the question as to the right of nomination in such cases unsettled, and may hereafter lead to erroneous conclusions in respect to the opinion entertained thereon by this Board Therefore, *Resolved*, that whilst the concurrence of the Rector in the appointment of his assistant, and in appointments to other offices specified in the Charter of this Church, is recognized as necessary to

such appointments, this Vestry consider the right to nominate Assistant Ministers to be vested concurrently in the Rector and in each member of the Vestry.

The first resolution proposed by the Committee being considered and amended was then passed in the words following:

1. *Resolved*, That the Vestry do now proceed to the appointment by ballot of another Assistant Minister, to hold his office during the pleasure of the Vestry, as expressed in the Resolution of the Vestry of the 12th of December, 1811, and to be placed in respect to salary, on the same footing with the other Assistant Ministers now employed by this Corporation.

The Vestry then proceeded to the choice of an Assistant Minister by ballot and on counting the ballots it appeared that the Reverend Jonathan M. Wainwright, D.D., of Boston, had a majority of the votes of all the members present. Whereupon, he was declared to be duly appointed an Assistant Minister of this Church to hold his office during the pleasure of the Vestry and the Clerk was directed to notify him thereof and to transmit to him a copy of this and of the preceding resolution.

The second resolution proposed by the Committee being next considered the following was proposed by way of substitute and passed by the Vestry:

2. *Resolved*, That the Vestry do now proceed to assign one Assistant Minister to each congregation pursuant to the third resolution passed by the Vestry on the 25th of January last, and that in making such assignments, the members of the Vestry belonging to each congregation, or the major part of them, be severally permitted simultaneously to nominate to the Vestry the individual to be assigned to such congregation, and that the question be first taken on such nominations.

Whereupon, the members of the Vestry belonging to the congregation of St. John's Chapel nominated the Reverend Henry Anthon as the individual to be assigned to that Chapel.

The major part of the members of the Vestry belonging to the congregation of St. Paul's Chapel nominated the Rev. Jonathan M. Wainwright, as the individual to be assigned to that Chapel, and

The major part of the members of the Vestry belonging to the congregation of Trinity Church nominated the Rev Jonathan M. Wainwright as the individual to be assigned to that Church.

The question being then put on the nomination for St. John's Chapel, it was ordered that the Rev. Henry Anthon be assigned to that Chapel.

It was then resolved that the Vestry would proceed to assign by ballot, one Assistant Minister to St. Paul's Chapel, and one to Trinity Church; and the ballots being counted it appeared that the Rev. Jonathan M. Wainwright, by a majority of the votes of all the members present, was assigned to Trinity Church, and that no individual was by such majority of votes assigned to St. Paul's Chapel, whereupon the Rev. Jonathan M. Wainwright was declared to be assigned to Trinity Church, and it having been resolved that the Vestry would proceed, by resolution, to assign an assistant minister to St. Paul's Chapel, the Rev. John F. Schroeder was assigned to that Chapel.

Ordered that when the Vestry adjourn it do adjourn to meet on Friday evening next, being the 25th inst., to proceed in the further consideration of the report and resolutions of the Special Committee on the fourth resolution of the 25th January last.

March 25 1836.

The Vestry resumed the consideration of the report of the Special Committee on the fourth resolution of the Vestry passed on the 25th day of January last, and the resolutions reported by the said Committee being successively taken up, discussed and amended, were passed in the following words:

3. *Resolved*, That the assignment of the Assistant Ministers to particular congregations be for one year from the first day of May next, but such assignment for one year is not to affect the right of removal from office by the Vestry. And if the place of any Assistant Minister after such assignment, shall become vacant by non-acceptance, resignation or otherwise, the person who may be appointed to fill the vacancy shall be considered as assigned to the same congregation for the residue of the year then unexpired.

4. *Resolved*, That it shall be the duty of each Assistant Minister to preach statedly, every Sunday morning, in the Church or Chapel to which he is assigned, and in the afternoon of every Sunday, in the Churches by rotation as far as practicable, the routine to be prescribed by the Rector; but when in the morning or afternoon, the Bishop or Rector shall officiate, the Assistant Minister whose place shall be so supplied shall not be expected to preach in any of the other churches unless in case of the necessary absence of the minister whose duty it may be to officiate therein.

5. *Resolved*, That each Assistant Minister, with the approbation of the Rector, may appoint such Season of the year, and such times, for the catechetical and other special instruction of the young of the con-

gregation to which he is assigned, as he may deem most fit and proper for such purposes, and the Rector shall be at liberty to give additional instruction if he shall deem it expedient; and in order to have uniformity of instruction, the Vestry deem it desirable that the Rector and Assistant Ministers should annually, agree on such general plan and course of instruction for the ensuing season, as they may deem most appropriate and useful, but no course of instruction disapproved by the Rector, shall be pursued by any of the Assistant Ministers.

6. *Resolved*, That it be the duty of the Assistant Ministers, from time to time to report to the Rector the names and places of residence of such communicants and other pious persons of their respective congregations, as may be in need of pecuniary assistance, and of all monies belonging to the Communion fund which the Rector may give for distribution to the Assistant Ministers, they shall account to him, quarterly, or otherwise, as he shall direct.

7. *Resolved*, That it shall be the duty of the Assistant Ministers to report to the Rector, without delay, any case of failure, neglect or disobedience on the part of any of the Organists, Clerks or Sextons, in the performance of their several duties.

8. *Resolved*, That it be the duty of the Rector to appoint the days on which the several canonical collections shall be made, and that no collections be made in any of the churches, unless by his appointment or with his consent.

9. *Resolved*, That the times for the Celebration of the Lord's Supper be appointed by the Rector, and that it be the duty of all the Assistant Ministers to assist at the Celebration thereof, except on the greater festivals when it shall be administered at the same time in all the churches.

10. ORDERED that the arrangements directed by these Resolutions go into operation on the first day of May next.

The following additional resolutions were then submitted to, and severally considered and passed by, the Vestry.

11. *Resolved*, That whilst the office of Assistant to the Rector shall not be filled in pursuance of the Charter, it shall be competent to the Rector on all occasions of his absence from the city, or of his inability from sickness or other cause to perform the duties incident to his office, to designate one of the Assistant Ministers to attend to and perform such duties, or any of them, during such his absence or inability, and in the case of his omission, at any time, to do so, the performance of such duties shall devolve on, and belong to, such one of

the Assistant Ministers as shall at the time be the Senior Presbyter according to the dates of their respective ordinations.

12. *Resolved*, unanimously, that concurring in the opinion expressed in the report under consideration, and also in the report of the Committee on the state of the Church, as to the indispensable importance to the harmony of the Parish, and the edification of the Parishioners, that a feeling of mutual confidence and satisfaction should be maintained between the minister and people, and recognizing the same salutary principle in the former proceedings of the Vestry establishing the tenure upon which the Assistant Ministers of this Parish, now hold their offices, this Vestry will at all times, feel it to be their duty, to supply all the congregations, with clergymen, whose character and ministrations shall be satisfactory and acceptable.

Records, liber iii., folio 146.

III.

A SKETCH OF THE REV. EDWARD YOUNG HIGBEE, D.D., ASSISTANT MINISTER 1836-1871, BY THE REV. JOSEPH HOOPER, M.A.

Edward Young, a son of the Rev. Daniel Higbee, was born at Mount Holly, New Jersey, in 1810. His mother was a member of the well-known Hollinshead family, of Delaware. His father, an early convert from Methodism, was for many years a successful missionary in the diocese of New Jersey. By his exertions many parishes were revived and others established. For St. Andrew's Church, Mount Holly, he did much to increase both its material and spiritual resources.

His son was carefully trained by him, and attended while a boy the best schools near his home.

Upon the removal of his father to Lewes, Delaware, the boy was sent to Philadelphia, to an excellent preparatory school. It was his ambition to serve his country in the army, and he was fitted for the Military Academy at West Point. His father was earnestly desirous that he should enter the holy ministry. After some anxious and prayerful debate with himself, Mr. Higbee gave up the pursuit of earthly glory and military fame. He pursued his course in divinity at the General Theological Seminary, which he entered in 1827. He was a close student and was graduated with high honor in 1829.

He was made deacon by Bishop Hobart on July 9, 1829, with other members of his class. He at once took charge of the Parish of St. George and St. John, Harford County, Maryland. The chief portion of his work was in Havre de Grace. Here his zeal, good sense, and ability were shown. He acquired a reputation as a melodious reader of the church service, and as a preacher of force and originality. After using well the office of a deacon he was ordained priest by the Rt. Rev. Dr. William Murray Stone, Bishop of the diocese, on Thursday, June 27, 1833, in St. John's Church, Havre de Grace. On the same day the church, which had been rebuilt through his exertions, was consecrated.

In 1834 he accepted the rectorship of the recently organized Trinity Church in the city of Washington. Here he found full scope for all his oratorical gifts and latent ability. It was a time when there were in the Congress of the United States, especially in the Senate, many men of extraordinary power and international reputation. Some of them were attracted to the services at Trinity and its Rector. Through the regard of the Hon. Daniel Webster and other friends he was made Chaplain of the Senate during the sessions of 1835 and 1836. In this trying position he acquitted himself to the satisfaction of his critical congregation of Senators.

The circumstances of his election in 1836 to this Parish and his work in it are given sufficiently in the text of the History.

Upon coming to New York he made many congenial friends, and found in the activities of the Parish in the period of its greater expansion, a field of labor peculiarly fitted to him.

With the lapse of years and through personal trials and sorrows, his health was gradually undermined.

One of the last occasions upon which he appeared before the whole parish was in October, 1866, at the Centennial of the Dedication of St. Paul's Chapel. To him as the Senior Assistant Minister was given the honor of reading the dedication sermon of the Rev. Dr. Samuel Auchmuty. Those who were privileged to hear him can never forget his massive frame, his dignified appearance, and his sonorous, melodious delivery of that eighteenth-century discourse.

Upon the morning of Sunday December 10, 1871, he was found dead in his room. The funeral was held from Trinity Chapel, the Rector of the Parish and others officiating.

Dr. Higbee was a man of marked individuality. He was warm and impulsive in his manner, with much of the Southern courtesy and formality. He became prominent in the general affairs of the Church.

He served for many years as a Trustee of the General Theological Seminary, and was for a long time Secretary of the Board. At a time when the funds of the Seminary did not allow the services of a professor he gave instruction in Homiletics and Pulpit Oratory to the delight of the students. He is characterized by his colleagues on the Standing Committee of the Seminary as one whom they will remember "with affectionate respect" for "his intense earnestness in purpose and his manly defence of sound doctrine and primitive discipline."

In the Conventions of the Diocese he was recognized as a vigorous debater and wise counsellor. He served on important committees, and was frequently chosen as a Deputy to the General Convention.

One who knew him well says that we will find in his sermons "originality of thought, freshness in the mode of presenting truth, and a lucid, chaste style that gave him a most enviable kind of popularity which he retained to the last."

In 1838 Dr. Higbee preached before the Alumni of the General Theological Seminary a sermon upon *The Doctrine of the Trinity*, which was published. In 1856 he conducted through the press the memorial volume of Bishop Wainwright's sermons, in which is printed his address at the funeral of Bishop Onderdonk.

IV.

A SKETCH OF THE REV. HENRY ANTHON, D.D., ASSISTANT MINISTER, 1831-1836, BY THE REV. JOSEPH HOOPER, M.A.

Henry, a son of Dr. John Anthon, was born in Broad Street, New York City, on March 11, 1795. His parents were devout members of Trinity Church, in which all their children were baptized and received their religious training. He was well educated, both at home and in good private schools, and fitted to enter Columbia College at the age of fourteen. He graduated with honor in 1813. He immediately commenced to study for the holy ministry under the Assistant Bishop, Dr. Hobart. He was made deacon September 29, 1816. His three years of work until of age to be ordained to the priesthood were spent in the recently formed parish of St. Paul, Red Hook, Dutchess County. He was there in the midst of beautiful scenery, on the east bank of the Hudson River, and in the neighborhood of the large estates of old colonial families, among them the

Livingstons and De Peysters. His time was spent in developing the work of the church, in searching out opportunities for service in the surrounding villages and hamlets. His perseverance and faithfulness were rewarded by attentive congregations and many brought to Holy Baptism, Confirmation, and the Holy Communion. Clermont, Upper Red Hook, Pine Plains, and Rhinebeck (formerly Red Hook Landing) were among the places he visited. St. Paul's is justly styled the Mother of Churches for the upper portion of Dutchess County, and much of the energy and zeal it has always shown is due to its first minister, with his superabundant enthusiasm, energy, and devotion. The corner-stone of a substantial church, a mile and a quarter east of the present village of Tivoli, was laid by the Rector, on July 7, 1818. It was consecrated by Bishop Hobart, on May 27, 1819, when Mr. Anthon was ordained priest.

His hard work had impaired his health, and he determined to resign his parish and take a brief period of time for recuperation. With his bride, whose maiden name was Emilia Corré, of New York City, he journeyed to South Carolina. He spent two years pleasantly among hospitable and congenial people. He does not appear to have undertaken any permanent parochial duty, although he did undoubtedly assist his brethren when he had recovered his strength. In 1821 he was able to return to New York, and soon after became Rector of Trinity Church, Utica. This was a growing and important parish, and Mr. Anthon found ample opportunity to exercise fully his varied talents. The death of the much loved Dr. Feltus, of St. Stephen's Church, New York City, in August, 1828, left a vacancy which its vestry were anxious to fill with a clergyman acceptable to the congregation and able to carry out the plans of their lamented Rector. Mr. Anthon was called to the rectorship on January 8, 1829, which he accepted two days later. From his East-Side work he was summoned to the parish of his childhood as an assistant minister. The text sufficiently details both his success in gaining the appreciation of many in the Parish and his persistency in the advocacy of certain measures which he thought necessary for the greater usefulness of the venerable Parish.

His knowledge of homiletics and his attractiveness and influence over young men led the Standing Committee of the General Theological Seminary in March, 1834, to request him to assume the duties of the professorship of Pastoral Theology and Pulpit Eloquence. The funds of the institution would not allow the appointment of a permanent professor with a salary. Dr. Anthon devoted two days in the

week to these duties with manifest good results to the students and to the great satisfaction of the Trustees. He was requested to continue his services for a second year.

At its September meeting, 1834, Dr. Anthon presented a brief letter to the Vestry, stating that "he had gratuitously assisted in the instruction of the students in the General Theological Seminary during a part of the last session, and that his further services may be again solicited, no provision having been made for instruction in the department heretofore filled by him."

It was determined that Dr. Anthon be at liberty to continue his services to the Seminary during the ensuing session.¹ Dr. Anthon also served for several years as Secretary of the Board of Trustees of the Seminary.

For twelve years, from 1832-1844, he held the responsible position of Secretary of the House of Deputies of the General Convention.

The resignation of the Rev. Dr. William Creighton as Rector of St. Mark's in the Bowery, in the fall of 1836, was reluctantly accepted. Dr. Anthon was, in November, 1836, elected as his successor. The church was then being extensively repaired, and it was intimated that the services of the new incumbent would not be required until the spring of 1837. Dr. Anthon, in his letter of resignation as Assistant Minister of Trinity Church, offered to remain during the pleasure of the Vestry.

Dr. Anthon's actual service in Trinity Parish seems to have terminated in March, 1837, as on February 20th "the comptroller was authorized in settling with Dr. Anthon, late one of the Assistant Ministers of this Parish, to pay his salary to the end of the current quarter."²

Dr. Anthon first officiated as Rector at St. Mark's in the Bowery in May, 1837.

He now had full scope for all his powers and could freely carry into effect his plans for the development of the latent energy of the parish. Among his new parishioners were men of action and of wealth, many families of ancient lineage and worthy deeds, and also others whose bodily necessities as well as spiritual needs must be supplied. Both as a pastor and as a preacher he threw himself into the work before him until St. Mark's was filled to overflowing with ardent worshippers.

¹ Records, liber iii., folio 106. Pp. 458, 459, 467, 498-500, *Proceedings of the Board of Trustees of the General Theological Seminary*. 8vo, pp. x., 668. New York, Daniel Dana, Jr., 1854.

² Records, liber iii., folio 172.

Sunday schools were established in destitute districts and that of the Parish Church was carefully organized and never sought for scholars as all the children in the neighborhood were anxious to be enrolled in it.

He was one of those who saw plainly the necessity for church extension in the city, and both in theory and practice aided in its accomplishment. He was very urgent in printed sermons and papers, as well as in private conversation, that a large portion both of the revenue and principal of the endowment of Trinity Church should be appropriated for that purpose, which he claimed was the original intent of the grant.

Soon after his assumption of this rectorship Dr. Anthon, who had been trained under Bishop Hobart, and had seemed to be in cordial sympathy with that great prelate's exposition of evangelical truth and apostolic order, began to teach, preach, and converse in accordance with the views of that portion of the Church known as the "Evangelical School." His insistence upon certain views of the Atonement, his constant reference to the Protestant divines of Germany and England, his admiration of several leaders of that school of thought in America, as the saintly Dr. Bedell, his appeal to individual experience as superior to outward union with the Church of Christ, and his gradual alienation in public and private from those formerly his associates, and his making new affiliations, his deep and sincere apprehension of the mischief done by the "Tracts for the Times," were but the precursors of an act which made him henceforth a marked man and a writer and leader of the Evangelical School. Before the ordination of the candidates from the General Theological Seminary in July, 1843, rumors affecting their soundness in the faith as held by the American Church were current. Suspicions centred around one young man of pure character, and brilliant scholarship, Mr. Arthur Carey, a son of a member of the Church of the Annunciation, and a former parishioner in Trinity Parish. His parochial connection was then with St. Peter's Church in Twentieth Street near the Seminary. Mr. Carey's application to Dr. Hugh Smith, his Rector, to have signed by himself and the members of the Vestry the testimonial from a parish for deacon's orders, precipitated a controversy upon certain points of doctrine. Dr. Smith refused to sign the papers, and demanded another examination of Mr. Carey, in the presence of the Bishop of the candidate, by eight eminent priests of the diocese, including Dr. Berrian, Dr. McVickar, Dr. Smith, and Dr. Anthon.

The complete satisfaction of the Bishop and six of the examiners

was not shared by Dr. Smith and Dr. Anthon. They still claimed that Mr. Carey held the heretical and soul-destroying views of the Church of Rome in connection with the presence of our blessed Lord in the Eucharist, that his exaltation of the Blessed Virgin to a place of more than respect and honor was erroneous, and that these opinions, and others expressed by him upon the authority of the Church and several points in the controversy with Rome, made him unfit to be a deacon in the *Protestant Episcopal Church*. They protested against his ordination unless these errors were recanted.

During the ordination service in St. Stephen's Church, on the morning of Sunday, July 2, 1843, Dr. Smith and Dr. Anthon, habited in gowns and bands, occupied a pew in the centre aisle near the chancel. When the Bishop made the inquiry, "Brethren, if there be any of you who knoweth any impediment or notable crime," etc., the two doctors rose from their seats, advanced toward the chancel, and read formal protests against the ordination of Mr. Arthur Carey. Intense excitement prevailed through the church and a deep hush fell upon all as the friends together after this solemn act of protest marched slowly down the aisle and left the church. There was a brief interval before the Bishop, rising from his chair, said: "Brethren, *all* those to be made deacons having been found worthy are commended to the prayers of the congregation." The service proceeded in the ordinary manner to the end with the celebration of the Holy Communion and the blessing of peace.

A storm of unparalleled fury darkened the ecclesiastical horizon, complaint, accusation, charge, and countercharge were made. *The True Issue for the True Churchman* was met by *A Statement of Facts*, letters bristling with capitals and italics appeared for months after this startling event in the secular and religious press. Party lines were more closely drawn in convention, parochial life and even personal intercourse were disturbed. Soon after *The Protestant Churchman* was established by Dr. Anthon and others who wished a vehicle of communication with those upholding the Protestant heritage and true evangelical doctrines of the Church. From its commencement Dr. Anthon was a vigorous and frequent writer of editorials and other contributions, although its first editor was the Rev. R. C. Shimeall of St. Jude's Church, New York City. Dr. Anthon soon became the managing editor and made the paper a powerful agent in disseminating the principles upheld by his school of thought. It was able, satirical, and strong in its likes and dislikes.

Dr. Anthon and his friends became dissatisfied with the com-

paratively slow progress of evangelical ideas, and in 1847 established the *Protestant Episcopal Society for the Promotion of Evangelical Knowledge*.

His wish for church extension in the city took a practical shape in the provision of services in a crowded part of the East Side, the church at Second Avenue and Sixth Street being leased for two years. But as the prospect of real growth and greater good seemed to be in another direction, this enterprise was abandoned after two years and services commenced in the Sixth Avenue Railroad depot at Forty-fourth Street in 1859. Soon after lots in Forty-eighth Street between Sixth and Seventh avenues were purchased and a church in the Romanesque style erected after the plans of Renwick, Auchmuty, & Sands.

The busy and fruitful years of Dr. Anthon's ministry were now drawing to a close. Late in the fall of 1860 his health began to fail. On Christmas day he preached and celebrated the Holy Communion for the last time in St. Mark's. After eleven days of intense pain his earthly life ended at noon on Saturday, January 5, 1861. The funeral was from the church where he had spent nearly twenty-five happy years, on Tuesday, January 8, 1861, at half-past three o'clock.

Dr. Horatio Potter, Provisional Bishop of the Diocese, officiated, assisted by the Rev. Dr. Stephen H. Tyng, the Rev. Dr. Thomas H. Taylor, and the Rev. Henry E. Montgomery. The burial was in the quiet churchyard surrounding St. Mark's.

The active years of Dr. Anthon's life were passed in that period of the American Church when strong men were guiding her, when foundations were being laid, when principles were being tested. It was necessarily a time of conflict and controversy, and when any full history of the Church is written it will be seen that the subject of this sketch bore his full part in the fray, that he was an able antagonist, that he held firmly and tenaciously to what he considered right, that he stood for the "reformation settlement" as it is sometimes called, and was inclined to emphasize the Protestantism rather than the apostolicity of the Church.

A friend in a brief sketch thus describes Dr. Anthon:

"In person Dr. Anthon was small with dark hair and eyes; in his later years his hair turned snowy white. He was of a nervous temperament, tenacious of his principles, energetic in carrying them out, and unflinching in the performance of his duty. Although frequently engaged in heated controversy, he remained gentle and courteous, cheerful and affectionate, and his life was, in the words of the

tablet erected by the Vestry, 'an example of singular purity and consistency.'"¹

A tablet to his memory, surmounted by an excellent bust of Dr. Anthon, was erected east of the chancel over a doorway. As an additional memorial, the mission church was erected into a separate parish and consecrated on April 4, 1861, as the Anthon Memorial Church. Under the designation of All Souls' Church and in a newer and more attractive edifice the parochial organization was until recently maintained and the memory of Henry Anthon kept green.

Dr. Anthon's historical sermon on the Fiftieth Anniversary of St. Mark's in 1845 is noteworthy. His principal literary work was done in the columns of *The Protestant Churchman*.

V.

LETTER FROM COLONEL JOHN W. GREEN, GIVING DETAILS ABOUT THE REV. DR. JOHNSTON.

ALEXANDRIA, VA.,
209 S. FAIRFAX ST.,
October 10th, 1901.

REV. JOSEPH HOOPER,

DEAR SIR : —

The Rev. P. P. Phillips, rector of St. Paul's Church, Alexandria, has turned over to me a letter from you, with a request that I would acknowledge the receipt, and give you the desired information asked for.

You refer to a call tendered our once beloved Rector, the Rev. Jas. T. Johnston, in September, 1837, to fill a vacancy in the parish of Trinity Church, N. Y., and of his having declined the call in Nov., 1837, and ask if we have any printed History of St. Paul's, Alex^a., in which facts are mentioned, that would enable us to inform you why he should have declined such an invitation as the positions in Trinity were considered both honorable and permanent.

The records of our Church were all destroyed in a fire during the War of 1861 to 1865, and the only records we have are those I have collected since. I am now the oldest surviving member of St. Paul's,

¹ P. 93, Sketch of the Rev. Henry Anthon, D.D., in *Memorial of St. Mark's Church in the Bowery*. Published by the Vestry. New York: Thomas Whittaker, 1899.

and the only survivor of the Vestry during Doctor Johnston's charge of the parish. Was a member of the Vestry with two others who began with the organization of the Church, making a connecting link up to the present date, now nearly 50 years since I was elected, when a young man 25 years old, and for some time was registrar of the parish, now Warden.

Rev. Jas. T. Johnston was born in Savannah, Ga., July the 4th, 1797. Was Son of Mathew Johnston and Eliza Whitfield, and grand Nephew of the distinguished Rev. George Whitfield, he was educated in Connecticut, and graduated in Law, and practiced for some time in New York City. Soon his mind reverted from the Law and turned to a higher theme. He decided to give up the Law and entered the General Theological Seminary in N. Y. He was ordained deacon in the Church of Ascension in N. Y. by Bishop Onderdonk, Nov. 9th, 1832, and to the Priesthood by the same Bishop July the 28th, 1833. He soon after in Oct., 1833, was called to St. Paul's Alexa. He accepted and took charge October the 20th, 1833. He continued in charge until 1858 when feeble health compelled him to resign his charge after 25 years of faithful and laborious work. The Vestry and Congregation made every effort to have him continue as their Rector. They offered and did give him an assistant and leave of absence for as long as he wished to try and recruit his health. They did prevail on him twice to withdraw his resignation, but the third time he insisted on the Vestry receiving it. He stated to the Congregation and Vestry it was not his intention to leave Alexandria. He intended to end his days with them and to be buried in St. Paul's Cemetery. He had already built a vault for his remains. The Vestry gave him and his family the choice of any pew to be for the use of himself and wife as long as they lived, and he lived and worshipped with us, until 1877 assisting often in the Communion Service and died at the ripe old age of 80 Years. St. Paul's was his first and only Charge, and so strong were the ties that bound him and his people together he could not be induced to leave them during his twenty-five years service. He was called by many of the Vestries of the most prominent Churches in this Country, including several in New York City; St. Paul's, Cincinnati; Christ Church, St. Louis; to a church in Philadelphia; Hartford; New Orleans. He was elected in 1843 by the Diocese of Alabama as Bishop. *This he also declined*, and recommended Rev. Mr. Cobbs of Va., and he was elected and accepted as the first Bishop of this diocese. You will be able to see by the above report that the ties of love and affection that existed between Dr. Jas. T. Johnston and his Congregation

were so strong that a call to Trinity could not induce him to leave his people.

Yours, etc.,

JNO. W. GREEN.

VI.

MEMORIAL OF PEW-HOLDERS AND WORSHIPPERS IN ST. PAUL'S CHAPEL TO THE VESTRY OF TRINITY CHURCH, MARCH 2, 1839.

"To W. E. Dunscomb, Esq., Chairman of a Committee of the Vestry of Trinity Church.

"The undersigned, a Committee appointed by a meeting of pew-holders and worshippers in St. Paul's Chapel for the purpose of presenting a memorial to the Vestry of Trinity Church, praying that the said Chapel be set apart as a separate Parish, beg leave, in compliance with the request of the Committee of which you are Chairman, to lay before you the reasons that, in their view of the subject, have influenced the petitioners, whom they represent, to desire such separation.

"They would first urge the general and oft-repeated objection to Collegiate Churches, which lies in the want of that constant and familiar intercourse between the pastor and his flock, which is absolutely necessary to give efficiency to the labours of the former, and to secure the religious and moral improvement of the latter.

"Even where this objection has been in part obviated by the assignment of specific duties in the several Collegiate Churches to an individual clergyman, that clergyman may not be such as the congregation would have themselves selected. Indeed, it may be almost assumed as a settled point that the congregation of St. Paul's Chapel have little or no influence, either in the call of Assistant Ministers, the appointment of the routine of their duty, or the nomination of the temporary substitutes, who, in case of need, have supplied the place of their stated pastor. In confirmation of this view of the subject the undersigned would appeal to the state of things hinted at by one of the members of your own committee.

"On the appointment of the Rev. Dr. Schroeder, as stated preacher in St. Paul's, some members of the congregation were so far dissatisfied that they would have preferred that some other of the Assistant

Ministers had been assigned to that duty. On this occasion several of the regular attendants on the worship of that Chapel withdrew and were replaced by others to whom they leased or sold their pews. Here it may be urged was a cause of dissension which could not have occurred had the choice of pastor rested in the congregation itself. Now, however, when this cause of difficulty may be considered as at an end, by the occupation of these pews by persons who from actual preference, or strong attachment, desire the continuance of Dr. Schroeder as their more immediate pastor, a new course of events in which the congregation has no voice, and has never been consulted, arises and all connection with a beloved and esteemed pastor is severed.

"The undersigned would next remark that the Constitution of the Collegiate Churches is such that no separate congregation can be considered as represented in the Vestry. With all due respect and esteem for those members of the Vestry who are selected from St. Paul's Chapel, they cannot refrain from stating their belief that these gentlemen are not aware of the feelings of a large majority of the congregation, or, if aware, have not felt it a duty to act upon them, nor can they consider this as any fault in those gentlemen, under the present circumstances, for they must look to the body of pew-holders in the three churches as their constituents, and not to the members of St. Paul's alone.

"Under such circumstances the congregation of St. Paul's can feel little interest in the general concerns of the united parish, and this want of interest will be the more apparent from an argument which it appears from the course which the discussion has taken may probably be urged against granting the petition, namely, that a large proportion of the memorialists, although stated worshippers and occupants of pews, have never thought it necessary to qualify themselves by written evidence to vote at the elections of Vestrymen.

"When such an apathy in relation to the temporal concerns of the Church exists, it may naturally extend itself to spiritual matters, and your memorialists, although they may feel humbled by the confession that they have been cooled in their religious ardour by the unhappy circumstances in which they are placed may yet plead in extenuation that they have not been allowed that exercise of their privileges which would have excited them to zeal. They believe, also, that the Congregation of St. Paul's is not alone liable to the charge of want of liberality in its contributions, and of zeal in the cause of the church, but that the whole united parish has in the eye of other denominations, and in that of its sister churches, the character of

contributing less in proportion to the wealth of the individuals who compose it than is done in any separate congregation.

"The undersigned would further urge the great diminution in the usefulness of the Clergyman which the Collegiate system is likely to produce.

"The real and efficient service of the Christian pastor is rarely manifested at the present day in the pulpit alone. There, in fact, is the least part of his apostolic duty. In the days of ignorance, or among people who do not possess the means of education, no other but oral instruction can be given, and no other will be effectual. But in the present enlightened age, and in such assemblages as are collected in the Episcopal Churches of this City, the mere delivery of sermons has little influence on the moral or religious character of the flock. The best preaching is rather listened to as a public exhibition of talent, than as a means of touching the heart or renewing the soul. The services of the pastor as Christ's faithful soldier are to be principally performed at the bedside of the sick and dying, in the habitations of misery and distress, in pastoral visitation, in the catechetical instruction of the young, and the familiar exposition of the Scriptures to the more advanced in age.

"With what feeling of discouragement must a pastor, however faithful, undertake such duties where he knows that his catechumens, his Sunday-schools, and his Bible classes may at any moment be placed under the control of another, how much soever those who are immediately interested may be attached to him; and he be displaced by the fiat of a body in which their feelings and views can hardly be considered as represented.

"It is from such causes that the general and familiar objection to Collegiate Churches has arisen, and such causes have in our own City nearly broken up the system among other denominations of Christians. The time is within the recollection of several of the Committee when the three great and prevailing denominations of protestant Christians were wholly included in three Collegiate establishments, others of less note and numbers adopted the same system. It is believed that the number of separate Collegiate establishments thirty years ago did not fall short of seven, of as many different denominations, each including all the Christians of that particular sect in the City. All of these have been dissolved except that of Trinity and the Dutch Reformed Churches, and it is understood that a great portion of the members of the latter are opposed to the Collégiate system and desire a separation.

"These Churches are held together in spite of many disadvantages, by the bond of rich and extensive endowments. That this should be the sole and exclusive bond of union, the undersigned, on behalf of the memorialists, would repudiate.

"As an affectionate and long obedient daughter of the Mother Church, the congregation of St. Paul's may hope with justice on quitting the maternal protection for a fair and equitable dowry, but it cannot reckon temporal advantages as bearing any proportion to its spiritual welfare.

"In other countries the system of Collegiate Churches has either been abandoned altogether, or has been productive of the most lamentable decline in all the evidences of a lively faith.

"In the venerable church to which the Episcopal Church of the United States owes its birth, separate congregations united under the ministry of Collegiate clergy would appear to be unknown. Such Collegiate Churches as actually exist are single congregations under the charge of more than a single presbyter. The only other analogous case is where a single rector may be entrusted with the charge of more than a single Church in consequence of the sparseness of population or the poverty of the parishioners.

"On the Continent of Europe, on the other hand, the Collegiate system has prevailed in all the reformed Churches to the exclusion of that of separate parishes, and well informed observers have not hesitated to ascribe to this cause the obvious decay in true religion which some of those Churches exhibit. Thus in Geneva, once the seat of a zeal which our own more moderate Church has been inclined to style fiery and ungoverned, the influence of the Collegiate system has gradually turned the ardent and enthusiastic heralds of the faith into the preachers of a cold and almost heathen morality. The dissolution of Collegiate Churches in this City, to which the undersigned have referred, has been productive of general advantage to the common cause of religion.

"While they profess and truly feel the strongest attachment to the venerable and apostolic Church of which they are unworthy members, they have not the bigoted feelings which will deny the useful influence of other Churches upon the minds and actions of their members, and the examination of their successful progress would show the great advantages possessed by separate congregations over Collegiate Churches.

"That feelings and arguments such as have been cited, however feeble the latter may have been, must necessarily influence the members

of a congregation situated as that of St. Paul's is, may be well understood by the frank and manly avowal of two members of your own Committee, who did not hesitate to state that when they were pew-holders in St. Paul's Chapel they were decidedly in favor of a separation.

"If, as worshippers in Trinity Church and members of the Vestry, they now entertain different opinions, still they may be induced to fulfil the Christian rule, by the recollection of the views they formerly entertained, and the consideration that those who are now placed as they once were must necessarily be influenced by similar feelings.

"Another motive for the application of your memorialists is the desire that they and their posterity should live exempt from the recurrence of those difficulties, which have several times occurred between the Vestry of Trinity Church and the Assistant Ministers, or the parishioners, producing divisions, parties, and schisms among the congregations,—than such a state of things nothing can be more detrimental to the character of our Church with other denominations, nor more dangerous to the Christian charity of those concerned, at the same time that it is calculated to disaffect even those who were before stable, to scatter those previously attached, and to repel those who were advancing to the fold of our own faith. There are some, we doubt not, to whom these representations appear merely formal, and who believe that spiritual feelings, desires, anxieties, and privations are expressions of the imagination, void of reality, but we can vouch for their actual existence, and the facts complained of have produced great uneasiness in religious matters, that they have scattered our Flock, have left us without an acknowledged and avowed Shepherd, have separated us from many near and dear, with whom we have been accustomed to worship and to commune,—have estranged parishioners from each other, and produced indifference, or worse, between some of them and some of the Clergy.

"From the present mode of constituting the Vestry, by electing one-third of their body from each of the three congregations (and under the Collegiate state no better system can be adopted), it is evident that two-thirds of them have no particular specific interest in the appointment (or call, as it is termed), of any minister to any one of the Churches. What fact can explain more completely the cause of frequent dissatisfaction? Render St. Paul's Chapel a separate Church, and the sounds of discontent and dissension will no longer be heard,—heartburnings will become extinct and lukewarmness in religion will spontaneously be kindled into Christian fervor.

"Lastly, the undersigned would urge upon the Committee, of which you are Chairman, that they are in fact, however it may appear on the records of the Vestry, the representatives of a very large majority of the worshippers in St. Paul's Chapel, and of two-thirds of the owners and lessees of pews. By a very careful examination made by a member of the Committee (Theron Wilbur, Esq.), charged with obtaining the signatures to the memorial of those who either attended the meeting at which the undersigned were named a Committee or concurred in its proceedings, it appears, as near as we can ascertain, that — pews only are occupied in the Church. Out of this number — have affixed their names to the memorial as owners or lessees, who thus, if not by written indenture, are in strict equity to be considered as those entitled to the privilege of voting.

"In addition, several owners of pews have declined signing during the present excitement, but have not hesitated to express their desire that the connection with Trinity Church were dissolved.

"The undersigned are in fact of opinion that could all personal considerations have been left out of the question, they might have obtained an almost unanimous expression of opinion that the time had arrived when St. Paul's ought to cease to be one of the Collegiate connection.

"The Committee which addresses you feels sensibly the disadvantages under which its enquiries into the tenor on which pews are held have been conducted. They must, however, urge upon the Vestry that under the circumstances that body must consider the memorial which has been already submitted as an expression of the opinion of the congregation, unless a counter memorial, signed by a greater number of persons having an interest in the question should be presented.

"In conclusion, the undersigned would beg leave to disclaim for themselves, and they trust they may safely do so for *every* one of the memorialists, all feeling in respect to *persons*.

"Of the two Rev. Gentlemen whose claims to priority of rank have caused the present desolation of their earthly Zion, both possess the affectionate regards of every member of the Committee of parishioners. So far, indeed, as the feelings of such of the undersigned as have taken part in the discussion at the joint meeting are concerned, long and continued regard, the habits of familiar and social intercourse, could these prevail over their sense of justice, rank them among the friends of the Rev. Gentleman who still honorably and usefully holds his place. They cannot, however, let the affectionate feelings with which they regard him, blind them to the unmerited treatment of the Rev.

Gentleman who has been separated from them, nor can they allow the bias of party to preponderate over their sincere regard for the welfare and prosperity of the Church.

"For years before the present unhappy difference took place, many have anxiously desired the separation which they now ask for; but they must candidly acknowledge that the existing embarrassment has so deeply affected their spiritual communion and peace, as to drive them without further delay to present the Memorial which you have under consideration.

"NEW YORK, March 2d, 1839.

"CHRS. WOLFE,	JAS. RENWICK,	} Committee.
ANTHONY BARCLAY,	W. E. WILMERDING,	
JOHN RUTHVEN,	J. R. CHILTON,	
WM. H. FALLS,	C. B. BOSTWICK,	
D. A. BOOTH,	C. TICKNER,	
JONA. DODGE,	P. HENRY.	

"J. RUTHVEN, Secy.

CHRS. WOLFE, Cha.

"Memo. [Extract from the Statement accompanying this.]

"There are in St. Paul's,

Numbered Pews, . . .	198
Corner " middle aisle, .	2
Marked free, . . .	4
	<hr/>
	204

"Deduct:

Unoccupied, or whose occu-	
pants we cannot find, including	
all the back pews, . . .	68
	<hr/>

Memorialists, 136

"Pew-holders, owners, and lessees, . 91

Having seats only . . . 71

— 162

"Being full $\frac{2}{3}$ of the pew-holders, and $\frac{3}{4}$ of the whole congregation."

VII.

AN ACT FOR THE RELIEF OF THE RECTOR, CHURCH-
WARDENS, AND VESTRYMEN OF TRINITY CHURCH
IN THE CITY OF NEW YORK (PASSED APRIL 22, 1841).

The People of the State of New York Represented in Senate and Assembly Do Enact as follows—

1. The present Church-wardens and Vestrymen of the Corporation styled—The Rector, Church-wardens, and Vestrymen of Trinity Church in the City of New York, or the major part of them of whom at least one of the Church-wardens shall be one, may consent to the nomination made by the Rector of the Reverend Jonathan M. Wainwright to the office of Assistant Rector of the said Corporation and such nomination being so consented to, the said Assistant Rector shall have and exercise during the Rector's absence the like powers as by said Charter are conferred on the Assistant Rector therein mentioned—and it shall be lawful for the said Jonathan M. Wainwright and the Church-wardens and Vestrymen of the said Corporation during the present absence of the Rector thereof and until his return to the City of New York to hold Vestry meetings, and at every such meeting at least one of the Church-wardens and a majority of the other members of the Vestry being present, it shall be competent to the Board to regulate, manage, and transact all the business concerns and affairs of the said Corporation and to provide for the holding of the annual election of Church-wardens and Vestrymen, and to exercise all the other powers of the Vestry of the said Corporation in the same manner and the same extent and with the like effect as if the Rector were present and acting therein.

2. The stated annual election of Church-wardens and Vestrymen of the said Corporation held since the departure of the Rector from the United States, and any consent which prior to the passing of this act had been given in conformity with the provision of the first section to the nomination therein mentioned shall be deemed legal and valid, and all acts and proceedings of said Vestry in relation and management of the concerns and affairs of the said Corporation which have taken place since such departure of the Rector and prior to the passage of this act, shall be deemed legal and valid, provided such acts and proceedings would have been legal and valid, if the first section of this act had taken effect prior thereto.

3. This act shall take effect immediately.

State of New York, }
Secretary's Office. }

I have compared the preceding with an original act of the Legislature of this State on file in this office, and do certify that the same is a correct transcript therefrom and of the whole of said original.

JOHN C. SPENCER,

ALBANY, April 23, 1841.

Secretary of State.

VIII.

BIBLIOGRAPHY OF THE CONTROVERSY AND ATTACK UPON TRINITY CHURCH, 1856-1857, WITH EXTRACTS.

Communication of the Vestry of Trinity Church, in the City of New York, to the honorable the Senate of the State of New York, in reply to Resolution of the Senate passed April 13, 1855. Transmitted to the Legislature February 20, 1856. Albany: C. Van Benthuyzen, 1856.

Facts against Fancy, or a True and Just View of Trinity Church, by the Rev. William Berrian, D.D., the Rector of the Same. New York: Pudney & Russell, 1856.

The Rector rectified, a reply to "Facts against Fancy, by the Rev. Berrian, D.D., Rector of Trinity Church, New York," from the Protestant Churchman. New York: Anson D. F. Randolph, 1856.

A letter to the Rev. William Berrian, D.D., on the Resources, Present Position, and Duties of Trinity Church, occasioned by his late pamphlet "Facts against Fancy," by William Jay. New York: Anson D. F. Randolph, 1856.

Trinity Church Case. Dr. Tyng and Others against Trinity Church, by Presbyterian [The Rev. John Morgan]. New York: John A. Gray, 1856.

Report of the Select Committee on the Report of Trinity Church made in 1856, transmitted to the Legislature January 29, 1857. Albany: C. Van Benthuyzen, 1857.

Reports of the Select Committee of the Senate on the affairs of Trinity Church, with the Testimony relative thereto. Albany: Van Benthuyzen, 1857.

This volume includes:

First Report, undated, signed, M. Spencer, James Noxon, J. H. Ramsey, Select Committee.

Exhibits:

C. Letter from the Committee, to "The Vestry of Trinity Church in the City of New York." Dated, New York, Nov. 29, 1856.

D. Answer of the Vestry, dated, "Office of the Corporation of Trinity Church, No. 187 Fulton Street, New York, Dec. 2, 1856." Signed, Wm. E. Dunscomb, Comptroller, &c.

E. Answer of the Committee, dated, New York, 2d Dec., 1856. Signed, M. Spencer, J. Noxon, J. H. Ramsey, Committee.

F. Copies of Form of Lease for pew in Trinity Chapel—April, A.D. 1855. Schedule of Regulations respecting the pews in Trinity Chapel. Form of receipts for rent of pews in Trinity Chapel.

G. Memorial of the Vestry of Saint Matthew's Church, in the City of New York, to the Vestry of Trinity Church.

J.¹ Valuation of Church Estate by Mr. Ely and Mr. Dodd.

J. Schedule A. Names of Corporators of Trinity Church. List of Voters at Elections for Wardens and Vestrymen of Trinity Church, 1840-1855, inclusive.

Schedule B. List of Mortgages held by Trinity Church upon various Church Corporations with certificate of Clerk and Comptroller as to the Corrections of the list dated December, 18, 1856.

M. Testimony before the Committee at its Sessions in the Bank of Commerce Building, Nassau Street, New York City, December 2-5, 19-20, 1856.

Witnesses—Frederick M. Winston, Charles H. Clayton, John W. Rich, Abner L. Ely, The Rev. John Henry Hobart, The Rev. Edward Y. Higbee, The Rev. Jesse Pound, Herman D. Aldrich, The Rev. Sullivan H. Weston, Hon. Luther Bradish, Samuel T. Skidmore (refused to be sworn), The Rev. Thomas H. Taylor, John D. Wolfe, Wm. E. Dunscomb, Cyrus Curtiss, James H. Noe, The Rev. Henry Anthon, James M. Tuthill, Joseph Tucker, Matthias Clark, Stephen Cambreling, The Rev. R. S. Wiley, The Rev. Robert S. Howland, The Rev. Wm. A. Muhlenberg, Frederick S. Winston, Robert B. Minturn, Stewart Brown.

Second Report, undated.

Testimony introduced on the part of the Vestry. Albany, February 13-24, 1857.

Witnesses:

The Rev. Benjamin I. Haight, The Rt. Rev. Horatio Potter, The Rev. John Henry Hobart, The Rev. Francis Vinton, The Rev. Sullivan H. Weston, Mr. Samuel T. Skidmore, The Rt. Rev. Wm. H. DeLancey, Mr. William Moore, Gen. John A. Dix, John R. Livingston.

¹ Evidently a misprint; should be H.

Report and Testimony taken before the Senate Committee of Trinity Church, transmitted to the Legislature February 28, 1857. Albany: C. Van Benthuyzen, 1857.

Communication from Hon. John A. Dix to the Select Committee of the Senate on the Report of Trinity Church. New York: J. F. Trow, 1857.

Arguments of the Counsel of Trinity Church before the Senate Committee. Albany: C. Van Benthuyzen, 1857.

Argument of John K. Porter, council for the disfranchised corporators of Trinity Church, delivered before the Select Committee of the Senate, March 2, 1857. Reported by T. S. Gillett. Albany: Weed, Parsons & Company, 1857.

A reply to the report of the Select Committee to whom was referred the Report of Trinity Church by a citizen of New York [The Rev. Frederick Ogilby, D.D.], New York, February 6, 1857. (No date, no printer).

To the Senators of the Senate of the State of New York; Being an Examination and Exposure of the "Report of the Select Committee to whom was referred the Report of Trinity Church made in 1855," and recommitted for further inquiry. By a member of the Protestant Episcopal Church [The Rev. Francis Vinton, D.D.], February 12, 1857. (No title-page, no printer). A second edition was issued with cover. It differed only from the first in having a title-page and cover, with same title as in the first, and the name of the printer, New York: John F. Trow.

Pastoral Letter to the Clergy and Laity of the Diocese of New York, by Horatio Potter, Provisional Bishop of New York. February 23, 1857.

A statement and declaration of views. New York: H. Anstice & Co., 1857. (Dated, New York, March 3, 1857).

Sheep without a Shepherd, or the Rector's Cure of Souls. A contribution to the Trinity Church Question. By one of the Disfranchised [John Jay]. New York: 1857.

Debates on the Trinity Church Bill in the Senate of the State of New York. Reported by Douglas A. Levien. Albany: J. Munsell, 1857.

Speech of Hon. Erastus Brooks, in Senate, upon the Trinity Church Bill. It is likewise a franchise for a number of persons to be incorporated and subsist as a Body Politic: with a power to maintain perpetual succession and do other corporate acts; and each individual member of such a corporation is also said to have a franchise or Freedom. Blackstone. Albany: Weed, Parsons & Company, 1857.

Speech of Hon. James Noxon of Onondaga, on the Trinity Church Bill, delivered March 26, 1857. Albany: Weed, Parsons & Company, 1857.

Speech of Mr. Wadsworth, in the Senate of New York, in the matter of Trinity Church, March 27, 1857. Albany: Van Benthuyssen, 1857.

Argument of the Hon. Daniel E. Sickles to the Senate of the State of New York, April, 1857, on the Trinity Church Bill Reported by Douglas A. Levien. Albany: J. Munsell, 1857.

A letter from the Hon. D. D. Barnard, addressed to the Hon. Erastus Brooks, Senator, &c.; of the proceedings against Trinity Church now pending in the Senate of the State. Albany: Van Benthuyssen, 1857.

A word for Trinity Church [The Rev. Henry W. Hudson]. From "The American Church Monthly" for April, 1857. New York: Edward P. Allen, 1857.

A plea in Defence of Trinity Church, suggested by the attempt to procure Legislative Interference, made in March, 1857. New York: John P. Prall, 1857.

A Review of the Reports, Evidence, and Arguments, as presented in the case of Trinity Church to the Legislature of New York, 1857. [The Rev. Frederick Ogilby, D.D.].

A Suggestion to go for what it is worth. (No date, no printer.) 1855. (Proposes a new trust duly incorporated as The Trinity Church Charity Fund, for building Churches, Rectories, &c.)

Trinity Church. To the Episcopalians Electors of the State of New York, signed, "Religious Liberty." (No date, no printer.)

The Title, Parish Rights, and Property of Trinity Church, New York, from the appendix to Bishop De Lancey's Twentieth Conventional Address, delivered at Oswego, August 19, 1857. Utica, N. Y.: Curtiss & White, 1857.

Opinion in regard to the Power of the Legislature to modify the Charter of Trinity Church, New York, by Isaac F. Redfield, LL.D., chief justice of Vermont. Boston: Little, Brown & Company, 1858.

EXTRACTS FROM CONTROVERSIAL LITERATURE, 1856, 1857:

"The shepherd having driven the sheep from the fold, the lost sheep is at liberty to come in some 'other way' if he can! The shepherd is absolved from all obligation to seek the sheep, but the sheep *may* seek him.

"And what opportunity is there even for taking advantage of this gracious permission? Is there room in the four churches—over and above their respective congregations—for the four thousand six hundred and forty-two communicants *and their families*? Can the poor take pews in Trinity Chapel? And is there any room in its free sittings for the hundredth part of them? Or can the poor of the upper part of the City be expected to spend their only day of rest in a weary tramp—no 'Sabbath day's journey,' but twenty times that distance to Trinity or its Chapels.

"Nor were such things possible would the cruel injustice of the law be thereby annihilated. Still it would be true that the New York which has grown up since 1814—the poor and communicants of this New York have been defrauded by the law of 1814. Maintain also, if you will, that the older churches, which consented to or acquiesced in that law, have no rights in the case. Maintain also, if you will, that Grace and St. Mark's, and St. George's, and others made their *bargain* with Trinity, and having got their mess of pottage are no longer entitled to their birthright. Be this so; the new city, nevertheless, the new communicants, the English Church emigrants of to-day, were no parties to the bargain. Goneril may have divided the spoil with Regan, but the case of Cordelia is none the less pitiful. If the old mother parcelled off the patrimony to herself and the living children, despoiling the child still in her womb of its portion, this but makes the elder brothers partakers in the guilt; it does not wash out the fraud put upon the child yet unborn.

"This child of the future is the helpless, guiltless sufferer. The New York of to-day—the heir of the old city—the child of suffering and want, this child though a lawful heir has been despoiled."

Pp. 32, 33, *Sheep without a Shepherd*.

"The repeal of the Act of 1814, or disturbing it in any way so as to let in these claimants as corporators of Trinity Church, would be a foul wrong and outrage, unless the Legislature should first pass solemnly upon this vital question, and be prepared to decide it judicially in favor of the claimants. There is not one conceivable pretence on which the Act of 1814 can be touched short of such an adjudication. If this point of law should be decided in favor of the claimants, the next great legal question in order will be whether the Act of 1814 did or did not divest them of their rights as corporators. But this question will require the consideration and determination of others of great importance

and nicety. If the Act was not passed with constitutional authority—if it was void—it divested no rights; and on every principle which, under our government, separates the legislative and judicial powers, the parties setting up a claim against it, or in spite of it, must be left to their remedy in the Courts. It would be monstrous for the Legislature to entertain a proposition from private parties, to repeal a law in which a question of private rights was involved on the suggestion that it is void for want of constitutional sanction. The claimants insist that this Act was unconstitutional; if it was so, in the sense in which they manifestly use the word, it was void; and if the Legislature entertain this claim on the showing of the parties themselves, they must entertain and in some measure adjudicate on this point. The Act was either valid or void. The Legislature must so far consider this point as to determine in a *judicial* manner that it was not void, but valid, before they can grant relief to the private parties affected by it, on the ground that it operated to take away from them their vested rights. And they must do this—pronounce the Act valid—while the very ground on which the relief is sought for, and would be granted, would be conclusive to show that it was void. But then another question of law, also of a very important and delicate character, arises upon this Act, and nothing could be more monstrous than for the Legislature to repeal it, in the way of relief to the claimants in the case, without first having entertained and judicially determined this question. The Corporation of Trinity Church, the party in possession of the property and rights in this case, maintain that whatever may have been the rights of those not parishioners of Trinity Church before the Act of 1814, in regard to the franchise of voting in her elections, that that Act effectually and legally barred them of the franchise: that the Act was a contract made with the assent of the Corporation, and with the assent also of all the Corporators, to be taken as an inference of law; that as such it was valid and binding on the State, as on the Corporation and Corporators; and that the Legislature has no constitutional right or power to violate that contract, by a repeal or any modification of the Act, without the consent and against the will of the Corporation. Here are points of law which must be considered and *judicially* decided against the view and position taken by the Corporation before the Legislature can without the grossest injustice undertake to grant the relief demanded by the claimants.

“I cannot suppose that the Legislature, or either branch of it, or any considerable number of its members, will be found willing to enter on any such service of judicial investigation and adjudication as they

have been asked to do in this case when the subject is once understood by them. No man in the State has any right worth talking about, to anything he possesses or calls his own if the Legislature may assume and exercise judicial powers, such as are necessarily involved in the action which has been proposed to it in this case. For its own sake, for the sake of the indispensable order and division of public duties, constitutionally established in the government under which we live; for the sake of all private rights and all private property; for the sake of the sense of common security, which would be fatally assailed by it, I earnestly hope and trust the Legislature will not assume any such powers."

Pp. 41, 42, 43, Letter of the Hon. D. D. Barnard.

"In conclusion, therefore, your committee ask leave to bring in a bill in conformity with the recommendation contained in the above report.

"Respectfully submitted

"MARK SPENCER

"JAMES NOXON

"J. H. RAMSEY."

AN ACT

TO AMEND AN ACT ENTITLED "AN ACT TO ALTER THE NAME OF THE CORPORATION OF TRINITY CHURCH IN NEW YORK, AND FOR OTHER PURPOSES," PASSED JANUARY 25, 1814.

"*The People of the State of New York, represented in Senate and Assembly do enact as follows :*

"Section 1. The second section of the Act entitled 'An Act to alter the name of the Corporation of Trinity Church in New York, and for other purposes,' passed January 25, 1814, is hereby so amended as to read as follows :

"§ 2. Every male inhabitant of the City of New York of full age, in communion of the Protestant Episcopal Church in the State of New York, who shall hold, occupy or enjoy, a pew or seat in any Protestant Episcopal Church in said city, in union with the Convention of the Diocese of New York, or shall have partaken of the Holy Communion therein within the year next preceding any election for Churchwardens and Vestrymen, to be certified by the rector, senior warden, or clerk of the Vestry of such Church, shall be entitled to vote, at all elections for Churchwardens and Vestrymen of this Corporation.

"§ 2. The said Act of January 25, 1814, is hereby further amended so as to read as follows :

"§. 7. The Vestry of Trinity Church shall once in every year, on the first day of February, furnish to their Corporation a printed statement of the affairs of the Corporation, including the details of annual income and expenditure, specifying what lots have been relet or sold, and for what amounts, and how many remain, what grants, loans, or stipends have been made, and to whom; what bonds and mortgages are held, of every sort; with the estimated change in the gross value of the Corporation estate, if any; and appending also the full and correct list of all the Corporators who will be entitled to vote at the Easter election then next ensuing.

"§ 3. This act shall take effect immediately."

Pp. 21, 22, Final report of the Select Committee, March, 1857.

IX.

THE CONSECRATION OF TRINITY CHURCH.

I.

THE INSTRUMENT OF DONATION AND REQUEST TO CONSECRATE.

In the Name of GOD, Amen.

We the Rector, Church Wardens and vestry men of

Trinity Church in the City of New York,

having, by the good providence of Almighty GOD, erected in the first ward of the said city a Church and Steeple in or near a street commonly called and known by the name of "the Broadway" and opposite to Wall street, do hereby appropriate and devote the same to the worship and service of Almighty GOD, the Father, the Son, and the Holy Ghost, according to the provisions of the Protestant Episcopal Church in the United States of America in its ministry, doctrines, liturgy, rites, and usages, and by a Congregation in communion with said Church and in union with the convention thereof in the Diocese of New York,

and we do also hereby request the Ecclesiastical authority of the said Diocese to take the said building under the spiritual jurisdiction of the same,

and we do also hereby request

the Right Reverend Samuel Allen McCoskry

Doctor in Divinity,

Bishop of the Diocese of Michigan, acting upon the request and by and

with the consent of the Standing Committee of the said Diocese of New York, according to the form of the Canons of the said Church in General Convention, and of the said Diocese of New York made and provided, to Consecrate the same by the name of

TRINITY CHURCH

and thereby separate it from all unhallowed worldly and common uses and solemnly dedicate it to the holy purposes above mentioned, and

We do moreover hereby relinquish all claim to any right of disposing of the said building or allowing the use of it in any way inconsistent with the terms and true meaning of this instrument of donation and with the Consecration hereby requested of the Bishop aforesaid.

By the order of the corporation of Trinity Church in the City of New York.

.....
 L.S.

WM E. DUNSCOMB

Clerk of the vestry

WM H. HARISON

Comptroller ¹

II.

SENTENCE OF CONSECRATION.

In the Name of GOD, Amen.

To all to whom these present shall come

I, Samuel Allen McCoskry,

Doctor in Divinity,

Bishop of the Protestant Episcopal Church in the Diocese of Michigan,
 send Greeting:

Whereas the Rector, Church Wardens and Vestrymen of Trinity Church in the City of New York,

Have by an instrument this day presented to me, appropriated and devoted to the service of Almighty GOD, the Father, the Son, and the Holy Ghost, according to the provisions of the Protestant Episcopal Church in the United States of America, in the ministry, doctrines Rites, and Usages, and by a Congregation in Communion with the said Church in union with the Convention thereof in the Diocese of New York a certain Church and steeple, that hath been

¹ Records, liber iii., folio 396.

lately erected by them in the said City of New York, in or near to a street called and known by the name of the Broadway, and opposite to Wall Street in the first Ward of the said City.

And whereas the said Rector, Church Wardens and Vestrymen, have by the same instrument requested the ecclesiastical authority of the said Diocese of New York to take their said Church and Steeple under the spiritual jurisdiction of the same, and to consecrate it by the name of

TRINITY CHURCH

And thereby to separate it from all unhallowed, worldly, and common uses, and solemnly dedicate it to the Holy purposes above mentioned;

Now therefore, know ye that

I, Samuel Allen McCoskry,

Bishop as aforesaid,

acting under the protection of Almighty GOD, upon the request, and by and with the consent of the Standing Committee of the said Diocese of New York, according to the forms of the canons of the said Church in General Convention, and in the said Diocese of New York, made and provided,—

on this the feast of the Ascension of the Blessed Lord, being the twenty-first day of May in the year of our Lord, one thousand eight hundred and forty-six, in the name and in behalf of the ecclesiastical authority aforesaid have taken the above mentioned Church and Steeple under the spiritual jurisdiction of the same, and in the presence of divers of the clergy, and a public congregation therein assembled, and according to the form prescribed by the Protestant Episcopal Church of America, have consecrated the same by the name of TRINITY CHURCH.

And I do pronounce and declare that the said

TRINITY CHURCH

is consecrated accordingly, and thereby separated henceforth from all unhallowed worldly, and common uses, and dedicated to the worship of Almighty GOD, the Father, the Son, and the Holy Ghost, for reading and preaching his Holy word, for celebrating his Holy Sacraments, for offering to his Glorious Majesty the sacrifice of prayer, praise, and thanksgiving, for blessing his people in his Name, and for the performance of all other Holy offices, agreeable to the terms of the Covenant of Grace and salvation in our Lord and Saviour, Jesus Christ, and according to the provisions of the Protestant Episcopal Church in

the United States of America in its ministry, doctrines, Liturgy, Rites, and Usages.

In testimony whereof, I have hereunto affixed my seal and signature of Office the day and year above written, and in the tenth year of my Consecration.

Signed

SAMUEL ALLEN MCCOSKRY.¹

III.

NOTICES OF THE CONSECRATION.

1. From *The Morning Courier and New York Enquirer*, Friday, May 22, 1846.

This magnificent edifice, the most finished specimen of Architecture upon the Continent was consecrated to the worship of the Almighty God yesterday by the Right Rev. Bishop McCoskry of Michigan, provisional Bishop of the Diocese.

The arrangements of the Vestry as to admission were so well timed that no more tickets were issued than were sufficient to fill the building comfortably. At eleven o'clock the procession moved from Bunker's Mansion House headed by the scholars of Trinity School, preceded by the Rector, and followed by the Bishop, the Rector and assistant Ministers of Trinity Church, the reverend clergy, students of the General Theological Seminary, Wardens and Vestry of Trinity Church, and other city churches.

The forms laid down in the Prayer Book were followed out, the Bishop repeating the sentence assigned as he walked up the aisle. The instrument of Donation was read by the Rev. Dr. Taylor of Grace Church. The regular services of the day were then performed, the Bishop being assisted by the Rev. Drs. Berrian, Wainwright, and Higbee of Trinity Church, Southard of Calvary, and Haight of All Saints.

The music was certainly superior to any Church music ever heard before in the City, and not the least attractive part of it was the choir of boys trained under the direction of Dr. Hodges, the musical director of Trinity Church, who presided at the magnificent organ, and who drew from it such music as has rarely been heard.

The sermon was preached by the Bishop, and was worthy of his exalted reputation as a Christian and a scholar.

¹ The original, duly engrossed, is, presumably, among the parochial archives. This copy follows that found on the Records, liber iii., folios 399, 400.

After the sermon the Sacrament of the Holy Communion was administered to a very large number who remained, and the service of the day was not closed until after three o'clock.

We are informed that services will not be held in the Church until the first Sunday in June.

2. From *The New York Tribune*, Wednesday, May 20, 1846.

Trinity Church is to be consecrated to-morrow. The services will commence at half past ten o'clock in the morning, and will occupy it is supposed four hours, as the Holy Communion will be administered on the occasion. It is expected that Bishop McCoskry will preach the sermon, and Drs. Wainwright and Berrian perform the principal portions of the service.

The splendid organ by Mr. Erben of this City, under the supervision of Dr. Hodges, is not more than one-third completed, but what there is of it is beyond any other in the Country. There is not a single pipe of the "great organ" yet in. The "choir," the "swell," and the curvilinear pedals comprise the whole that will be available on the day of consecration.

Dr. Hodges has composed an entirely new *Te Deum* and *Benedictus* for the occasion, and the choir, which is to be very choice, and which will number about thirty performers, are to sing Dr. Boyce's Anthem: "I have surely built Thee a house to dwell in."

3. From *The New York Tribune*, Friday, May 22, 1846.

Consecration of Trinity Church.

This imposing ceremony took place yesterday morning in the presence of an immense audience, which entirely filled the Church.

The services were performed in the usual impressive and solemn manner of the Church of England, and Bishop McCoskry officiated in person. The music was particularly grand and full, the choir being composed apparently of the choicest talent from the various choirs throughout the City. We thought we could distinguish amid the massive Melodies the voices of Miss Northall, Miss Taylor, Miss Strong, and other popular vocalists. The organ showed that it is to be when completed one of the grandest instruments in the Country.

4. From "*Edward Hodges, Doctor in Music*," by his daughter, Faustina H. Hodges. pp. 131-132.

Regarding the consecration services of Trinity Church, the grandeur

of which seems to have become traditional, I will only remark upon the rendering of the 95th Psalm, *Venite Exultemus*.

The music for this canticle chosen for the occasion was the grand chant in C, by Jones, which my father had arranged in eight parts. There were probably more than two singers on each part, with his band of trained choristers behind (for the organ loft was quite full); and I can truly say the effect produced surpassed in massive grandeur all that I have ever seen in the way of chanting either before or since. This was not only produced by his splendidly drilled choir and the spirit that came from the magnificent organ, but the majesty and meaning of the 95th Psalm, placed as it is at the beginning of our service, was powerfully brought out.

It must have been my father's spiritual conception and responsive devotion that sent King David's words home to our hearts.

The organ was not finished then, but the effects were marvellous. The moving organ-part, perhaps from his coupling to the choir-organ, his triple-slat swell at octaves, formed a mystic rich background to the substantial body of voices, just as rows of Doric columns are thrown out into relief by an aerial sea of blue behind them. Added to that, the rolling at intervals of the great diapason and the mysterious depths of the 32-ft. pedals, like the sound of the distant sea—all combined to create an ineffaceable impression upon the mind of not only devotional and musical grandeur, but of my father's interpretation of the service of the Church, of which he was said to be a true liturgical minister.

5. "Felix Old Boy," in a *Tour of New York*. New York, Harper and Brothers, 1893. 12 mo, pp. xviii., 518.

In passing Trinity Church on a soft June morning of 1886 I found the services of Ascension Day in progress, and this brought back the recollection of the part I had taken in the Consecration services that were held there forty years ago that day.

I was then one of the foundation scholars of Trinity School. This amply endowed Academy held its sessions in a building in Varick Street near Canal, and numbered one hundred and fifty pupils. Its Rector was the Rev. William Morris, LL.D., a stalwart graduate of Trinity College, Dublin, and a rigid disciplinarian. Solomon's rod in his hands meant something.

On that eventful day he marshalled his pupils in the school and then, placing himself at the head in Oxford cap and resplendent silk gown, marched them down Broadway to the Globe Hotel, where the

procession was formed. The boys led the procession in the stately march to the Church. Then followed theological students, vestrymen and a long line of clergymen ending with the Bishop of the Diocese, Dr. Benjamin T. Onderdonk. At the chancel rail we stopped, opened ranks and the rest of the procession passed up the broad center aisle between our lines, reciting the grand psalm of consecration, "Lift up your heads, O ye gates!"

Of the long service that followed I remember only the reading of the first lesson by Dr. Morris, the consecration prayer of Solomon's Temple—and at this lapse of time I can still hear his sonorous voice repeating its magnificent petitions.

Dr. Hodges presided at the organ, and he had prepared for the occasion an apparently interminable *Te Deum* which I had the pleasure of learning when I became a member of the choir.

The consecration of Trinity Church was a great event in New York, and gave rise to no end of discussion. It had been darkly whispered in private circles that some of the parish clergy intended "to turn their backs upon the people" as they do now, and the public were ready to protest against the innovation.

Colonel Mines ("Felix Old Boy,") has a charming style, is full of quaint conceits, poetic fancies, and a reverence for the past. But sometimes his recollection was at fault, as in this extract, which is here introduced to show how history should not be written.

6. From *The Diary of Philip Hone*, 8vo, 2 vol., Dodd, Mead & Company, p. 279, vol. ii., 1889.

1846, May 21.

This day, being the feast of the Ascension, agreeably to the notice given and the arrangements made, the new Trinity Church, the pride of Episcopalians and the glory of our city, was consecrated to the service of Almighty God.

I was one of the Committee of Arrangements and have been for the last two or three weeks most sedulously employed every day in the discharge of the duties of this office.

The clergy, the rectors, wardens and vestrymen of the several Episcopalian Churches, the members of the Theological Seminary, the present and former mayors, the scholars of Trinity School, and invited guests assembled at ten o'clock at Mr. Bunker's in Broadway and marched in procession to the church. At eleven o'clock the grand and solemn assemblage preceded by the Rt. Rev. Bishop McCoskry, who officiated as Bishop of the Diocese during the suspension of

Bishop Onderdonk, entered during the impressive chanting of one hundred and fifty clergymen in white surplices and scarfs, followed by a most dignified and respectable body of laymen.

The consecration service was performed by the Bishop assisted by a number of prominent ministers; and the splendid vaulting of the solemn temple resounded with the notes of the grand organ and with the sounds of praise and adoration from the voices of the devout assemblage.

7. Recollections of the Consecration of Trinity Church, by the Rev. Edmund F. Slafter, D.D., Registrar of the Diocese of Massachusetts.

In the month of August, 1839, I passed a few days in the City of New York. At that time the Old Trinity Church was in the process of demolition. One half of it had been removed, while the remaining half presented to the passer-by in the street, a threatening and dangerous aspect.

In the month of May, 1846, I went from Massachusetts to New York with a self-appointed delegation of clergymen to be present at the consecration of the new Trinity Church, then reputed to be the most beautiful and costly church in the United States.

At the appointed hour, on Ascension Day, the clergy met at Bunker's Hotel in Broadway on the same side of the street as the church, well down towards the Battery. There were said to be present one hundred and sixty, all arrayed in surplices, a larger number, doubtless, than were ever before together, so habited, on this continent.

The Rector, the Rev. Dr. Berrian, was gracious and polite, and kindly furnished me with a surplice. The clergy formed in procession and marched along the side-walk from the hotel to the church, presenting a striking and picturesque appearance. On entering the church, those appointed to take part in the services, the Rector, assistant ministers and some others took their places within the rail, while the great body of the clergy occupied seats near and directly in front of the chancel.

The service in every part was simple and impressive. There was nothing sensational; there was no intoning, or even a boy-choir; no attempt to turn the service into a musical entertainment. The vast audience that filled the church heard the service as they had heard it from their youth up and joined in it with a warm and hearty response. I distinctly remember, and can never forget, the exquisitely fine and impressive reading of the Rev. Dr. Higbee, one of the assistant ministers.

When the services were completed, the clergy formed again in procession and returned to the hotel. The Massachusetts delegation, I think, began their homeward journey the same evening.

8. *The National Press.*

And now having gone through the detail of the highly impressive and interesting as well as imposing ceremonial, let us revert once more to this noble edifice.

Every part, to say the least of it, is in admirable keeping. It is worthy of the Church, an honor to the vestry, a noble monument of the improved taste of the age in architecture if not in piety. We hope indeed it is of the latter no less than of the former. Religion is the handmaid of the arts and sciences, she promotes whatever is lovely, virtuous and of good report; and how much do we not owe to her! It is to our advantage to cherish and encourage every symptom of her advancement and growth among us; and instead of crippling and trying to break down such a corporation as Trinity Parish, which has done so much for other parishes besides her own both in this City and throughout the State of New York, we, especially since we call ourselves churchmen, should bid her prosperity and say *esto perpetua*.

The present Trinity Church is the third erected upon the same site. In the spring of 1839 certain indications of decay in the former edifice, which was not more than fifty years old, led to the examination of that building and to a determination to build a new one in its place. This is now done and from the nature of the superstructure there is every reason to believe that it will be more enduring, become gray with time and last to hoary age.

On the third of June, 1841, the corner-stone was laid in the north front buttress of the tower, and on the lid of the leaden box containing several deposits of books and coins was engraved: [Here follows the inscription already given from the Vestry Minutes on p. 228.]

The monument of Bishop Hobart is now placed in the chapelry, on the south side of the chancel; the rest of the monuments are properly disposed of in the vestry room on the south contiguous to the chapelry, and in the room adjacent to the north porch of the church on the other side of the chancel. Among the more recent monuments we observed one to the memory of the late Mr. Thomas Swords, who for more than half a century was an eminent publisher and bookseller in this city and also a vestryman of Trinity Church. He died June 27, 1843, in the 80th year of his age.

The whole of this immense fabric, which was designed by Mr.

Upjohn the architect, is constructed of solid stone quarried at Little Falls beyond Paterson on the Passaic. Each stone is squared upon the surface and pecked by hammering and so laid on its natural bed, which will enable it to resist for a longer time the action of the weather.

The master builder was Mr. Robert Vandenburg, the sculptor Mr. James Thom whose "Tam O'Shanter" has immortalized his name. He was succeeded by Mr. James Conwell.

Samuel Martin and William S. Youngs were the master carpenters; Robert Belden the carver.

The style of architecture is what is called the "perpendicular Gothic," of which the mullions and ornamental panels all run in perpendicular lines. The arches are pointed and are struck from two centres on the line of their base.

The "History of the City Churches" published by H. M. Onderdonk & Co., 25 John Street, contains different views of Trinity Church, remarkably well finished, with suitable illustrations, and to this we would refer our readers for a fuller account.

X.

A SKETCH OF THE REV. MARTIN PHILLIPS PARKS, D.D., ASSISTANT MINISTER 1846-1853, BY THE REV. JOSEPH HOOPER, M.A.

Martin Phillips Parks was born in Yadkin County, North Carolina, on June 30, 1804. He was educated in the schools of his native county, and well fitted for college. When an appointment to the Military Academy of the United States at West Point was offered to him he accepted it, and entered that training school for the army on July 1, 1822. Among his fellow cadets were Robert Anderson, the defender of Fort Sumter, Robert E. Lee, the perfect flower of Southern chivalry, O. M. Mitchell, astronomer and general, Joseph E. Johnston, of the Confederate Army, Jefferson Davis, President of the Southern Confederacy, and Leonidas Polk, afterward the Bishop of Louisiana.

Few of the cadets seemed to have any idea of religious obligation. The chapel services had been listless and perfunctory. The young men cared little for the Chaplain as their spiritual teacher and pastor, but paid him due respect as the Professor of Ethics. A great change

came when, in 1825, the Rev. Charles Pettit McIlvaine was appointed Chaplain and Professor of Ethics. In a letter written many years after, Bishop McIlvaine says:

"There was not one professor of religion among the officers, military or civil. Several of them were friendly to the efforts of the Chaplain, others were decidedly the reverse.

"Of the cadets, not one was known to make any profession of religion. Among cadets, officers, and instructors, there was a great deal of avowed infidelity, but my venerable friend, Colonel Sylvanus Thayer, then commanding officer, though not a communicant of any church, must be understood to be untouched by these remarks."¹

Mr. McIlvaine spent a year of earnest work in endeavoring to arouse in the young men a sense of their duty to God, without any visible results. The first fruits of the Chaplain's efforts was Leonidas Polk, a son of Colonel William Polk of North Carolina, then in the third year of his course. Mr. Polk was a young man of straightforward integrity and a leader among his associates. Mr. Parks was one of those who soon followed him.

Mr. Parks maintained a high standing in his class, and was graduated on July 1, 1826, as Brevet Second Lieutenant in the Second Artillery. He was assigned to duty in the garrison at Fortress Monroe, where was located the artillery school for practice. On April 5, 1828, he resigned, with the intention of engaging in evangelistic work. He had become a member of "the Methodist Episcopal Church," and, knowing the great need of workers in Virginia, offered his services, which were gratefully accepted. In 1830 he entered the Methodist ministry, and in 1832 he was appointed Professor of Mathematics in Randolph-Macon College. A correspondence with Bishop Meade in 1833 led to an intimacy and to an examination of the claims of the American Church upon his conscience. Three years later he resigned his professorship, and was made deacon by Bishop Moore on June 23, 1836, in Richmond. He became Bishop Meade's Assistant in Christ Church, Norfolk. He was ordained priest in Petersburg by Bishop Meade on January 1, 1837. Soon after, Bishop Meade resigned, and Mr. Parks was chosen as Rector.

During his incumbency there was very great activity, and the parish largely increased in membership and efficiency.

¹ Quoted in *Leonidas Polk, Bishop and General*, by his son, William M. Polk, M.D., LL.D. New York: Longmans, Green & Co., 1893. Two volumes. An interesting account of life at West Point will be found on pp. 51-83, vol. i. Dr. Polk has for many years been a Vestryman of Trinity Church.

One who was at that time a member of the congregation says: "Mr. Parks was a born orator. I have never heard his equal as an impressive, charming public speaker; no, not in any forum. It is impossible to convey an adequate idea of the surpassing charm of his manner."

In 1840 he was appointed Chaplain and Professor of Geography, History, and Ethics in the Military Academy at West Point. Induced by the necessity of living in a more bracing atmosphere, he accepted, and entered on his duties in December, 1840.

He became at once the friend and counsellor of the cadets, and lived on pleasant intimacy with the officers stationed at the Post. The Post Chapel was altered and improved from plans by Professor Weir, under Mr. Parks's supervision. The text over the chancel arch was chosen by him: "Righteousness exalteth a nation, but sin is a reproach to any people."

In 1842 he was elected Bishop of Alabama, but declined.

The circumstances under which he was chosen an Assistant Minister in this Parish need not here be detailed. Assigned to St. Paul's Chapel, which, like the Parish Church, felt the effects of the movement uptown, he soon turned his attention to the needs of the poorer people in the neighborhood of the Chapel, and began tentatively a system of relief which, at a later day, became a large part of the work of the clergy in charge of the Chapel.

His work in the Parish, the city, and the Diocese was highly esteemed. His death upon his return from Europe on July 21, 1853, on board the steamer *Arctic* was felt as a serious loss to the Church. A letter of condolence, prepared by Bishop Wainwright and a committee of the clergy present at his funeral, was sent to his widow.

That keen observer of men and events, Dr. John Henry Hopkins, says: "And this is the last on earth of one with whom it was scarcely possible to converse half an hour without feeling that he had a spirit so alive to the work to be done in the world and so ardent to do it, that had his physical equalled his mental and moral energy, he would have made his mark, deep and characteristic, upon his generation, and have left a void of which the Church at large, as well as the community in which he lived, would have been sensible. So far as his strength went it testified by deeds to this capacity on his part."¹

Mr. Parks was honored with the degree of Master of Arts by Augusta College, Kentucky, and with that of Doctor in Divinity by Columbia College, New York, in 1851.

¹ Pp. 204, 205, *The Church Journal*, Thursday, July 28, 1853, vol. i., No. 26.

XI.

INSCRIPTIONS ON THE SHIELDS IN ST. CORNELIUS'S
CHAPEL.

These shields are depicted on the engraving facing page 310 of the text.

The two larger shields were placed in memory of the soldiers who fell during the Mexican War, and bear the inscriptions:

"Thou O Lord hast covered my Head in the day of Battle";
and

"Thy truth O Lord shall be my Shield and Buckler."

The smaller shield above these large ones bears the inscription:

"These Shields are set up at the cost of Soldiers returned from Mexico 1848."

The shield commemorating the wreck of the *San Francisco* has on it:

"Wreck of the San Francisco Christmas 1853. The Survivors of the 3rd Arty in Sorrow and in Thankfulness hang up this Shield."

The four smaller shields bear the following inscriptions:

"Recruiting Depot. Came 17th March 1842. Inscribed these to the Glory of God. Trinity S. 1849."

"1st Reg^t Art^y Co^s A. B. & E. Came Oct^r 1848
these as good soldiers of Jesus Christ
Whitsunday 1849."

"3rd Reg^t Art^y Oct^r Nov^r Dec^r 1853."

"4th Reg^t Inf^y
June } 1852"
July }

XII.

A SKETCH OF THE REVEREND BENJAMIN I. HAIGHT,
D.D., LL.D., ASSISTANT MINISTER, 1848-1874, ASSIST-
ANT RECTOR, 1874-1877, BY THE REV. JOSEPH
HOOPER, M.A.

Benjamin Isaac, a son of Benjamin and Catharine (Holly) Haight, was born in the city of New York, October 16, 1809. He belonged to one of the old Church families of Westchester County, long settled in or near Bedford. His father removed to New York City and became a successful merchant early in the last century.

He graduated from Columbia College with honor in 1828, and entered the General Theological Seminary in the fall of that year.

While in the Seminary he had, with other students, taken an active part in the Sunday-school which had been gathered for the benefit of the children in the neighborhood of the Seminary, a section of the city then rapidly growing. Upon his graduation he was asked to organize a parish with the Sunday-school as a nucleus. This was done with tact and success. He was made deacon with other members of his class on July 3, 1831, in Grace Church, New York, by Bishop Benjamin T. Onderdonk. He was elected Minister in charge of the new parish, which took the name of St. Peter's Church, and entered upon his work with such enthusiasm and zeal that a chapel was soon built and consecrated. He had the satisfaction of seeing it well filled within a few months and the Sunday-school increase to five hundred scholars. He was ordained priest December 3, 1835, in St. Peter's Church.

In 1834 the Vestry of St. Paul's Church, Cincinnati, were searching for a young man of sound judgment and robust health to fill the vacancy made by the death of the Rev. Samuel Johnston, one of the pioneer missionaries of Ohio, who had built up a strong parish upon the foundation laid by Bishop Chase. Mr. Haight was urged to go west and take up the work of Mr. Johnston. After some deliberation and consultation with the Bishop and other friends, he accepted and remained in Cincinnati for three years. He made a deep impression upon the city and diocese. His energy and devotion brought the parish to a high state of efficiency.

The resignation of the Rev. William Atwater Clark, the founder and first Rector of All Saints' Church, in Scammell Street, recalled Mr. Haight in the spring of 1837 to his native city. The east side then

had a population largely American, in which were many wealthy ship-builders and families of moderate means, with a fair proportion of the poor. As Rector of this large and rapidly increasing parish Mr. Haight was methodical, practical, and sympathetic. In 1841 he added to his duties that of Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary. His lectures and talks with the students and his practical exemplification of the proper methods of reading the service and preaching were of very great benefit to the successive classes that came under his instruction.

Dr. Haight became an assistant in the Parish about 1848, under authority given to the Rector to engage such clergymen as were necessary, who should be under his direction. In 1855 he was elected an Assistant Minister and assigned to Trinity Church, as is noted in the text of this History. He then resigned the professorship and gave all his time to pastoral work. In the fall of 1859 he was transferred to St. Paul's Chapel, where his work among the poor and destitute made him their friend and confidant.

He was chosen December 4, 1872, Bishop of the Diocese of Massachusetts to succeed Dr. Eastburn, who had died in the previous September. He felt obliged to decline, as the state of his health would not allow him to undergo the heavy cares of the Episcopate. He was nominated by the Rector and elected by the Vestry in 1874 as Assistant Rector of the Parish, an office which he held until he was compelled to retire from all active duty.

Of these later years his friend, the Bishop of New York, Dr. Horatio Potter, says :

"It is now three or four years since Dr. Haight disappeared from the councils of the Church. During this closing period the decline of strength was very gradual. He was free from acute sufferings, continued to enjoy seeing his friends and hearing what was passing in the Church."¹

The end of earth came peacefully on February 21, 1879, in the seventieth year of his age and the forty-eighth of his ministry. His body rests in the beautiful churchyard of St. James's Church, Hyde Park, where a monument designed by his son, Mr. Charles C. Haight, was erected.

In addition to his parochial and professorial duties, Dr. Haight was engaged in much useful work for the Church. He was Assistant Secretary of the Diocese of New York from 1831 to 1834, and Secre-

¹ Pp. 66, 67, *Journal, Diocese of New York*, 1879.

tary from 1837 to 1854. He was for many years a member of the Standing Committee and served for ten years as its Secretary. He was chosen a deputy to the General Convention in 1868 and served to the enhancement of his reputation as a skilled debater and theologian.

In 1846 he received the degree of Doctor in Divinity from Columbia College, and in 1873 that of Doctor of Laws from Hobart College. Dr. Haight delivered a sermon before the associate alumni of the General Theological Seminary which was printed. On May 14, 1873, he preached before the clergy and laity of the Diocese of Massachusetts a sermon commemorative of the fourth Bishop of Massachusetts, Dr. Manton Eastburn, which was published.

Bishop Potter gives this estimate of Dr. Haight: "No doubt many clergymen of this Diocese and of other parts of the country retain grateful memories of the services received from him when in the General Theological Seminary. Many years since Rector of All Saints' Church in this city, and in later years an Assistant Minister of Trinity Parish, he left in both spheres of labor grateful recollections of his zeal, and his tender, earnest interest in the spiritual welfare of the souls among whom he ministered. For myself I shall ever retain a most grateful remembrance of his warm-hearted kindness and of his disinterested personal services."¹

XIII.

THE SERMONS OF THE REVEREND HENRY BARCLAY, D.D., THE SECOND RECTOR OF THIS PARISH.

Mention is made on page 332 of this volume of the History of the offer of the Rev. Henry W. Ducachet, D.D., Rector of St. Stephen's Church, Philadelphia, to present, "for permanent preservation," a large number of the sermons of Dr. Barclay to the Corporation of Trinity Church.

From the day when the gift was accepted by the Vestry on November 13, 1848, until September, 1905, it was not known where they were. These sermons were recently discovered, with other per-

¹ P. 67, *Journal, Diocese of New York*, 1879.

sonal effects of Dr. Ducachet, in the Archives of the Diocese of Pennsylvania. Upon a representation made to the Registrar of the Diocese of Pennsylvania, the Rev. Samuel F. Hotchkiss, M.A., and with the cordial consent of the Right Rev. Dr. Whitaker, Bishop of the Diocese, they were courteously released to this Corporation and transmitted through the Rev. Joseph Hooper.

The sermons are seventy-seven in number, and were preached at various times from 1739 to 1764. Several were delivered to the Mohawk Indians when Mr. Barclay was Indian Missionary. Among the sermons are that delivered on the Sunday after Mr. Barclay's induction into Trinity Church, a charity sermon, one on the death of Prince Frederick of Wales, and one upon the capture of Havana. Four of them are sermons written by his father, the Rev. Thomas Barclay, the founder of St. Peter's Church, Albany, and Indian Missionary. As it was the custom of the time, the son did not scruple to preach them, without any idea of plagiarism or dishonesty.¹

XIV.

THE SOCIETY LIBRARY.

It is stated on page 196 of the second volume of this History that the Society Library grew out of the association of clergymen known as the New York Protestant Episcopal Literary Society, and which in 1814 petitioned for the books in the Parish Library then stored in a room in Saint Paul's Chapel. The potential founder of the Society Library was the Rev. John Sharpe, D.D., who in 1713 sent proposals to the Bishop of London for a library and school, as already noted. In its present form it dates from colonial times, the date usually given being 1754.

Two hundred volumes from Dr. Sharpe's library are now in the Society Library.

¹ A sketch of Dr. Barclay by the Rev. Joseph Hooper will be found in *The Church Eclectic* for March, 1906. In it will be given extracts from these sermons, and several letters previously unpublished.

XV.

THE CATECHETICAL SCHOOL.

In the first volume of this History a plan for a catechetical school, a chapel for catechumens, and a library for the Churchmen of New York, which was presented to the Bishop of London in March, 1713, is attributed to the Rev. William Vesey, Rector of this Parish (see pp. 187-189). It was the work of the Rev. John Sharpe, D.D., Chaplain at Fort Anne, 1704-1717. The carelessness of the copyist for Dr. Hawkes in 1836, in not copying in full the document for the Archives of the General Convention, explains the inference from the contents of the plan. He omitted the signature. A correct copy transcribed directly from "Lambeth Manuscript, 841," will be found in the *Collections* of the New York Historical Society for 1880 (pp. 339-364).

It has this signature:

"JOHN SHARPE,
"Chaplain to her Majestie's Forts
"and Forces in the Province
"of New York."

XVI.

THE FIRST APPEARANCE OF A SURPLICED CHOIR IN
TRINITY CHURCH.

The statement concerning the date when the choir of Trinity Church was vested should be modified in accordance with this notice of that event in *The Church Journal*. The choir first appeared in surplices on Sunday, October 7, 1860. The visit of the Prince of Wales was on Sunday, October 14th. "After long delay the choir of Trinity Church in this City at last appeared last Sunday morning in surplices, the only proper habit for choristers seated in the chancel. We are thankful that the unecclesiastical and unbeautiful sight of boys' jackets and roundabouts in the chancel is done with. It will not return."—*The Church Journal*, Wednesday, October 10, 1860, vol. viii., p. 402.

XVII.

A STATEMENT OF GRANTS, GIFTS, AND LOANS MADE
BY TRINITY CHURCH, AS GIVEN BY THE REV. DR.
BERRIAN IN HIS "HISTORICAL SKETCH," AND
"FACTS AGAINST FANCY."

In the early part of the history of this Parish, it stood in need of assistance itself, and was, therefore, altogether unable to attend to the wants of others. The first instance of its bounty towards a neighbouring church, recorded in the minutes, was in the gift of the communion cloth, pulpit cloth, and cloth for the desk, to Mr. Peter Jay, for the church at Rye, in the year 1745. Since that time, in every alteration and improvement of Trinity Church and its Chapels, its gifts to needy congregations of articles of all kinds have been innumerable; baptismal fonts, communion plate, chandeliers, lustres, pulpits, desks, stoves, bells, iron gates, iron railing and other fences, flagging stones, carpets for chancel and aisles, and almost everything which can enter into the construction and serve for the decoration of the Sanctuary. These, however, though a seasonable relief to parishes which were limited in their resources, are scarcely worthy of being noticed in connection with its lavish bounties and munificent grants to most of the churches throughout the State. There is hardly a form in which their liberality could promote the interests of religion, that it has not assumed. When unable to contribute largely, they did it judiciously, and according to their ability.

Thus we find at a time¹ when infidelity was very prevalent here, that 200 copies of a work entitled *The Antidote to Deism* were purchased by the Vestry, and committed to the Rector and Assistant Ministers for distribution, and shortly after 500 copies of Watson's *Apology*.

As there was no Bible and Common Prayer Book Society in that day, the Vestry, in consideration of the great feebleness and urgent wants of the Church, in some slight degree anticipated the establishment of such an institution.

In 1797, they gave to the committee of the Convention for propagating the Gospel 150 copies of the Book of Common Prayer, and 100 copies to Christ Church, Duanesburgh, in the following year 50 copies to Christ Church, Ballston; 500 copies were afterwards given

¹ 1797

to the Rector for distribution, together with 200 copies of Hobart's *Companion for the Altar*, and in 1807, 200 copies of Fowler's *Exposition of the Book of Common Prayer*. On another occasion an appropriation was made of £100, which the Rector was to expend in Prayer Books.

The Vestry also committed to the Rector, for the promotion of religion upon the frontiers of this State, £150, \$375
In 1799, they gave to the Committee for the propagation of the Gospel, \$412

1805 do do do 250

1807 do do do 250

At one time they appropriated £200 towards furnishing land for a Negro Burial-Ground, \$500

And at another, they entrusted to Mr. Ellison £100 for defending the rights of the Church at Johnstown, \$250

Grants for General and Public Purposes.

1786 3 lots of ground for the use of the Senior Pastors of the Presbyterian Congregations in this City.¹

1765 An order was passed relative to the establishing a ferry from Roosevelt's Dock to Paulus Hook, with conveyances of 2 lots to the Corporation for the purpose.²

¹ Lots No. 255, 256, and 257 of the Church Estate, in Robinson-street, now Park Place.

² It being represented to the Board, that Alderman Roosevelt intended to propose to the corporation of the City of New-York to grant and convey to them two water lots belonging to him, adjoining the water lots of this corporation, upon condition that the ferry across Hudson River between this City and Powles Hook should be established and fixed from his said lots, but inasmuch as the said two lots will not be sufficient to accommodate the said ferry without the addition of so much of the water lots belonging to this corporation adjoining the said two lots and of equal dimensions therewith, and this Board considering the conveniences and advantage arising to the public from the said ferry, Thereupon Resolved, That they will also grant and convey to the said City corporation two of their lots adjoining the said two water lots of Alderman Roosevelt, and of equal dimensions, for the use of the said ferry, but for no other use or purpose whatsoever, upon condition that the said ferry is to be established and fixed there forever; but if the said ferry shall be removed from thence, that then the said two water lots so granted by this corporation for the use aforesaid, shall again revert and be in this corporation.

- 1771 Contributions towards building a market on Hudson's River,¹ \$500
- 1775 Appropriation of two lots on the north side of Vesey street for a pier and slip.
- 1800 Towards building a market in Brannon-street, \$250
Land appropriated for the same purpose in Duane-street.
And also for a market in Christopher-street, between Greenwich and Washington streets.
- 1810 2 lots of ground for a free school, in Hudson-street.
- 1815 A further grant of lots of ground for the Free School Society.

Donations and allowances to aged and infirm Clergymen, and to others, whose incomes were inadequate to their support.

- 1795 The Rev. George H. Speerin \$375
- 1796 Rev. William Hammel, paralyzed at an early period in his ministry and rendered incapable of self-support, who received an allowance of £100 per annum for 30 years . . . \$7500
- 1796 The Rev. Dr. Dibble 375
- 1798 do do 150
- 1799 do do 100
- 1796 The Rev. William Ayres, \$175 per annum for 3 years 562 50
An additional allowance of £25 62 50
- The Rev. Dr. Bowden 500
- 1797 Mr. A. Lile 185
- 1801 Rev. Daniel Nash 250
- 1806 do do 250
- 1812 do do 400

¹ Whereas, The Oswego Market, now standing in the Broadway, is ordered to be removed, and it is proposed that a new one be erected on part of the lands upon Hudson's River belonging to this corporation, for which purpose a subscription paper has been exhibited as well by a number of the Church Tenants as others northward of Partition street, who have engaged to raise about three hundred Pounds towards erecting the said Market; Thereupon it is resolved and agreed, that this corporation will also contribute the sum of two hundred Pounds towards building the said Market, and will release their right and claim to the ground on which the same is proposed to be built for the use of a Market forever, upon condition that the Mayor, Aldermen, and Commonalty of this City will grant and confirm to them the water lots agreeable to the prayer of the petition now before the said Mayor, Aldermen, and Commonalty for that purpose.

1814	Rev. Daniel Nash	\$250
1801	Rev. R. G. Whitmore ¹	250
	do	200
	Rev. Henry Van Dyke	150
1802	do do	250
1803	do do	250
1804	do do	125
	do do	250
1801	The Rev. Philander Chase (now Bishop of Illinois)	250
1803	The Rev. Peter A. Albert	250
1804	do do	250
1805	do do	250
1806	do do	250
1803	The Rev. Edmund D. Barry	250
1804	do do	250
1805	do do	250
1806	do do	250
1807	do do	250
1809	Rev. John Reed	200
1810	Rev. William Harris, Rector of St. Mark's Church	500
	do do	500
	Rev. Wm. Smith, D.D.	500
1811	Rev. Elias Cooper, Yonkers	250
1812	do do	250
1813	do do	250
1812	Rev. William Powell, of Coldenham	250
1813	do do do	250
1812	Rev. Cyrus Stebbins	250
1813	do do	300
	do do	250
1814	do do	250
1812	Joseph Perry	250
	do do	200
	Rev. Jonathan Judd	150
	Rev. John Brady	250
1812	Rev. Asa Cornwall	100
	Rev. Ralph Williston	250
1813 to 1816, inclusive,	Rev. R. Williston, \$500 per ann.	2000
1813	Mr. Prentiss	500
	David Butler	150

¹ This is a misprint for Wetmore.—M. D.

1814	David Butler	\$250
1813	Rev. N. B. Burgess, Clergyman at Setauket	250
1814	do do	250
	Rev. John Urquhart	150
	Rev. H. I. Feltus ¹	250
1826	Bishop Croes	250
1832	Rev. Moses Burt	150
1834	Rev. Wm. R. Whittingham, \$500 on two occasions, being spontaneous gifts of the Vestry to him, on his going to Europe for the recovery of his health ²	1000
1835	Rev. Eleazer Williams	250
	Rev. Dr. Hawks, as an agent of the General Convention to collect materials in England for the history of the Church, \$1500 to 1846, Rev. Dr. Rudd, a faithful and valued servant of the Church, an annuity of \$250	\$2750
1838	Rev. G. Mills	250
	Rev. Dr. Seabury, for his highly acceptable services in the Parish during a vacancy (in addition to his salary)	\$1000
1843-1847	Donations at different times to the Rector of Christ's Church	\$1000
1846	Rev. John Grigg	300

Annuities to those who had in a great measure spent their lives in the Parish, and retired from infirmity and old age.

Annuity of £400 to Bishop Provoost from 1801 to 1816	\$15,000
of £500 to Bishop Moore from 1811 to 1816	6,250
of £600 to Dr. Beach from 1813 to 1829	24,000
And to the families of those who had died in its service,	36,900

Gifts to officers of the Church, &c., &c., for their faithful services, in addition to their salary.

1837	To N. Andrews, porter of the Vestry office	150
1838	do do	200
1839	To the Collector	200
1840	do do	200

¹ Misprint for H. J. Feltus.—M. D.

² Five hundred of which being unexpended on his return, he, with characteristic disinterestedness, sent back to the Vestry, which they as generously declined.

1841	To the Collector	\$200
1839	Peter Erben, organist	300
1839	R. Slack, Sexton	150
1841	To the widow of R. Slack	250
	To a labourer at Trinity Church who had broken his arm	50

King's, now Columbia, College.

1752	Grant of land in the centre of the city between Murray and Barclay-streets, and extending from Church-street to the river, ¹ the present value of which is perhaps	\$400,000
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Grants and gifts to Institutions for the promotion of Religion and Learning.

CHARITY SCHOOL.

In the early history of the School occasional gratuities were made to it by Trinity Church, towards the sup- port of the schoolmasters.		
In 1748 ground was given for the site of the school, and the deficiencies in the subscriptions for the build- ing of a school-house made up by the Vestry. . . .		
In 1748	for the rebuilding of the same after it was burnt	\$1,000
1800	A debt assigned to it of	5,276 87 1-2
	Seven lots of land bounded by Lumber, Rector and Greenwich streets, worth at present not less than	35,000
	Donation of	1,000
1800	" of	7,500
1808	" of	1,000

50,776 87 1-2

1832	Grant of 5 lots on Canal, Varick, and Grand streets at a mere nominal rent.	
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¹ A great portion of this, however, being used for mere college purposes and the residue having been for the most part leased out on comparatively low rents by the State when it took charge of the College immediately after the revolution; the income of the property bears no kind of proportion to its value, and is entirely inadequate to the support of the institution.

List of Grants, Gifts, and Loans

541

Society for the Promotion of Religion and Learning.

1802	\$1,000
	8,500
32 lots of land in Barclay, Warren, Greenwich, Hudson, Beach, and North Moore streets, worth at the present time, perhaps	120,000
	<hr/> 129,500

Rent Paid for the African Catechetical Institute.

.	\$262
1808 Appropriation towards the same	3,000
1819 to 1826, Ground rent assumed by the Vestry, at \$330 per year	2,210
Additional sum guaranteed to it of	2,500
	<hr/> 7,972

General Theological Seminary.

1825 or 1826, Appropriation towards the building	\$1,000
\$3,393 17, the amount received under Godfrey Coon's Will paid to the Seminary and \$750 interest	4,143 17
1835 Grant towards its library of	4,000
	<hr/> 9,143 17

Education and Missionary Society.

1833 Missionary branch	\$300
Ann. allowance of \$600 from Dec. 1839 to 1843	2,400
1844 Missionary fund of the Diocese	250
1842 Education Branch	600
1843	600
	<hr/> 4,150

Washington College, Hartford, Connecticut.

1833	5,000
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Episcopal Fund of the Diocese.

1836	30,000
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1838	House for the Episcopal residence	\$20,000
	An allowance to the Bishop of \$1,600 from 1839 to	
1843		6,400
	Donations of \$1,200 on two occasions	2,400
		<hr/> 58,800

City Mission Society.

1832	Ann. allowance of \$600 from 1832 to 1834 . . .	\$1,200
1834 to 1837, do	of \$1,100	3,300
1837 to 1846, do	of \$1,800	12,600
1845	Donation	600
1847	do	1,200
		<hr/> 18,900

St. Mark's Church, New York.

1795	\$12,500
1798	¹ 5,088 81 1-4
.	181 87
.	500
Two annual donations to the Rector ² . . .	1,000

To which sums the following endowment in land on the Church farm was added:

5	lots in Warren street,
1	in Church-street,
9	in Reade "
3	in Harison "
6	in North Moore street,
6	in Provoost "

30 Worth probably at the present time not less than 131,500

\$150,770 68 1-4

Grace Church, New York.

1804	\$3,750
.	1,000
.	15,000

¹ There are no means of ascertaining, from the minutes of the Vestry, whether this was an additional grant, or a part of the former one.

² Noticed before, under another head.

1805	1,500
1810 For the organ	5,000
1811 Assignment of a mortgage for	7,320 50

Grace Church was also built at the expense of this Corporation, for which the latter received no reimbursement except in the sum arising out of the sales of pews, amounting to \$30,000.

In return for this, Trinity Church made a still further grant to Grace Church of several lots of land.

7	of which were on Rector street,
2	on Vesey “
3	on Barclay “
2	on Warren “
5	on Chambers street,
2	on Church “ and
4	on Read “

—
25 in all.

In referring to the minutes of the Vestry for the prices at which lots sold in 1810, the twelve of these which were on Chambers, Warren, Barclay, and Vesey streets, were worth \$40,000 at the time, and the thirteen on Rector, Church, and Reade streets at least \$26,000. The value of the whole number at the present time cannot be less than \$120,000.

—
St. George's Church, New York.

1812 & 1813, Grant of the following lots of land :

8	on Reade-street and Church-street,
4	on Greenwich-street,
6	on Murray “
9	on Chambers “
4	on Warren “
1	on Barclay “ and
1	on Beekman “

—
33 in all, the present value of which cannot be less than \$170,000 00

Further grants for communion plate, iron railing, &c.,	5,104 62
	14,000 00
	184 25
	30,946 83

\$220,235 70

Grants, Donations, and Loans to other Churches.

1795	St. Peter's, Westchester,	. . . . .	\$750
1796	do do	. . . . .	500
1809	5 lots of ground on Reade, Chambers and Warren street, the present value of which is about	. . . . .	22,500
			24,750
1796	Christ Church, Hudson, Columbia Co.	. . . . .	2,000
1802	do do	. . . . .	1,500
1796	St. Peter's, Albany	. . . . .	6,250
1801	do do	. . . . .	300
1797	St. George's, Flushing, L. I.	. . . . .	1,250
1820	do do	. . . . .	1,000
1809	3 lots of ground, in Warren-street and 2 in Chambers-street, worth about	. . . . .	19,500
			21,750
1797	Grace, Jamaica, L. I.	. . . . .	1,250
1809	3 lots in Lumber st. and 1 in Reade st., worth perhaps at present about	. . . . .	18,500
1820	. . . . .	. . . . .	1,000
			20,750
1792	St. James's, Newtown, L. I.	. . . . .	1,250
1809,	1 lot in Reade st., 1 in Greenwich st., and 2 in Lumber st., worth perhaps at present about	. . . . .	20,000
			21,250
1797	St. Anne's, Brooklyn, L. I.	. . . . .	1,000
1804	do do	. . . . .	2,000
1809	Two lots of ground in Chambers st., worth perhaps at present about	. . . . .	13,000
			16,000
1798	Christ Church, Poughkeepsie	. . . . .	1,250
1810	do annual allowance of \$250 for 5 years	. . . . .	1,250
1813	do do for the Rector	. . . . .	250
1797	Trinity Church, New Rochelle	. . . . .	1,250
	Trinity do Fishkill Village	. . . . .	1,000
1813	. . . . .	. . . . .	500
	For the Rector	. . . . .	250
	St. Philip's Church, in the Highlands	. . . . .	750

1797	St. Peter's Church, Peekskill	.	.	.	.	.	750
1797	St. James do Goshen	.	.	.	.	.	1,250
1814	do do do	.	.	.	.	.	625
1833	do do do	.	.	.	.	.	1,500
1797	To the Church at New Stamford	.	.	.	.	.	500
1802	St. Peter's do Stamford	.	.	.	.	.	200
1808	St. John's do Stamford, Conn.	.	.	.	.	.	300
1797	To the Church at Salem or Campden	.	.	.	.	.	500
1797	Constantia, Lake Oneida	.	.	.	.	.	625
1830	do do	.	.	.	.	.	500
1797	To the Church at Ballston	.	.	.	.	.	625
1797	do do Duaneburgh	.	.	.	.	.	750
1804	do do do	.	.	.	.	.	1,000
1806	do do do	.	.	.	.	.	500
1807	do do do	.	.	.	.	.	250
1800	To the Church on Staten Island, north side	.	.	.	.	.	1,000
1802	St. Andrew's, Staten Island	.	.	.	.	.	1,000
1800	For parsonage at Yonkers	.	.	.	.	.	500
1801	do do	.	.	.	.	.	250
1800	For parsonage at Rye	.	.	.	.	.	750
1813	Christ Church at Rye	.	.	.	.	.	500
	St. James's, Milton, Saratoga Co.	.	.	.	.	.	248 80
	For the Rector	.	.	.	.	.	150
1802	Church at Burlington	.	.	.	.	.	60
	Church at Otsego	.	.	.	.	.	60
1803	St. Luke's, Catskill	.	.	.	.	.	2,000
1804	do do	.	.	.	.	.	1,000
1811	do do	.	.	.	.	.	2,600
1804	St. George's, Schenectady	.	.	.	.	.	1,000
1808	do do	.	.	.	.	.	300
1809	do do	.	.	.	.	.	300
1804	Church at Phillipsburgh	.	.	.	.	.	300
	Churches at Lansingburgh and Waterford	.	.	.	.	.	2,500
	St. Paul's Church at Troy	.	.	.	.	.	2,000
	Church at North-Hempstead	.	.	.	.	.	2,000
	Churches at Bedford and New-Castle	.	.	.	.	.	1,000
1808	do do do	.	.	.	.	.	150
1804	St. Paul's, Charlton	.	.	.	.	.	1,000
1826	do do	.	.	.	.	.	100
1805	St. Stephen's, New-York	.	.	.	.	.	300

1807	2 lots in Warren-street, to do. worth at present about	13,000
	Bonds granted to the same amounting to	7,194 50
1813	Donation of	250
	do to the Rector	250
1829	Annual allowance of \$600, from Nov. 1, 1828, to Nov. 1, 1842	8,400
	Donation	1,500
1831	do	500
1842	to 1846, Annual allowance of \$300	1,200
1846	Ann. allowance increased to \$500 from Nov. 1.	

		32,594 50
1806	Christ Church, Cooperstown (on conditions which it is presumed were fulfilled)	1,500
1806	St. John's, Huntington, L. I.	300
1807	do do do	250

1807	St. Michael's, Bloomingdale, N. Y., a donation towards the building of	2000
1809	to 1813, Revenue for St. Michael's and St. James' of \$500 per annum	2000
1809	Grant of 6 lots of ground to do. in Chambers, Vesey, and Warren streets, worth perhaps at present	39,000
1809	St. James', Hamilton Square, N. Y., a donation towards the building of	3000
1813	To satisfy existing debts	800
	Grant of 4 lots of ground to do. in Chambers and Barclay streets, worth perhaps	26,000
	To these two Churches respectively, if they continued connected, a donation of \$700 each	1400

In June, 1825, by resolution, the allowance to these churches was restricted to the difference between \$1700 and the aggregate amount of rents then payable, or thereafter on any renewals of the leases payable on these 10 lots granted; and as soon as the rents should in the aggregate amount to \$1700, the annual allowance was to be wholly discontinued. From 1826 the allowance was gradually reduced to about \$150 per annum, and entirely ceased in 1832

900

75,100

List of Grants, Gifts, and Loans

547

1805	Christ Church, New-York, 4 lots in Barclay-street, worth at present about	24,000
	Communion plate, worth perhaps	100
1809	\$500 per ann. to the Rector	18,500
1813	\$250 towards the support of the Rector	250
1814	\$250 do do do	250
1827	to 1835, Ann. allowance to Christ Church of \$600	4800
1835	Grant of	25,000
1846	Allowance to Assistant Minister	300
1843	to 1847, Donation to the Rector ¹	1000
		<hr/>
		\$74,200
1807	Caroline Church, Setauket	800
	Islip	500
	Trinity, Utica	2000
1809	3 lots of ground to do. in Reade-street and one in Clark, present value about	12,500
1807	To the Church at Portsmouth, N. H.	1000
	Trinity, Geneva	1500
1813	do do for the Rector	250
1807	St. Peter's and St. Philip's	1250
1808	Expense of the printing of the proceedings of the General Convention ²	304 21
1809	St. John's, Johnstown	400
1810	Trinity, Newark, N. J.	1000
1811	Zion Church, N. Y., \$900 per annum granted to it for 5 years	4500
1811	do do	720
1815	do do	5000
1820	do do	20,000
1831	do do	8000
1836	do do	1000
1846	do do an. all. of \$300 from May 1st	150
		<hr/>
		39,370
1811	Trinity, Fairfield	500
1813	do do an. all. for 7 years of 250	1750
	do do do do for the Rector	1750
	do do do do further sum of 250	1750

¹ Noticed before, under another head.

² For many years the expense of printing the *Journal* and other documents of both the General and State Conventions was defrayed by Trinity Church.

1811	Caroline Church, Brookhaven	500
	And an annual allowance for 2 years of \$125	250
1812	To the Church at Hamilton, St. Lawrence Co.	3000
1812 to 1846,	St. James, Hyde Park, ann. all. of \$250	8500
1813	St. James, North Salem	1000
	Trinity Church, Rensselaerville, for the Rector	250
	Christ Church, Hampton, for the Rector	150
	St. Paul's, Paris, for the Rector	250
	St. Peter's, Aurelius, for the Rector	250
1813	Trinity, Athens	3000
	St. Matthew's, Unadilla	1400
	Christ Church, Manlius	1000
1818	St. George's, Newburgh	3000
1819	St. John's, Canandaigua	1500
	To the Church at Windham	500
1830	Du St. Esprit, ann. all. of \$250, from 1830 to 1843	3250
<hr/>		
1830 to 1846,	St. Andrew's, Harlaem, \$300 per annum	4800
1832	do do grant of	4000
1840	do do do	100
<hr/>		
		8900
1831	St. Clement's, ann. all. of \$600 from Nov. 1, 1830, to Nov. 1, 1842	7200
1836	do do grant of	15,000
1844	do do the old Organ of St. John's, N. Y., given to it.	
1842	do do ann. all. of \$400 from 1842 to 1846	1600
<hr/>		
		23,800
1820	St. Luke's, New-York, 3 lots in Hudson-street—	
1827	do 2 lots adjoining—and	
1834	do 3 lots more, present value at least	30,000
1820	do	5000
1827 to 1831,	Annual allowance of \$400	1600
1831 to 1842	do do increased to \$600	6600
1838	Grant of	10,000
1842 to 1846,	Ann. allowance reduced to \$400	1600
1846 to 1847,	do do increased to \$500	500
1846	Donation	1500
<hr/>		
		\$56,800

1827 to 1842, St. Mary's, Manhattanville, ann. all. of \$300 .	4500
1842 to 1845, An. all. reduced to \$200	600
1836	1289 13

\$6389 13

1827, St. Thomas, New-York, ann. all. of \$600 from May 1, 1828, to Dec. 12, 1842	\$8100
1828 do gift of	3000
1831 do grant of	20,000
1842 Ann. all. of 300 from Dec. 12, 1842, to same date 1846, 1200	

\$32,000

1827 All Saints, N. Y., ann. all. of \$600 from July 30, 1827, to Dec. 12, 1842,	9000
1829 do loan of	8000
1831 do donation of	5000
1838 do grant of	6000
1839 do additional grant of	2000
1842 do ann. all. of \$300 to May, 1845,	750
1845 do do of \$500, from May 1, 1845 to Nov. 1, 1846,	750

\$31,500

1829 to 1842, Church of the Ascension, N. Y., \$600 per ann.	7800
1842 to 1846, \$300 per annum	1200
1835 1 lot in Vesey street, worth about	6500

\$15,500

1835 St. Philip's Church, New York	9000
1838 do do	2000
1826 to 1843, annual ground rent of \$330 paid by Trinity	5610
1843 Annual allowance of \$300	300
1843 to 1846, Annual allowance of \$400	1200

\$18,110

1831 St. John's, Delhi	950
1832 St. Peter's, Greenwich, donation of ¹	1000
Annual all. of \$300, from Feb. 4, 1832, to 1834 .	600
1833 Donation of	1000

¹ Now St. Peter's Church, Twentieth street, New York City.—M. D.

1834	Aug. 4, ann. all. of \$600, from 1834 to 1842	4800
1837	Grant of	25000
1842	Annual allowance of \$500 from 1842 to 1846	2000
		<hr/> \$34,400
1832	St. Peter's, Auburn	2500
	St. Luke's, Rochester, \$600 per ann. for 2 years	1200
1833	St. John's, Brooklyn, grant of	4000
1833	Christ Church, Ballston	500
	St. Paul's, Albany, grant of	5000
	Trinity, Ulster	1000
	St. John's, Angelica, Alleghany County	800
	St. John's, Monticello	1500
	St. Andrew's, Walden	600
	St. Mark's, Hunt's Hollow	500
	St. John's, Sheldon, donation of	300
	Trinity, Watertown, grant of	1000
1834	do do do	500
1833	St. John's, Medina	1000
	St. Paul's, Musquito Cove, L. I. ¹	500
1834	Calvary, Cairo, Greene co.	500
	St. Mark's, Le Roy, Genesee co.	500
	Trinity, Constantia, Oswego co.	500
	Trinity, Hector	200
1833	St. Paul's, Syracuse	1000
1834	do do	800
	Grace, Rochester	3500
	St. John's, Sodus, Wayne co.	450
	St. Peter's, Westfield, Chautauqua co.	320
	St. Anne's, Fishkill Landing	500
1837	do do do	250
1838	do do do	500
1834	Christ Church, Gilbertsville, Otsego co.	400
	Trinity Church, Elmira, Chemung county.	500
1836	do do do	300
1834	Zion Church, Greene, Chenango co.	500
	Grace Church, Mount Upton, Livingston co.	250
	Trinity Church, Seneca Falls, Seneca co.	500
1836	do do do	500
1834	Christ Church, Sherburne, Chenango co.	500

¹ Now Glen Cove.—M. D.

1833	St. John's, Kingston, Ulster co.	1000
1837	do do do	500
1839	do do do	200
1833	Zion Church, Greene, Wayne co.	500
	Emmanuel Church, Norwich, Chenango co.	500
1836	do do do	250
1833	Grace Church, White Plains, Westchester co.	750
1833	St. Matthew's, Jersey City, N. J.	1000
1834	St. Paul's, Turin	600
	Church of the Nativity, N. Y.	4000
1835	do do	1000
	Annual allowance of \$300 for about 10 years	3000
1838		1000
1846		300

\$9,300

Annual allowance increased \$100 from Nov. 1.

1835	Zion Church, Wappinger's Creek, Dutchess co.	500
1836	do do do	250
1835	Emmanuel Church, Little Falls, Herkimer co.	1500
	St. John's, Cohoes, Albany co.	500
	St. Mark's, Jamesville, Onondaga co.	400
1834	Christ Church, Guilford, Chenango co.	500
	Zion Church, Rome, Oneida co.	500
	St. James, Catlin, Tioga co.	300
	St. Michael's, Geneseo, Livingston co.	500
1835	Christ Church, Danby, Tompkins co.	250
	St. Paul's, Tompkinsville, Staten Island	2000
1833	Christ Church, Oswego	1000
	Christ Church, Walton, Delaware co.	500
	St. Peter's, Oriskany, Oneida co.	500
	The Apostolic Church, Geddes, Onondaga co.	500
	St. James, Hammond Port, Steuben co.	500
	St. Thomas's, Bath, Steuben co.	500
	St. Paul's, Durham, Greene co.	500
	St. Paul's, Brownville, Jefferson co.	500
	Trinity, Fredonia, Chautauqua co.	500
	St. Paul's, Big Flats, Tioga co.	500
	Calvary, Homer, Cortland co.	500
	Christ Church, Morristown, St. Lawrence co.	500
1835	Zion Church, Avon, Livingston co.	500
	Christ Church, Lockport, Niagara co.	1000

1835	St John's, Fort Hamilton, Kings co.	500
	Trinity Church, Centreville, Ontario co.	300
	St. John's, Medina, Orleans co.	1500
	St. John's, Troy	1000
	St. Thomas', Mamaroneck	300
1836	do do	500
	Calvary, New-York	1600
1837	do ann. all. of \$400 from 1837 to 1842	2000
1842	do do \$300 from 1842 to 1846	1200
1836	Emmanuel Church at Otsego, Otsego co.	750
	St. Paul's, Holland Patent, Onondaga co.	750
	Trinity, Potsdam, St. Lawrence co.	1500
	St. John's, Ellicotsville, Cattaraugus co.	600
	Christ Church, Oyster Bay, L. I.	600
	St. George's, Astoria	1000
	St. Paul's, Waterloo, Seneca co.	250
1837	do do	400
1836	St. Paul's, Sing Sing, Westchester co.	2000
	Trinity, Brooklyn, L. I.	1500
	St. Paul's, Lewiston, Niagara co.	600
	St. Paul's, Peekskill, Westchester co.	750
1837	do do	250
1836	St. Mark's, Candor, Tioga co.	400
	St. Luke's, Half Moon, Mechanicsville, Saratoga co.	350
	St. Paul's, Hoboken, N. J.	1000
	St. John's, Mount Morris, Livingston co.	750
	St. James', Batavia, Genesee co.	1000
	St. Peter's, Bainbridge, Chenango co.	300
	St. Stephen's, Olean, Cattaraugus co.	750
	Christ Church, Paterson, Putnam co.	750
	St. Mark's, Penn Yann, Yates co.	1000
	Trinity, Fayetteville, Onondaga co.	400
	Zion, Palmyra, Wayne co.	500
1837	St. Paul's, Saratoga	100
	St. Bartholomew's, N. Y., ann. all. of \$600 from 1837 to Dec.	
	12, 1842	3,300
		20,000
1842	Ann. all. of \$300 from Dec. 12, 1842, to May 1, 1846,	1,050
1846	do of \$600 from May 1 to Nov. 1	300
		24,650

1837	St. George's, Hempstead	500
	St. John's, Cold Spring Harbour	500
	Trinity, West Troy	800
	. . . . .	200
	St. John's, Johnson's Settlement, Chemung co.	300
	Christ Church, Tarrytown, Westchester co.	1000
1837	St. Anne's, Port Jackson, Montgomery co.	1500
1838	do do do	500
	St. Paul's, Poughkeepsie	2500
1839	do do	2500
	St. Paul's, Waterloo, Seneca co.	400
	St. Peter's, Peekskill, W. C.	1000
	St. Paul's, Flatbush, King's co., L. I.	1000
	St. Peter's, Lithgow, Dutchess co.	200
	Grace, Lyons, Wayne co.	2000
1838	Church of the Messiah, N. Y., ann. all. of \$300 to commence Dec. 1, 1837	300
1839	\$150 paid	150
	Ann. all. to commence anew from Oct. 1, 1838.	
1838	Church of the Annunciation, N. Y., ann. all. of \$600 from 1838 to 1842	2400
1839	. . . . .	6000
1842	Ann. all. of \$400, from 1842 to 1846	1600
		<hr/> \$9,400
	St. Luke's, Brooklyn	1500
1843	Church of the Redemption, N. Y.	375
1844	to 1846	800
1845	St. Mark's, Williamsburg, L. I., ann. all. of \$300, from May 1, 1845, to Nov. 1, 1846	450
1845	Prot. Ep. Ch. Miss. Society for seamen, ann. all. of \$250, from 1844 to 1846	500
1846	Additional allowance of \$250, from Nov. 1, 1846.	
1845	St. Simon's, N. Y.	200
1846	do do	200
1845	Holy Apostles', N. Y.	300
	do do	5000
	St. George the Martyr, N. Y.	250
	Church of the Messiah, N. Y.	125
	St. Luke's, Rossville, Staten Island	1500
	Christ Church, Troy	2500

1846	Chapel for Soldiers, on Governor's Island, appropriation made, but not yet paid	500
	Christ Church, Sag Harbour	500
	Christ Church, Marlborough, Ulster co.	300
	Grace, Cherry Valley, Ostego co.	300
	St. Thomas', Hamilton, Madison co.	300
	St. James', Fort Edward, Washington co.	300
	St. Mark's, Malone, Franklin co.	400
	Church of the Cross, Ticonderoga, Essex co.	400
	St. Paul's, Pleasant Valley, Dutchess co.	500
1847	Church of St. George the Martyr, N. Y.	250
	Church of the Good Shepherd, N. Y.	200
	St. Mark's, Williamsburgh	200

The aggregate amount of the gifts, loans, and grants of Trinity Church, rating the lands at their present prices, considerably exceeds TWO MILLIONS OF DOLLARS, a sum more than equal, in the opinion of competent judges, to two-thirds of the value of the estate which remains.

The income of this remaining part, however, bears no proportion to its actual value. About one-half of it was leased out at an early period on mere nominal rents, amounting only to \$400 per annum. It is also encumbered with a heavy debt of about \$440,000, the annual interest upon which is \$24,802 31-100. And the gross revenue of the Corporation of Trinity Church, from ground rents, pew rents, and every other source, has never, in any one year, reached a higher point than \$57,932 37-100, leaving a net income of only \$33,130 2-100, (much less than that of several wealthy individuals in this great metropolis,) to meet the ordinary expenses of the Parish, the annual allowances to most of the Churches in this City, and the extravagant expectations of those, both here and elsewhere throughout the State, who seem to think that there is no limit to its means.¹

GIFTS, GRANTS, AND LOANS FROM 1847 TO 1855, INCLUSIVE.

Jan. 11, 1847	Christ Church, Dr. Lyell	250
	Annual allowance of \$400, from May 1, 1848, to Nov. 1, 1855	3,000
		<hr/> \$3,250

¹ Pp. 366-386, Dr. Berrian's *Historical Sketch*.

List of Grants, Gifts, and Loans

555

April 12	Church of the Epiphany, to the Rector	75
	Annual allowance of \$400 from the 1st	
	May, 1847, to Nov. 1, 1849	600
1850	Donation, \$300	300
	Annual allowance of \$300 from 1852 to	
	1855	900
June 12, 1848	. . . . .	6,500
		<hr/>
		\$8,375
	St. Andrew's, Harlem, annual allowance	
	of \$300 from 1847 to 1855	2,400
	Holy Apostles', annual allowance of \$300	
	from 1847 to 1855	2,400
April 12	Holy Evangelists', to the Rector . .	75
	Annual allowance of \$400, from May 1,	
	1847 to Nov. 1, 1849	600
June 12, 1848	. . . . .	6,500
June 12, 1848	Annual allowance of \$300, from Nov. 1,	
	1849, to Nov. 1, 1851	600
	Annual allowance of \$500 from 1851 to	
	1854	1,500
	Annual allowance of \$1200 from 1854 to	
	1855	1,200
	For the purchase of St. George's Chapel	
	in Beekman Street and ground, made	
	over to the Church of the Holy Evan-	
	gelists—assessments, repairs, altera-	
	tions, and other expenses	55,660 33
	Besides an engagement to build a Sunday	
	School room after the widening and	
	regulating of Cliff Street	
		<hr/>
		\$66,135 33
April 12	St. Matthew's Church, to the Rector .	75
	Annual allowance of \$400, from May 1,	
	1847, to Nov. 1, 1849	600
	Annual allowance of \$300, from Nov. 1,	
	1849, to Jan., 1854	1,250

Jan., 1854	Annual allowance of \$100 additional for five years, to commence May 1, next—of this increased allowance of \$500, the sum of \$750 is, I suppose, already paid	750
		<hr/> \$2,675
	Zion, N. Y., annual allowance of \$300 from 1847 to 1855	2,400
Nov. 11, 1850	St. George's, Beekman Street, to maintain services	400
June 28, 1847	Church of the Nativity, towards building	5,000
Nov. 26, 1849	Towards building of the same	4,000
Jan. 8	. . . . .	175
Oct. 8	. . . . .	175
Nov. 12,	. . . . .	175
May 13, 1850	. . . . .	350
June 10	. . . . .	1,211
Oct. 3, 1853	For Parochial School	200
May 8, 1854	. . . . .	150
May 24	Towards Parochial School	100
Nov. 13	do do	200
March 12, 1855	. . . . .	150
Oct. 8	. . . . .	250
	Annual allowance of \$300 from 1847 to May 1, 1852	1,350
	Annual allowance of \$400, from May 1, 1852, to Nov. 1, 1855	1,400
		<hr/> \$14,886
Sept. 13, 1847	St. John's, Stockport, Columbia Co.	1,000
	All Saints', annual allowance of \$500 from 1847 to 1855	4,000
	St. Stephen's, annual allowance of \$500 from 1847 to 1855	4,000
June 14, 1847	Trinity Church, Albany, annuity of \$300 for five years	
Sept. 13	Annuity increased to \$350, until the Vestry pays the sum of \$5,000	5,000

List of Grants, Gifts, and Loans

557

July 12, 1847	St. Cornelius', Governor's Island, to June 27, 1849, donations \$500	500
Jan. 13, 1851	Donation, \$200	200
Jan. 12, 1852	. . . . .	200
Feb. 14, 1853	. . . . .	200
Jan. 9, 1854	. . . . .	200
Jan. 8, 1855	. . . . .	200
		<hr/>
		\$1,500
Jan. 10, 1848	St. Luke's, New York	1,300
	Continuance of the annual allowance of \$400 to May 1, 1850	800
Oct. 13, 1851	. . . . .	400
	From 1851 to 1855, annual allowance of \$900	3,600
July 9, 1855	Rev. Mr. Tuttle	500
		<hr/>
		\$6,600
	St. Philip's, annual allowance of \$400 from 1847 to 1855	3,200
April 23, 1849	Grant of	500
		<hr/>
		\$3,700
	St. Peter's, annual allowance of \$400 from 1847 to 1855	3,200
Feb. 14, 1848	Church of the Messiah, colored congregation, donation	125
Feb. 12, 1849	. . . . .	125
Dec. 10	. . . . .	125
July 15, 1850	. . . . .	125
Oct. 24, 1853	from the 1st of May next	200
Jan. 9, 1854	. . . . .	200
Feb. 13	. . . . .	200
Dec. 11	. . . . .	125
		<hr/>
		\$1,225

Feb. 14, 1848	St. Simon's, German Church, New York, donation	\$200
Mar. 12, 1849	. . . . .	200
Jan. 9, 1854	. . . . .	200
Dec. 11	. . . . .	200
		<hr/>
		\$800
Feb. 14, 1848	To the Church at Honesdale, marble font designed by Ball Hughes	
April 10	Mrs. Lyell	250
May 8	Mrs. Wm. H. R.	100
May 8	Grace Church, Brooklyn, annuity of \$1000 for 15 years	15,000
June 12	St. Paul's, Richmond, Western N. Y.	500
	Christ Church, Shelburne, do	400
June 12, 1848	Church of the Holy Martyrs	200
Oct. 8, 1849	. . . . .	200
July 10	Donation	200
'April 8, 1850	. . . . .	700
May 13	. . . . .	200
Nov. 11	. . . . .	200
		<hr/>
		\$1,700
June 12, 1848,	Grace Church, South Oyster Bay, an annuity of \$100 for 4 years	400
Sept. 19,	James A. Sparks, Clerk of St. Paul's Chapel	300
Sept. 19	Church of the Annunciation, annual allowance of \$400 from 1846 to 1848	800
	Do, \$900 from 1848 to Mar., 1853	4,500
	Afterwards interest on \$20,000 till that sum be paid	20,000
Mar. 21, 1853	. . . . .	5,000
		<hr/>
		\$30,300
	St. Clement's, annual allowance of \$400 from 1847 to 1855	\$3,200
	St. Mary's, Manhattanville, annual allowance of \$200 from 1848 to 1855	1,400
	St. Barnabas' N. Y. annual allowance of \$200.	

List of Grants, Gifts, and Loans

559

Mar. 12, 1854	Rev. Mr. Weaver, to pay off debt of St. Barnabas'	200
	Church of the Advent, annual allowance of \$200 from May 1, 1847, to Nov. 1, 1855	1,500
Sept. 17, 1848	Trinity Church, Granville, annuity of \$75 till the principal of \$1,000 be paid	1,000
Oct. 9, 1848	Church of the Intercession, Carmansville, annuity of \$100 till the principal of \$1,000 be paid	1,000
	Annuity of \$200 from Nov. 1, 1853, to Nov. 1, 1855	400
Nov. 11	The Rev. Mr. Clapp	100
Jan. 12, 1852	. . . . .	100
Dec. 11	Mrs. Rudd	125
	St. John's, Clyde, Western N. Y.	250
	Church at Clayville, Oneida Co., Western N. Y., annuity of \$100 until \$1000 be paid	1,000
	St. James', Pulaski	200
	Bethesda Church, Saratoga, annuity of \$200 for 5 years	1,000
Mar. 12, 1855	Emanuel Church, N. Y.	800
	Annual allowance of \$300 from 1847 to 1855	2,400
June 10, 1855	. . . . .	100
		<hr/> \$3,300
Feb. 12	Christ Church, Sag Harbor	700
July 9, 1855	In 4 annual instalments of \$200	800
		<hr/> \$1,500
Feb. 12	St. Paul's, Williamsburgh	200
Dec. 10	. . . . .	200
		<hr/> \$400
	Seamen's Mission, \$600 per annum from 1847 to 1853	3,600
	Do, \$800 per annum from May 1, 1853, to Nov. 1, 1855	2,000
		<hr/> \$5,600

April 9, 1849	Plot of ground in Trinity Cemetery, to the N. Y. Institution for the Blind.	
Sept. 16, 1851	Do, for the Orphan Asylum.	
Nov. 10	Do, for the P. E. Mutual Benefit Society.	
Dec. 8	Do, for the Rector of St. Stephen's and his successors.	
	Do, to the Society for the Relief of Aged and Indigent Females.	
Mar. 27, 1854	Do, for the Orphans' Home.	
April 23, 1849	Emmanuel Church, Adams, W. N. Y.	\$250
Oct. 8	Grace Church, Norfolk	500
Oct. 8	St. John the Baptist, annual allowance of \$200 from 1849 to 1855	1,200
Oct. 14, 1850	. . . . .	800
		<hr/>
		\$2,000
Nov. 26	Rev. H. Jelliff	100
Sept. 17, 1850	. . . . .	100
Nov. 11	. . . . .	100
Feb. 10, 1851	. . . . .	100
Nov. 10	. . . . .	100
May 9, 1853	. . . . .	100
June 11, 1855	. . . . .	50
		<hr/>
		\$650
Feb. 11, 1850	Church of the Transfiguration, annual allowance of \$200 from Nov. 1, 1849, to May 1, 1852	500
	Do, of \$300 from May 1, 1852, to Nov. 1, 1855	1,050
Mar. 8, 1852	. . . . .	200
Sept. 25	. . . . .	200
		<hr/>
		\$1,950
Feb. 11, 1850	St. Paul's, Owego, W. N. Y., \$70 per annum for 8 years	560
	St. Stephen's, Schuylerville	200

List of Grants, Gifts, and Loans

561

May 13	Church of All Angels	150
	Annual allowance of \$200 from 1852 to 1855	700
		<hr/> \$850
June 10	Trinity, Windham, \$200, increased May 9, 1853, to	300
	To Samuel Maynard, a member of the choir of Trinity Church	150
	Christ Church, Manlius	100
July 15	St. Thomas', Mamaroneck	600
Sept. 17	St. Paul's, Flatbush	250
	Church of the Good Shepherd, annual allowance of \$200 from 1847 to 1855 . .	1,600
	Rev. Ralph Hoyt	100
Mar. 10, 1851	. . . . .	100
April 12, 1852	. . . . .	100
Oct. 11	. . . . .	100
Mar. 14, 1853	. . . . .	100
		<hr/> \$2,100
Oct. 14	St. James', Theresa, W. N. Y.	250
Nov. 2	Christ Church, Whitehall	1,000
Feb. 11	Rev. Benjamin Evans	100
Jan. 13, 1851	. . . . .	100
Mar. 27, 1854	. . . . .	300
Feb. 10	Bishop Upfold, annuity of \$250 for 3 years, on account of past services in the Parish	750
	Dr. Ogilby, on his journey to Europe in pursuit of health	500
Mar. 10	Gift for the design of the church at Copake, Columbia County	100
Jan. 12, 1852	. . . . .	150
Apr. 14	St. Paul's, Kinderhook	1,000
May 28, 1851	Christ Church, Troy	2,500
	Foreign Mission at Cape Palmas, an annuity of \$250 until \$5000 be paid . .	5,000

May 28, 1851	Offering at the Communion for Diocesan Missions	3,000
July 14	Trinity Church, Watertown	600
	Trinity, Redwood	200
	Dr. Schroeder	1,000
Mar. 8, 1852	. . . . .	750
July 14	St. Luke's, Brooklyn, in 6 annual instalments	450
Oct. 13, 1851	Grace Church, Norfolk, for the Rev. Mr. Hanson	212 50
Nov. 10	Grace Church, Canton	250
Nov. 14	Annuity in perpetuity of \$3000 to Geneva College, until \$50,000 be paid	50,000
Dec. 8	St. James', Williamsburgh, colored	100
	Grace Church, South Middletown	1,750
	Grace Church, Albany, in two equal annual payments	1,000
Dec. 10	Grace Church, Nunda	400
Jan. 12, 1852	St Paul's, Brooklyn	200
Dec. 13	. . . . .	200
Dec. 19, 1853	Allowance to be continued of \$200	200
Dec. 11, 1854	. . . . .	200
		<hr/>
		\$800
Feb. 9	Zion Church, Rome	1,000
April 12	All Saints', Brooklyn	300
June 14, 1852	Trinity Church, Fishkill	500
	Trinity College, Toronto, Canada W.	1,000
July 12	Calvary, Utica	500
	Grace, Waterville, towards church and parsonage	1,000
	Grace, South Oyster Bay	400
	St. Mary's, Beekman	
	Church and school at Dearman	1,000
	St. George's, Flushing, in four annual instalments	2,000
Nov. 8	Trinity, Fairfield	100
Dec. 13	St. Thomas', Hamilton, Western N. Y.	200
	Rev. Mr. Leonard	150

List of Grants, Gifts, and Loans

563

Jan. 16, 1853	Rev. Mr. Gallaudet, for Deaf-Mutes .	300
Dec. 19	Do	300
Dec. 11, 1854	St. Ann's Do	200
		<hr/>
		\$800
St. George the Martyr, from May 1, 1853,		
to May 1, 1854		
Feb. 14, 1853	St. John's, Clyde, Western N. Y. . . .	300
	St. John the Evangelist, N. Y., from Nov.	800
	1, 1853, to Nov. 1, 1855, annual allow-	
	ance of \$200	400
	St. Timothy's, N. Y. Do Do	400
	Holy Innocents', N. Y. Do \$250 . .	500
Feb. 14	Church of the Redeemer, at Yorkville, an	
	annuity for 5 years of \$250	
April 9, 1855	Interest on the mortgage for \$5000, \$350	5,000
	Do Also on the 2d, for \$4000, \$280	4,000
		<hr/>
		\$9,000
Feb. 14	St. James', Scarsdale, towards a parsonage	1,000
Mar. 14	Church at Coxsackie	500
	St. Peter's, Forrestville, Western N. Y. .	250
	St. Mark's, Newark, Western N. Y. . .	500
	Nashotah Mission, in five annual instal-	
	ments	2,500
Mar. 21	Church of the Messiah, Rhinebeck . . .	1,000
May 9	Mrs. Dr. Ogilby, an annuity of \$200 for	
	five years	1,000
Oct. 3	For Diocesan Missionary Fund, 1853 . .	50
Dec. 19, 1853	Annual allowance to Mrs. Dr. Parks, \$1000	2,000
Jan. 9, 1854	St. James', Goshen, annuity of \$140 for 5	
	years	700
	Zion Church, Sandy Hill, annuity of \$140	
	for 5 years	700
Jan. 9, 1849	St. Matthew's, N. Y., annually \$200 to	
	commence May 1st next	1,000
Jan. 9, 1854	St. Mark's, Williamsburgh	6,000
	Annual allowance of \$300 from 1847 to	
	1855	2,400
		<hr/>
		\$8,400

Dec. 11	Annual allowance of \$1200 to the Provisional Bishop, until conditionally the principal sum of \$20,000 be paid	\$20,000
Feb. 12, 1855	Dr. Bowden's family, an annuity of \$100 for 5 years	500
April 16	Mrs. Moses Marcus	250
July 9	Church at Sharon Springs	500
	Rev. A. Guion	300
	Church of the Messiah, Greenbush, Rensselaer Co.	1,500
	Christ Church, Hudson	5,000
	St. Luke's, Jamestown, Chautauqua Co.	1,000
	All Saints', Milton, to the Rev. Mr. Hawksley	300
	Annual allowance to Mrs. Wainwright from 1854 to 1855	2,000

Facts against Fancy; or a True and Just View of Trinity Church, by the Rev. William Berrian, D.D. pp. 37—49

XVIII.

THE CLERGY OF TRINITY PARISH.

FROM MAY, 1697, TO DECEMBER, 1905.

- THE RT. REV. AND RT. HON'BLE HENRY, LORD BISHOP OF LONDON.
—Appointed Rector by the Charter, May 6, 1697. He never exercised the office. Died, July 7, 1713.
- WILLIAM VESEY.—Ordained by the Bishop of London, 1697. Inducted December 25, 1697. Died, July 11, 1746.
- ROBERT JENNEY.—Chaplain in the Royal Navy, 1710–1714. Assistant (S. P. G.¹) to the Rev. Evan Evans in Christ Church, Philadelphia, 1714–1715. Assistant (S. P. G.) to the Rev. Dr. Vesey in Trinity Church, New York, 1715–1722. Also, Chaplain to the Forces, New York City, 1717–1722; Grace Church, Rye, 1722–1726; Saint George's Church, Hempstead, 1726–1742. Rector of Christ Church, Philadelphia, 1742–1762. Died, January 5, 1762.

¹ These letters designate the Venerable Propagation Society, and indicate that the salary of the clergyman so appointed was paid jointly by the Society and the Parish.

- JAMES WETMORE.—Assistant to Dr. Vesey in Trinity Church, and Catechist of New York (S. P. G.), 1723-1726; Grace Church, Rye, 1726-1760. Died at Rye, N. Y., May 15, 1760.
- THOMAS COLGAN.—Appointed by the S. P. G. to Rye, 1726. Transferred, by request, to be Assistant Minister in Trinity Church, New York, and Catechist, 1726 (S. P. G.), served, 1726-1732. Rector of Grace Church, Jamaica, 1732-1755. Died at Jamaica, N. Y., December, 1755.
- RICHARD CHARLTON.—Missionary and Catechist (S. P. G.), New Windsor, N. Y., 1730-1731. Assistant to the Rev. Dr. Vesey and Catechist of New York (S. P. G.), 1731-1747. Rector of Saint Andrew's Church, Staten Island, N. Y., 1747-1777. Died at Staten Island, N. Y., October 7, 1777.
- HENRY BARCLAY.—Rector, October 17, 1746. Died, August 20, 1764.
- SAMUEL AUCHMUTY.—Assistant Minister in place of Mr. Charlton, 1747. Rector, August 28, 1764. Died, 1777.
- SAMUEL JOHNSON.—Assistant Minister, December 20, 1753. Resigned, 1763.
- CHARLES INGLIS.—Assistant Minister, September 13, 1764. Entered on his duties, December, 1765. Rector, March 20, 1777. Resigned, November 1, 1783.
- JOHN OGILVIE.—Assistant Minister, 1764. Died, 1774.
- JOHN VARDILL.—Appointed Assistant Minister, 1774; but never entered on his duties, on account of the Revolutionary War.
- BENJAMIN MOORE.—Assistant Minister, February 10, 1775. Rector, 1783; but did not enter, the election having been declared illegal. Became Rector, 1800. (Bishop of New York, 1801.) Died, February 27, 1816.
- JOHN BOWDEN.—Assistant Minister, February 10, 1775. Resigned, April, 1777.
- SAMUEL PROVOOST.—Assistant Minister, 1766. Connection dissolved in 1770. Rector, April 22, 1784. (Bishop of New York, 1787.) Resigned, November 1, 1800.
- ABRAHAM BEACH.—Assistant Minister, June 8, 1784. Assistant Rector, 1811-1813. Resigned, March, 1813.
- UZAL OGDEN.—Assistant Minister, August 30, 1784. Resigned, August 18, 1788.
- JOHN BISSET.—Assistant Minister, October 1, 1792. Resigned, March 10, 1800.

- JOHN HENRY HOBART.—Assistant Minister, September 8, 1800. (Consecrated Assistant Bishop, May 29, 1811. Bishop, 1816.) Assistant Rector, 1816. Rector, March 11, 1816. Died, September 12, 1830.
- CAVE JONES.—Assistant Minister, January 12, 1801. Dismissed, November 9, 1811.
- NATHANIEL BOWEN.—Appointed, December 9, 1807. Declined.
- JAMES CHAPMAN.—Appointed June 9, 1808, for six months and continued for six months more.
- THOMAS Y. HOW.—Assistant Minister, July 14, 1808. Assistant Rector, March 11, 1816. Dismissed, March 13, 1818.
- WILLIAM BERRIAN.—Assistant Minister, December 12, 1811. Assistant Rector, 1823-1826. October 11, 1830. Died November 7, 1862.
- W. E. WYATT.—Appointed for five months, January 9, 1812.
- BENJAMIN T. ONDERDONK.—Assistant Minister, December 13, 1813. (Bishop of New York, 1830.) Relieved from duty, January 25, 1836. Died, April 30, 1861.
- SAMUEL F. JARVIS.—Appointed for six months, November 10, 1817.
- EVAN M. JOHNSON.—Appointed for six months, November 10, 1817.
- THOMAS C. BROWNELL.—Assistant Minister, June 7, 1818. Resigned, 1819. (Consecrated Bishop of Connecticut, October 27, 1819).
- JONATHAN M. WAINWRIGHT.—Assistant Minister, November 25, 1819. Resigned, January 8, 1821, to become Rector of Grace Church. Reappointed Assistant Minister, March 23, 1836; declined; elected again, and accepted, 1837. Assistant Rector, March 22, 1841. Resigned, April 26, 1841, (Provisional Bishop, 1852.) Died, September 21, 1854.
- GEORGE UFFOLD.—Temporary appointment, 1821. Terminated, July 12, 1824. October 11, 1824, for six months; May 9 to June 1, 1825. (Bishop of Indiana, December 6, 1859.)
- WILLIAM H. DE LANCEY.—Temporary appointment, April, 1821. (Bishop of Western New York, May 9, 1839.)
- HEWLETT R. PETER.—Temporary appointment, 1834.
- GEORGE WASHINGTON DOANE.—Temporary appointment. 1821. Resigned, 1825. Professor in Washington College, 1825-1828. Rector of Trinity Church, Boston, 1828-1832. Consecrated Bishop of New Jersey, October 31, 1832. Died, April, 1859.
- JOHN F. SCHROEDER.—Temporarily appointed, September, 1823. Assistant Minister, June 14, 1824. Resigned, January 14, 1839.

- HENRY ANTHON.—Assistant Minister, January 10, 1831. Resigned, December 23, 1836.
- EDWARD Y. HIGBEE.—Assistant Minister, June 13, 1836. Died, December 10, 1871.
- JAMES S. JOHNSTON.—Appointed, September 5, 1837, but declined.
- SAMUEL SEABURY.—Temporarily, 1837-1838. Founder of the Church of the Annunciation. Professor in General Theological Seminary. Died, 1872.
- JOHN D. OGILBY.—1839-1860. Professor in General Theological Seminary, 1841-1851. Died, 1851.
- MARTIN P. PARKS.—Assistant Minister, November 9, 1846. Died, 1853.
- SULLIVAN H. WESTON.—Appointed as Deacon, November 8, 1847. Assistant Minister, March 26, 1855. Died, October 14, 1887.
- SAMUEL L. SOUTHARD.—Appointed, February 9, 1846, but declined.
- FRANCIS J. CLERC.—Deacon, 1846. Resigned, 1847.
- CORNELIUS R. DUFFIE.—Deacon May 11, 1846. Resigned May 8, 1848. Founder of St. John Baptist Church. Died, 1900.
- MORGAN DIX.—Appointed March 14, 1853, but declined.
- WILLIAM H. ODENHEIMER.—Appointed March 25, 1855, but declined.
- BENJAMIN I. HAIGHT.—Assigned to duty by the Rector, 1847-1855. Assistant Minister, March 26, 1855. Assistant Rector, June 1, 1874. Resigned, January 10, 1876. Relieved from duty, February 12, 1877. Died, February 21, 1879.
- JOHN HENRY HOBART.—Assigned to duty by the Rector, 1847-1855. Assistant Minister, March 26, 1855. Resigned, September 28, 1863, to take charge of Grace Church, Baltimore, Md.
- EDWARD INGERSOLL.—Appointed, April 9, 1855, but declined.
- FREDERICK OGILBY.—Assistant Minister, June 19, 1855. Died, March 25, 1878.
- JOHN F. YOUNG.—Assistant Minister, June 19, 1855. Resigned, September 24, 1867. (Bishop of Florida.)
- MORGAN DIX.—Reappointed Assistant Minister, June 19, 1855. Assistant Rector, September 28, 1859. Rector, November 10, 1862.
- FRANCIS VINTON.—Assistant Minister, June 19, 1855. Died, September 29, 1872.
- MCWALTER B. NOYES.—Deacon in Trinity Parish from 1863 to ———
- HENRY A. NEELY.—Assistant Minister, May 9, 1864. Resigned, December 29, 1866. (Consecrated Bishop of Maine.) Died, Jan. 25, 1867.

- ALVAH WISWALL.—Deacon at St. John's, May 9, 1864. Dismissed, April 13, 1874.
- FENWICK M. COOKSON.—Deacon at St. Paul's, 1864 to 1866.
- FREDERICK B. VAN KLEECK.—Deacon at St. Paul's, September 25, 1866, for 1 year.
- ORMOND H. DUTTON.—Assistant Minister, March 11, 1867. Died, March 15, 1868.
- WILLIAM LEACOCK.—Deacon at Trinity Church, January 21, 1867. Resigned, December, 1867.
- CORNELIUS E. SWOPE.—Assistant Minister, March 25, 1867. Died, March 28, 1890.
- WILLIAM H. COOKE.—Assistant Minister, September 24, 1867. Died, February 22, 1889.
- CHARLES T. OLMSTED.—Assistant Minister, September 29, 1868. Resigned, May 12, 1884.
- J. B. C. BEAUBIEN.—Chaplain at Fort Columbus, Governor's Island, 1868. Missionary at St. Augustine's, November 8, 1869. Resigned, June 10, 1872.
- HARRY H. OBERLY.—Deacon at Trinity Church, January 13, 1868, to October 1, 1869.
- WILLIAM MARVIN JONES.—Deacon at St. Paul's, November 9, 1868, to October 1, 1869.
- THOMAS H. SILL.—Priest in charge of St. Chrysostom's, April 22, 1869.
- ALEXANDER DAVIDSON.—Appointed Chaplain of St. Cornelius' Chapel, Governor's Island, January 10, 1870. Died, October, 1870, of yellow fever.
- GEORGE C. HOUGHTON.—Deacon at St. Chrysostom's, July, 1870. Continued as Priest. Resigned, December 9, 1878.
- EDWARD H. C. GOODWIN.—Appointed Chaplain of St. Cornelius' Chapel, Governor's Island, November 14, 1870. Retired, September 30, 1904.
- PHILIP A. H. BROWN.—Deacon at St. Paul's, September 26, 1871. Assistant Minister, December 14, 1874.
- ARTHUR C. KIMBER.—Deacon at Trinity Church, September 26, 1871. Priest in charge of St. Augustine's, December 9, 1872.
- ALGERNON S. CRAPSEY.—Deacon at St. Paul's, September 24, 1872. Assistant Minister, May 11, 1874. Resigned, March 10, 1879.
- HORACE B. HITCHINGS.—Assistant Minister, March 10, 1873. Resigned, November 14, 1881.
- JAMES MULCHAHEY.—Assistant Minister, December 8, 1873. Died, July 12, 1897.

- NALBRO F. ROBINSON.—Deacon at Trinity Church, September 27, 1875.
- WILLIAM RICHMOND.—Deacon at Trinity Church, November 12, 1877.
Resigned, September 30, 1878.
- JAMES DE KOVEN.—Appointed, April 24, 1878, but declined.
- GEORGE WM. DOUGLAS.—Assistant Minister, November 25, 1878.
Resigned, Oct. 1, 1886.
- W. B. FRISBY.—Deacon at Trinity Church, June 9, 1879. Continued
as Priest. Resigned, May 8, 1882.
- ALBERT J. THOMPSON.—Deacon at St. Paul's, June 9, 1879. Con-
tinued as Priest. Resigned, Jan. 1, 1893.
- J. R. L. NISBETT.—Priest at St. Chrysostom's, February 10, 1879. Re-
signed, Nov. 1, 1888.
- JOSEPH D. HERRON.—Deacon at St. Augustine's, June 9, 1879. Con-
tinued as Priest. Resigned, 1882.
- WILLIAM E. ALLEN.—Deacon at St. Augustine's, June, 1880. Contin-
ued as Priest. Resigned, June, 1882.
- ROBERT S. GROSS.—April 21, 1881, for one year at Trinity Church.
- LOUIS A. ARTHUR.—May 9, 1881. Mission Priest at Trinity Church.
Resigned, May 1, 1887.
- JOSEPH W. HILL.—May 8, 1882, Mission Priest at Trinity Church.
- OLIN HALLOCK.—June 12, 1882, Mission Priest at St. Augustine's.
Resigned, May 1, 1888.
- WILLIAM B. HOOPER.—November 11, 1878, at St. Augustine's. Re-
signed, February 10, 1879. Reappointed, Oct., 1883, to Oct. 1,
1886.
- DAVID J. AYERS.—July 1, 1882. Mission Priest at Trinity Church.
Resigned, March 1, 1885.
- EDWARD WARREN.—March 4, 1885, Mission Priest at Trinity Church.
Resigned, February 8, 1886.
- PIERRE CUSHING.—Reappointed Deacon at St. Paul's, June 1, 1885.
Resigned, December 1, 1886.
- S. BORDEN SMITH.—Assistant Priest, January 14, 1884. Resigned,
December 1, 1886.
- HARRY BAUMANN.—Assistant Priest, March 4, 1886. Resigned, June
13, 1898.
- HENRY A. ADAMS.—Assistant Minister, September 27, 1886, Trinity
Church. Resigned, November 1, 1889.
- ROBERT ERSKINE WRIGHT.—Appointed Assistant Priest, St. Augus-
tine's, October 1, 1886. Resigned, January 1, 1889.
- WILLIAM MONTAGUE GEER.—Appointed Assistant Minister, February
13, 1888, St. Paul's.

- DANIEL J. ODELL.—Appointed Mission Priest, April 12, 1887, Trinity Church. Resigned, October 1, 1890.
- WILLIAM CREIGHTON SPENCER.—Appointed Deacon, St. Paul's, June 6, 1887. Resigned, December 1, 1888.
- JESSE A. LOCKE.—Appointed Assistant Priest, December 12, 1887, at St. John's. Resigned December 1, 1892.
- H. O. RIDDEL.—Appointed Assistant Priest, January 1, 1888, at Trinity Chapel. Resigned October 1, 1888.
- ALBAN RICHEY.—Appointed Assistant Minister, April 8, 1889, Trinity Chapel.
- G. ERNEST MAGILL.—Appointed Assistant Priest, February 11, 1889, Resigned, October 9, 1893.
- CHARLES E. BRUGLER.—Appointed Assistant Priest, June, 1889, St. Augustine's. Appointment terminated, October 13, 1890.
- J. NEVETT STEELE.—Appointed Assistant Minister, February 10, 1890, Trinity Church.
- JOHN W. WILLIAMS.—Appointed Assistant Priest, June 1, 1889, St. John's. Resigned, December 1, 1891.
- ROBERT W. COCHRANE.—Appointed Assistant Priest, June 1, 1889, St. Augustine's. Appointment terminated, October 13, 1890.
- ROBERT MORRIS KEMP.—Appointed Deacon, St. Paul's, July 1, 1889. Appointed Assistant Priest, March 12, 1894.
- WILLIAM EVERETT JOHNSON.—Appointed Assistant Priest, September 1, 1889, St. Chrysostom's. Resigned, October 3, 1892.
- WILLIAM HALL.—Appointed Assistant Priest, November 10, 1890, St. Augustine's. Died, January 24, 1893.
- WILLIAM H. VIBBERT.—Appointed Assistant Minister, April 13, 1891, Trinity Chapel.
- ELLIOTT WHITE.—Appointed Assistant Priest, December 1, 1891, St. John's. Resigned, June 11, 1894.
- SAMUEL S. MITCHELL.—Appointed Assistant Priest, April 13, 1891, St. Chrysostom's.
- CHARLES O. ARNOLD.—Appointed Assistant Priest, October 1, 1891, St. Augustine's. Resigned, March 1, 1893.
- WILFORD L. ROBBINS.—Appointed Assistant Minister, October 12, 1891, St. Agnes, but declined.
- EDWARD A. BRADLEY.—Appointed Assistant Minister, January 26, 1892, St. Agnes'. Died, August 20, 1898.
- GEORGE HEBBARD.—Appointed Assistant Priest, January 1, 1893, St. John's, to May 1, 1895.
- CHARLES A. HAMILTON.—Appointed Assistant Priest, May 15, 1892, St. Agnes'. Resigned, June 1, 1899.

- EDWARD BRADLEY.—Appointed Assistant Priest, May 11, 1896, St. Agnes'. Died, November 4, 1897.
- J. HARRIS KNOWLES.—Appointed Assistant Priest, October 3, 1892, St. Chrysostom's.
- JOHN F. BALLANTYNE.—Appointed Assistant Priest, June 1, 1892, St. Augustine's. Resigned, June 1, 1893.
- ALFRED W. GRIFFIN.—Appointed Assistant Priest, November 1, 1893, Trinity Church.
- FREDERICK J. KEECH.—Appointed Assistant Priest, January 1, 1894, St. John's.
- ROBERT HARRIS.—Appointed Assistant Priest, March 13, 1893, St. Augustine's. Resigned, March 12, 1894.
- WILLIAM DU HAMEL.—Appointed Assistant Priest, June 12, 1893, St. Augustine's, to July 31, 1898.
- G. A. MCK. DYESS.—Appointed Assistant Priest, June 12, 1893, St. Augustine's, to July 31, 1898.
- HERBERT STANLEY SMITH.—Appointed Assistant Priest, June 11, 1894, St. Paul's. Resigned, 1896.
- WILLIAM S. BISHOP.—Appointed Assistant Priest, October 14, 1894, St. John's. Resigned, October 13, 1902.
- C. H. BEERS.—Appointed Assistant Priest, May 14, 1894, St. Augustine's. Resigned, 1902.
- JOHN H. LOGIE.—Appointed Assistant Priest, September 27, 1895, St. John's.
- ALBERT C. MONK.—Appointed Assistant Priest, August 1, 1896, Trinity Church, to July 31, 1898.
- GEORGE W. SARGENT.—Appointed Assistant Priest, May 11, 1896, St. Paul's, to July 31, 1898.
- THOMAS M. SHARPE.—Appointed Assistant Priest, February 14, 1898, St. Agnes'. Resigned, June 1, 1899.
- CHARLES T. OLMSTED.—Appointed Vicar, St. Agnes', January 25, 1899. Resigned, October 1, 1902. (Bishop Central New York.)
- ALBERT D. WILLSON.—Appointed Curate, August 1, 1899, Trinity Church. Resigned, March 8, 1905.
- THOMAS J. CROSBY.—Appointed Curate, August 1, 1899, St. Paul's. Resigned, October 16, 1900.
- JOHN H. WATSON.—Appointed Curate, September 1, 1897, Trinity Chapel. Resigned, November 3, 1902.
- CHARLES R. D. CRITTENTON.—Appointed Curate, August 1, 1899, St. Augustine's. Resigned, December 11, 1899.

- RICHARD M. SHERMAN, Jr.—Appointed Curate, November 1, 1899, St. Agnes'.
- WILLIAM C. HICKS.—Appointed Curate, October 9, 1899, St. Agnes'.
- HORACE T. OWEN.—Deacon, appointed Curate, October 16, 1900, St. Paul's, to August 1, 1902.
- WILLIAM H. TOWLE.—Appointed Curate, August 1, 1900, St. Augustine's, to August 1, 1901.
- GEORGE N. DEYO.—Appointed Curate, August 1, 1901, St. Augustine's,
- WILLIAM T. MANNING.—Appointed Vicar, St. Agnes', December 22, 1902, Assistant Rector, December 12, 1904.
- LAURENCE F. BOWER.—Appointed Curate, St. Paul's, September 1, 1902. Appointment terminated August 1, 1904.
- REGINALD H. WOODWARD.—Appointed Curate, St. John's, December 1, 1902. Resigned, October 3, 1904.
- GEORGE A. WARNER.—Appointed Curate, Trinity Chapel, Jan. 12, 1903. Resigned, December 1, 1903.
- FREDERICK W. ROBERTS.—Appointed Curate, St. Augustine's, August 1, 1902, to August 1, 1903.
- FRANK H. CHURCH.—Appointed Curate, Trinity Chapel, February 21, 1904.
- ARTHUR H. WURTELE.—Appointed Curate, St. Augustine's, October 12, 1903. Appointment terminated August, 1905.
- EDMUND B. SMITH.—Appointed Chaplain of St. Cornelius', Governor's Island, September 30, 1904.
- W. AXFORD B. HOLMES.—Appointed Curate, St. Paul's, August 1, 1904.
- CHARLES L. GOMPH.—Appointed Curate, St. John's, October 1, 1904.
- WILLIAM J. EHRHARD.—Appointed Curate, St. Agnes', August 1, 1904.
- NOTE.—No further appointments up to December, 1905.

XIX.

WARDENS AND VESTRYMEN OF TRINITY CHURCH.

- FROM THE FOUNDATION OF THE PARISH IN 1697 TO DECEMBER, 1905.
- Thomas Wenham. Warden from 1697-1704, Vestryman from 1704-1706, Warden again from 1706-1709, Vestryman again, 1709.
- Colonel Robert Lurting. Warden, 1697, Vestryman from 1698-1706, Warden again, 1706, Vestryman again from 1707-1714.

- Colonel Caleb Heathcote. Vestryman from 1697-1699, and also from 1711-1714.
- William Merret. Vestryman from 1697-1700.
- John Tudor. Vestryman in 1697, and also from 1700-1703, and re-elected again in 1705.
- James Emott. Vestryman from 1697-1711; re-elected in 1719.
- William Morris. Vestryman from 1697-1704.
- Thomas Clark. Vestryman in 1697, Warden from 1698-1700.
- Ebenezer Wilson. Vestryman from 1697-1705.
- Samuel Burt. Vestryman in 1697.
- James Evets. Vestryman from 1697-1700.
- Nathaniel Marston. Vestryman in 1697, in 1705, from 1708-1718, in 1724, and from 1727-1731.
- Michael Howden. Vestryman from 1697-1702, and from 1704-1710.
- John Croke. Vestryman from 1697-1703, again from 1705-1708, Warden from 1708-1713, Vestryman again in 1713.
- William Sharpas. Vestryman from 1697-1699, from 1704-1706, again in 1710.
- Lawrence Read. Vestryman in 1697, and in 1709.
- David Jamison. Vestryman from 1697-1704, Warden from 1704-1706, Vestryman again 1706-1709, Warden again 1709-1714.
- William Huddleston. Vestryman from 1697-1714.
- Gabriel Ludlow. Vestryman in 1697, from 1700-1702, and in 1704.
- Thomas Burroughs. Vestryman from 1697-1702.
- William Janeway. Vestryman in 1697, and from 1702-1704.
- John Merret. Vestryman in 1697.
- Jeremiah Tothill. Vestryman from 1698-1705.
- Matthew Clarkson. Vestryman from 1698-1700, and in 1702.
- William Nicoll. Vestryman from 1698-1702.
- William Anderson. Vestryman from 1698-1717.
- Richard Willet. Vestryman from 1698-1700, Warden from 1700-1704, Vestryman again 1704-1707, Warden again in 1707, and Vestryman again from 1708-1721.
- Robert Walters. Vestryman in 1698.
- Giles Gaudineau. Vestryman in 1698.
- Jonathan Hutchins. Vestryman from 1699-1702.
- Jonathan Guest. Vestryman from 1699-1701.
- Thomas Ives. Vestryman from 1699-1703, and from 1706-1708.
- Lancaster Syms. Vestryman from 1699-1704, and in 1705.
- Roger Baker. Vestryman from 1700-1702.

- Robert Skelton. Vestryman from 1700-1703.
Peter Mathews. Vestryman in 1701 and 1705.
Jonathan Corbet. Vestryman from 1702-1705.
William Peartree. Vestryman from 1702-1704, Warden from 1704-1706, Vestryman again from 1706-1710, and again in 1711.
William Smith. Vestryman from 1702-1704.
Robert Lettice Hooper. Vestryman in 1702, and from 1719-1725.
Jon. Theobalds. Vestryman from 1702-1704.
Jon. Burrow. Vestryman from 1703-1705.
Thomas Davenport. Vestryman from 1703-1710, and from 1711-1717.
Richard Harris. Vestryman in 1703, from 1706-1709, and from 1710-1715.
Matth. Ling. Vestryman in 1703.
Barth. Le Reux. Vestryman in 1703, and from 1709-1714.
William Bradford. Vestryman from 1703-1710.
Sampson Shelton Broughton. Vestryman in 1704, from 1706-1708, and from 1709-1712.
Daniel Honan. Vestryman from 1704-1706.
John Hutchins. Vestryman in 1704.
Patrick Crawford. Vestryman in 1704.
Thomas Clarke. Vestryman from 1705-1715, Warden, 1715, Vestryman again from 1716-1718, Warden again, 1718, Vestryman again, 1720-1726, and again, 1727-1735.
Colonel Bayard. Vestryman from 1705-1712.
Elias Neau. Vestryman from 1705-1714.
May Bickley. Vestryman from 1705-1714, Warden, 1714-1719, Vestryman again 1719-1721, Warden again 1721-1724.
Mr. Bret. Vestryman from 1706-1709.
Mr. Regnier. Vestryman from 1706-1709, from 1710-1712, and in 1713.
Mr. Leathes. Vestryman from 1706-1708.
Thomas Byerly. Vestryman in 1708 and in 1710.
Cornelius Lodge. Vestryman from 1708-1720.
Abraham Moore. Vestryman from 1709-1715.
William White. Vestryman from 1710-1712.
Peter Barberie, Jr. Vestryman in 1710, again in 1712, Warden, 1713-1715, Vestryman again 1715-1722, Warden again 1722-1726, Vestryman again 1726-1728.
Andrew Loran. Vestryman in 1710, again in 1715-1717.
Jos. Wright. Vestryman from 1710-1712, again 1713-1727.

- John Reade. Vestryman in 1711, again from 1713-1719, Warden from 1719-1721, Vestryman again, 1721-1733, and from 1738-1740.
- Mr. Jamain. Vestryman in 1711.
- John Stephens. Vestryman in 1710-1715.
- Henry Vernon. Vestryman from 1712-1731.
- John Walter. Vestryman in 1712, 1714-1716, and 1717-1722.
- Simeon Soumaine. Vestryman from 1712-1750.
- Robert Elliston. Vestryman from 1713-1726, in 1736, and from 1740-1756.
- Thomas Noxon. Vestryman from 1713-1732.
- William Howard. Vestryman from 1713-1715, and from 1718-1720.
- Gilbert Ash. Vestryman from 1714-1718.
- Mr. Birchfield. Vestryman in 1714.
- William Davis. Vestryman from 1714-1716.
- George Cocke. Vestryman from 1715-1718.
- Joseph Reade. Vestryman from 1715-1717, again from 1718-1721, Warden in 1721, Vestryman again 1722-1756, Warden again 1756-1770, Vestryman again 1770.
- John Moore. Vestryman from 1715-1719, Warden, 1719-1721, Vestryman again 1721-1728.
- George Clarke. Warden from 1716-1718.
- John Hamilton. Vestryman 1716-1719.
- Richard Worsom. Vestryman 1716-1718.
- Alexander Moore. Vestryman 1716-1718, from 1719-1725, and from 1726-1729.
- Benjamin Hildreth. Vestryman 1717-1727.
- James Dixon. Vestryman in 1718.
- John Auboyneau. Vestryman in 1718, and from 1725-1745.
- Jno. Balme. Vestryman from 1718-1724, in 1726, and in 1728.
- Edward Man. Vestryman from 1718-1720.
- Henry Wileman. Vestryman from 1719-1727.
- George Talbot. Vestryman from 1720-1724.
- Robert Crooke. Vestryman from 1720-1727.
- Joseph Murray. Vestryman from 1720-1726, Warden from 1726-1758.
- William Dugdale. Vestryman from 1721-1725.
- Robert Livingston, Jr. Vestryman from 1721-1761.
- Joseph Robinson. Vestryman from 1722-1724, Warden from 1724-1756, Vestryman again from 1756-1759.
- John Crooke, Sr. Vestryman in 1724, and from 1727-1731.

- Edward Antill. Vestryman from 1724-1726.
Thomas Hopkins. Vestryman in 1725.
Jno. Searle. Vestryman from 1725-1727, and from 1728-1735.
James Searle. Vestryman from 1725-1746.
John Waldron. Vestryman from 1725-1732.
John McEvers. Vestryman from 1726-1752.
John Chambers. Vestryman from 1726-1757, Warden from 1757-1765.
Stephen De Lancey. Vestryman from 1727-1742.
Augustus Jay. Vestryman from 1727-1746.
John Moore, Jr. Vestryman from 1728-1750.
Peter Vallete. Vestryman from 1729-1731.
John Brown. Vestryman from 1729 to 1739.
William Ricketts. Vestryman from 1731-1736.
William Hamersley. Vestryman from 1731-1753.
Charles Crooke. Vestryman from 1731-1764.
Nathaniel Marston, Jr. Vestryman in 1731, from 1735-1770, Warden 1770-1779.
Anthony Duane. Vestryman from 1732-1748.
Peter Jay. Vestryman from 1732-1746.
Richard Nicholls. Vestryman from 1732-1766.
Ralph Barker. Vestryman from 1733-1736.
Daniel Horsmanden. Vestryman from 1734-1765, Warden 1765-1769, again, 1769-1772.
Henry Roe. Vestryman from 1735-1748.
Robert Watts. Vestryman from 1739-1751.
Gabriel Ludlow. Vestryman from 1742-1769.
Edward Holland. Vestryman from 1745-1757.
Archibald Fisher. Vestryman in 1746.
Ebenezer Grant. Vestryman from 1746-1760.
Charles Williams. Vestryman from 1747-1774.
Henry Ludlow. Vestryman from 1748-1760.
Thomas Duncan. Vestryman from 1748-1759.
Abraham Lodge. Vestryman from 1749-1759.
Robert Crommeline. Vestryman from 1750-1784.
Thomas Moore. Vestryman from 1750-1762.
Benjamin Nicoll. Vestryman from 1751-1761.
George Harison. Vestryman from 1752-1765.
Edward Mann. Vestryman from 1753-1770.
John Aspinwall. Vestryman from 1756-1760.
David Clarkson. Vestryman from 1757-1769, Warden 1770, Vestryman again, 1771-1777.

- Andrew Barclay. Vestryman from 1758-1777.
John Troup. Vestryman from 1758-1762.
Elias Desbrosses. Vestryman from 1759-1770, Warden 1770-1778.
Robert Morrell. Vestryman from 1759-1761.
Nicholas Wm. Stuyvesant. Vestryman from 1760-1773.
Theophylact Bache. Vestryman from 1760-1784, in 1788, from 1792-1800.
Adrian Renaudet. Vestryman from 1760-1779.
John Ludlow. Vestryman in 1761.
Alexander Colden. Vestryman from 1761-1775.
Joseph Sackett. Vestryman from 1761-1764.
Thomas Hill. Vestryman from 1762-1779.
Edward Laight. Vestryman from 1762-1784.
Anthony Van Dam. Vestryman from 1762-1783.
Robert R. Livingston. Vestryman from 1764-1775, Warden 1784-1785.
John Charlton. Vestryman from 1764-1784, Warden 1794-1806.
Humphrey Jones. Vestryman from 1764-1772.
Matthew Clarkson. Vestryman from 1765-1769.
Benjamin Kissam. Vestryman from 1766-1783.
John Tabor Kempe. Vestryman from 1769-1778, Warden, 1779-1783.
Miles Sherbrooke. Vestryman from 1769-1784.
Mr. Smith. Vestryman in 1770.
John Griffith. Vestryman from 1771-1782.
Gabriel H. Ludlow. Vestryman from 1771-1784.
James Duane. Vestryman from 1772-1777, Warden, 1784-1794.
Peter Goelet. Vestryman from 1772-1782.
Grove Bend. Vestryman from 1773-1778.
Charles Shaw. Vestryman from 1774-1784.
Christopher Smith. Vestryman from 1774-1781.
James Desbrosses. Vestryman from 1775-1779, Warden, 1779-1784.
Peter Van Schaick, LL.D. Vestryman from 1776-1779, and in 1780.
William Laight. Vestryman from 1777-1784, and from 1788-1802.
David Seabury. Vestryman from 1777-1784.
F. Phillippse. Vestryman from 1779-1782.
Thomas Moore. Vestryman from 1779-1784.
Robert Watts. Vestryman from 1778-1783, Warden, 1783, and 1790-1804.
William Ustick. Vestryman from 1778-1784.
Augustus Van Cortlandt. Vestryman from 1779-1784.
John Smith. Vestryman from 1781-1784.

- Thomas Ellison. Vestryman from 1781-1784.
Abraham Walton. Vestryman from 1782-1784.
Cadwallader Colden. Vestryman from 1782-1784.
Richard Harison, LL.D. Vestryman in 1783, from 1788-1811; Warden, 1811-1827.
Stephen Skinner. Vestryman in 1783.
Richard Morris. Vestryman from 1784-1785.
Francis Lewis. Vestryman from 1784-1786.
Colonel Lewis Morris. Vestryman from 1784-1785.
Isaac Sears. Vestryman from 1784-1786.
William Duer. Vestryman from 1784-1787.
William Bedlow. Vestryman from 1784-1787.
Daniel Dunscomb. Vestryman from 1784-1789.
Anthony Lisenard. Vestryman from 1784-1787.
Thomas Tillotston. Vestryman in 1784.
Colonel John Stevens. Vestryman from 1784-1787.
Marinus Willet. Vestryman from 1784-1785.
Robert Troup. Vestryman in 1784, and from 1812-1817.
Joshua Sands. Vestryman from 1784-1787.
Anthony Griffith. Vestryman from 1784-1787.
Christopher Miller. Vestryman from 1784-1785.
Thomas Tucker. Vestryman in 1784.
Hercules Mulligan. Vestryman from 1784-1787.
Thomas Grinnell. Vestryman in 1784.
William Mercier. Vestryman from 1784-1788.
John Rutherford. Vestryman from 1784-1787.
John Lawrence. Vestryman in 1784.
James Farquhar. Vestryman from 1784-1801.
John Alsop. Vestryman from 1784-1788.
John Hunt. Vestryman in 1784.
John Jay. Warden in 1785, again from 1788-1791.
Thomas Randall. Vestryman from 1785-1791.
Anthony L. Bleecker. Vestryman from 1785-1807, Warden, 1807-1811.
Paschal N. Smith. Vestryman in 1785.
Robert C. Livingston. Vestryman from 1785-1795.
James Giles. Vestryman from 1786-1789.
Morgan Lewis. Vestryman in 1786.
Andrew Hamersley. Vestryman from 1787-1807.
Hubert Van Wagenen. Vestryman from 1787-1806.
Nicholas Carmer. Vestryman from 1787-1808.

- John Lewis. Vestryman from 1787-1795.
Alexander Ogsbury. Vestryman from 1787-1800.
Moses Rogers. Vestryman from 1787-1811.
George Dominick. Vestryman from 1787-1792.
Nicholas Kortright. Vestryman from 1787-1792.
William Bush. Vestryman from 1787-1789.
Matthew M. Clarkson. Vestryman from 1788-1792.
Samuel Bard. Vestryman in 1788.
William Samuel Johnson. Vestryman from 1788-1801.
John Jones. Vestryman from 1788-1800.
Charles Startin. Vestryman from 1788-1800.
George Warner. Vestryman from 1789-1793.
Alexander Hamersley. Vestryman from 1789-1791.
Thomas Barrow. Vestryman from 1790-1820.
David M. Clarkson. Vestryman from 1791-1812, Warden, 1812-1815.
Augustus Van Horn. Vestryman from 1792-1797.
Hugh Gaine. Vestryman from 1792-1808.
Peter Stuyvesant. Vestryman from 1793-1799.
Jacob Le Roy. Vestryman from 1795-1815.
Francis Dominick. Vestryman from 1795-1812.
John Clark. Vestryman from 1797-1812.
Frederick De Peyster. Vestryman from 1800-1812.
Andrew Smith. Vestryman from 1800-1814.
George Stanton. Vestryman in 1800.
Charles McEvers, Jr. Vestryman from 1800-1828, Warden, 1828-1839.
Joshua Jones. Vestryman from 1801-1821.
John Onderdonk. Vestryman from 1801-1832.
William Bayard. Vestryman from 1801-1821.
John McVickar. Vestryman from 1801-1812.
James Clark. Vestryman from 1802-1806.
Rufus King. Warden from 1805-1812.
Thomas Farmer. Vestryman in 1806.
Wyant Van Zandt, Jr. Vestryman from 1806-1811.
Thomas L. Ogden. Vestryman from 1807-1839, Warden, 1839-1844.
Nehemiah Rogers. Vestryman from 1807-1816, Warden, 1816-1842.
John Lagear. Vestryman from 1808-1811.
Garrit H. Van Wagenen. Vestryman from 1808-1812.
Andrew Raymond. Vestryman from 1808-1818.
Peter A. Jay, LL.D. Vestryman from 1811-1816, and again from 1842-1844.

- William Newton. Vestryman in 1811.
Anthony L. Underhill. Vestryman from 1811-1825, and from 1826-1847.
Edward W. Laight. Vestryman from 1811-1812, and again, 1818-1845, Warden from 1845-1851.
William Hill. Vestryman from 1812-1818.
Francis B. Winthrop. Vestryman from 1812-1818.
Jacob Sherred. Vestryman from 1812-1821.
Peter Mackie. Vestryman from 1812-1823.
Edward Dunscomb. Vestryman from 1812-1814.
Charles Ludlow. Vestryman from 1812-1815.
Thomas Skinner. Vestryman from 1812-1816.
James Bleecker. Vestryman from 1814-1842.
William Moore. Vestryman from 1814-1824.
Teunis Quick. Vestryman from 1815-1848.
Henry McFarlan. Vestryman from 1815-1831.
Jonathan Ogden. Vestryman from 1816-1833.
Jonathan H. Lawrence. Vestryman from 1817-1845.
Thomas Swords. Vestryman from 1817-1843.
Cornelius R. Duffie. Vestryman from 1817-1823.
Edward N. Cox. Vestryman from 1818-1822.
Peter A. Mesier. Vestryman from 1818-1847.
Benjamin W. Rogers. Vestryman from 1821-1826.
Gabriel Furman. Vestryman from 1821-1836.
William Johnson, LL.D. Vestryman from 1821-1846.
Ezra Weeks. Vestryman from 1822-1834.
John Watts. Vestryman from 1822-1830.
Charles N. S. Rowland. Vestryman from 1823-1825.
Robert Thomas. Vestryman from 1823-1832.
Beverley Robinson. Vestryman from 1824-1827.
John T. Irving. Vestryman from 1825-1838.
Charles Graham. Vestryman from 1825-1826, and from 1832-1838.
Jacob Lorillard. Vestryman from 1826-1839.
George Jones. Vestryman from 1827-1837.
Philip Hone. Vestryman from 1828-1851.
William E. Dunscomb. Vestryman from 1830-1851, Warden, 1851-1873.
Benjamin M. Brown. Vestryman from 1831-1839.
William H. Harison. Vestryman from 1833-1852, Warden, 1852-1855.
Adam Tredwell. Vestryman from 1833-1843, Warden, 1843-1852.

- Robert Hyslop. Vestryman from 1834-1856, Warden, 1856-1862.
Henry Cotheal. Vestryman from 1837-1848.
John D. Wolfe. Vestryman from 1837-1845.
Thomas W. Ludlow. Vestryman in 1838.
Thomas L. Clarke. Vestryman from 1838-1853.
William Moore. Vestryman from 1839-1856.
William H. Hobart. Vestryman from 1839-1856.
Henry Youngs. Vestryman from 1839-1868.
Alexander L. McDonald. Vestryman from 1839-1863.
Samuel G. Raymond. Vestryman from 1843-1850.
John Q. Jones. Vestryman in 1843.
Gulian C. Verplanck. Vestryman from 1844-1863, Warden, 1863-1869.
Philip Henry. Vestryman from 1844-1855.
John T. Morgan. Vestryman from 1845-1849.
David B. Ogden. Vestryman from 1845-1849.
Anthony J. Bleecker. Vestryman from 1846-1859.
John R. Livingston, Jr. Vestryman from 1847-1858.
George Templeton Strong. Vestryman from 1848-1870, Warden, 1870-1875.
Samuel T. Skidmore. Vestryman from 1848-1874, Warden, 1874-1880, Vestryman again, 1881.
William Bard. Vestryman in 1849.
William H. Falls. Vestryman from 1849-1860.
Samuel Jones. Vestryman from 1850-1853.
John A. Dix. Vestryman from 1850-1876, Warden, 1876-1878, Vestryman again, 1879.
Richard H. Ogden. Vestryman from 1850-1859.
Cyrus Curtiss. Vestryman from 1851-1879.
George P. Cammann, M.D. Vestryman from 1852-1859.
Abel T. Anderson. Vestryman from 1853-1861.
Frederick Pentz. Vestryman from 1853-1860.
James I. Jones. Vestryman from 1854-1858.
Gouverneur M. Ogden. Vestryman from 1854-1881, Warden, 1881-1883, Vestryman again, 1884.
Joseph Delafield. Vestryman from 1856-1874.
Abraham B. Sands. Vestryman from 1856-1861.
John H. Swift. Vestryman from 1857-1877.
Francis R. Tillou. Vestryman from 1857-1865.
John J. Cisco. Vestryman from 1859-1879, Warden, 1879-1883.
Alexander W. Bradford. Vestryman from 1859-1867.

- Nelson Jarvis. Vestryman from 1860-1862.
Samuel Davis. Vestryman from 1860-1872.
James G. King. Vestryman from 1860-1867.
John Caswell. Vestryman from 1861-1870.
George C. Morgan. Vestryman from 1861-1862.
Adam Tredwell Sackett. Vestryman from 1862-1878.
Isaac Seymour. Vestryman from 1862-1863.
John Travers. Vestryman from 1863-1871.
Benjamin R. Winthrop. Vestryman from 1863-1879.
Edmund M. Young. Vestryman from 1863-1864.
Philip M. Lydig. Vestryman from 1864-1869.
Nicholas F. Palmer. Vestryman from 1864-1886.
John J. Astor, Jr. Vestryman from 1865-1884, Warden, 1884-1886.
Nathaniel P. Hosack. Vestryman from 1866-1877.
Stephen P. Nash. Vestryman from 1867-1884, Warden, 1884-1898.
Allan Campbell. Vestryman from 1868-1887, Warden, 1887-1893.
Dan. H. Arnold. Vestryman from 1869-1881.
Henry M. Braem. Vestryman from 1870-1884.
Cornelius V. B. Ostrander. Vestryman from 1870-1884.
Henry Drisler. Vestryman from 1871-1894, Warden, 1894-1897.
Cambridge Livingston. Vestryman from 1872-1879.
John Q. Jones. Vestryman in 1873. Declined.
John H. Caswell. Vestryman from 1874-1898, Warden, 1898-
Charles H. Contoit. Vestryman from 1874-1897.
George Wilkes, M.D. Vestryman from 1875-1876.
Richard Tylden Auchmuty. Vestryman from 1876-1893.
George W. Dresser. Vestryman from 1877-1883.
Thomas Egleston. Vestryman from 1878-1899, Warden, 1899.
Samuel V. Hoffman. Vestryman from 1878-1880.
Walter H. Lewis. Vestryman from 1879-1900, Warden, 1900.
Bowie Dash. Vestryman from 1880-1894.
Thomas L. Ogden. Vestryman from 1880-1894.
S. V. R. Cruger. Vestryman from 1880-1898.
William Jay. Vestryman from 1880-1901, Warden, 1901-
Nathaniel P. Bailey. Vestryman from 1881-1891.
Edmund D. Randolph. Vestryman from 1882-
Hermann H. Cammann. Vestryman from 1882-
Alfred Ogden. Vestryman from 1884-1887.
George A. Robbins. Vestryman from 1884-1895.
George M. Coit. Vestryman from 1885-1903
Elihu Chauncey. Vestryman from 1885-

Alexander Hamilton. Vestryman from 1885-1889.
 William W. Astor. Vestryman from 1887-1897.
 Richard Delafield. Vestryman from 1887-
 Frederick Clarkson. Vestryman from 1888-1900.
 Ebenezer K. Wright. Vestryman from 1890-1895.
 Sidney Webster. Vestryman from 1892-
 John T. Lockman. Vestryman from 1894-
 Henry B. Laidlaw. Vestryman from 1894-1901.
 David B. Ogden. Vestryman from 1895-
 Richard H. Derby. Vestryman from 1895-
 Hicks Arnold. Vestryman from 1896-1903
 Stuyvesant Fish. Vestryman from 1896-
 Nicholas F. Palmer. Vestryman from 1898-
 William M. Polk, M.D. Vestryman from 1898-
 Francis S. Bangs. Vestryman from 1898-
 J. Howard Van Amringe. Vestryman from 1899-
 S. Edward Nash. Vestryman from 1899-
 Henry C. Swords. Vestryman from 1900-
 John Jacob Astor. Vestryman from 1901-1902
 Charles A. Schermerhorn. Vestryman from 1901-
 William Barclay Parsons. Vestryman from 1902-
 George F. Crane. Vestryman from 1903-
 Francis B. Swayne. Vestryman from 1903-
 Ambrose S. Murray, Jr. Vestryman from 1904-

NOTE.—No further appointments up to December, 1905.

XX.

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Bishop Chase's Reminiscences. An Autobiography. Second Edition. Comprising a History of the Principal Events in the Author's Life to A.D. 1847. With a portrait and four engravings. Two volumes. Boston: James B. Dow, 1848.

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Education Society of the Parish of Trinity Church. New York: Protestant Episcopal Press.

Edward Hodges. By his daughter, FAUSTINA H. HODGES. New York: G. P. Putnam's Sons, 1896.

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Facts Against Fancy, or a True and Just View of Trinity Church, by the Rev. WILLIAM BERRIAN, D.D., 1856. New York: Pudney & Russell, 1856.

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HOBART LETTERS. In possession of the Rev. ARTHUR LOWNDES, D.D.

HOBART MSS. In custody of the Registrar of the General Convention, Church Missions House, New York, N. Y.

Inventory of the Church Plate and Altar Ornaments Belonging to the Parish of Trinity Church in the City of New York. Compiled by Order of the Corporation. For Private Circulation. 1905.

Journal of Assembly, 1854.

Journals of the Diocese of New York. Reprints of 1785-1819.

Journals of the Diocese of New York, 1827, 1831, 1841, 1842 and 1843.

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Journal of the Special Convention, New York, August, 1838.

Letter, A, to Dr. Berrian, by William Jay.

Letter to the Members of the Congregations of the Parish of Trinity Church. By the Rev. J. F. SCHROEDER, D.D. With an Appendix. 1839.

Life, The, and Work of William Augustus Muhlenberg, Doctor in Divinity. By ANNE AYRES. New York: Harper & Brothers, 1880.

Life of Samuel Johnson, D.D., the First President of King's College, in New York. By THOMAS BRADBURY CHANDLER, D.D. T. & J. Swords, 1805.

Life, The, of the Reverend John McVickar, S.T.D., Professor of Moral and Intellectual Philosophy, Belles-Lettres, Political Economy, and the Evidences in Columbia College. By his Son, WILLIAM A. McVICKAR, D.D. New York: Published by Hurd & Houghton, Cambridge Riverside Press, 1872.

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Memoir of the Life of the Rt. Rev. Alexander Viets Griswold, D.D., Bishop of the Protestant Episcopal Church in the Eastern Diocese. By JOHN I. STONE, D.D., Rector of Christ Church, Brooklyn, N. Y. With an Appendix to which are added, *A Sermon, Charge, and Pastoral Letter of the Late Bishop.* Second Edition. Northampton: Hopkins, Bridgeman & Co., 1854. First Edition. Philadelphia: Stavely & McCalla, 1844.

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Memorial of the Rector, Church Wardens, and Vestrymen of Trinity Church, in the City of New York, to the Commissioners of the Land Office of the State of New York, 1856.

Memorial of St. Mark's Church in the Bowery, Containing an Account of the Services Held to Commemorate the One Hundredth Anniversary of the Dedication of the Church on May 9, 1799. With the Several Discourses Delivered; An Historical Sketch of the Church, and Brief Biographies of the Rectors; and Interesting Information from the Parish Annals. Published by the Vestry. New York: Thomas Whittaker, 1899.

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Mission, The, to the Jubilee. Bishop DeLancey's Report to the Convention of the Diocese of Western New York of the Mission to England to Attend the Closing Services of the Third Jubilee of the Society for the Propagation of the Gospel, 1852. Utica: Curtiss & White, Printers, 171 Genesee Street, 1852.

MS. Diary of Bishop Whittingham. (In possession of the family, Baltimore, Maryland.)

MSS. of the Late Rev. Dr. John Schroeder. (In possession of his daughter, Mrs. Cornelia E. Wright. New Milford, Connecticut.)

Narrative of Events Connected with the Bicentennial Celebration of Trinity Church, New York, in May, MDCCCXCVII. Illustrated. New York: James Pott & Co., 1898.

National, The, Press and Home Journal, Vols. I. and II. George P. Morris and Nathaniel S. Willis. New York: 1845-1846.

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New-York Spectator. Published by Francis Hall & Co., every Tuesday and Friday at the Corner of Pine and William Streets Opposite the Bank Coffee House. Volume xxxiv., January 14th to July 15, 1831. Volume xxxv. June 22 to August 6th, 1832.

Obsequies and Obituary Notices of the Right Reverend Benj. Tredwell Onderdonk, Bishop of New York: Including the Several Applications for the Removal of his Sentence, and Other Documents. So Arranged as to Form a Connected History of Events, with Introductory Remarks. By a New York Churchman. New York: H. B. Price, 1862.

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Posthumous Works, The, of the Late Right Reverend John Henry Hobart, D.D., Bishop of the Protestant Episcopal Church in the State of New York. With a Memoir of His Life. By the Rev. WILLIAM BERRIAN, D.D., Rector of Trinity Church, New York. Three Volumes. New York: Swords Stanford & Co., 1833.

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Recollections of Bishop Hobart. By the Rt. Rev. ARTHUR CLEVELAND COXE, D.D. No. 6 in the "Soldier and Servant" Series of the Junior Auxiliary Publishing Company, Hartford, 1895.

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INDEX.

- Act of 1841, text of, 509
 Albany Street extension opposed 156, 313, 373, 388
 Anthon, Henry, appointed Assistant Minister, 132; remonstrance from 175; elected Rector of St. Mark's Church, 184; sketch of, 494
 Astor, William Waldorf, presents bronze doors to Trinity Church, 154
 Atlantic cable, services in connection with the laying of the, 451
 Barclay, Henry, D.D., sermons by, given to Trinity Corporation, 532; note on their recovery, 532
 Berrian, William, D.D., funeral sermon on death of Bishop Hobart, 104; elected eighth Rector of the Parish, 122; inducted, 122 preaches at consecration of Church of the Holy Evangelists, 143; reports on plan to improve Church music, 144; views on Sunday-school instruction, 146; attendance on cholera patients, 150; reports on custody and disbursement of Communion alms, 175; reports on the Schroeder episode, 201; visits the West Indies, 222; report on the employment of Deacons, 287; publishes his *Historical Sketch*, 300; reports on the organization of new parishes, 312; visits Europe, 379; reports on status of the Assistant Clergy, 395; sermon on Sunday after consecration of Trinity Chapel, 412; publishes *Facts against Fancy*, 421; refuses to sanction sale of St. John's Park, 424; reports on condition of Parish, 425; nominates Morgan Dix as Assistant Rector, 461; fiftieth anniversary of his ordination to the Diaconate and his address thereon, 467; his wife's death, 474; his own illness, death, and funeral, 475; sermon by Morgan Dix in memory of, 476
 Chase, Philander, Bishop of Ohio, resigns his bishopric, 151
 Cholera epidemic of 1832, 146
 Church of the Holy Evangelists consecrated, 141
 Church music, report of Rector on, 144; Edward Hodges appointed organist, 205; organ recital given in St. John's Chapel, 220; improvement of, and establishment of music scholarships, 242; the Choral School, 315; the Church Choral Society, 362; resignation of Dr. Hodges, 457
 City Library, note on, 533
 Cooper, James Fenimore, letter from Bishop Hobart introducing him to Bishop Luscombe, 23
 Diocesan Convention of 1830, 121; of 1831, 127; of 1841, 235; of 1843, 249; of 1855, 420
 Diocese of New York divided, 194
 Dix, Morgan, election of as Assistant Minister, 377; which offer he declines, 377; elected an additional Assistant Minister, 410; elected as Assistant Rector, 461
 Educational and Missionary Society, formed, 160
 Emmet, Thomas Addis, correspondence relating to monument to, 67; and inscriptions on monument, 69-72
 Episcopal Fund, contributions to, from Trinity Parish, 127; relation of Parish to, 163; grant made to, 165; question relating to, 222; indifference of Diocese to, 222; appropriation by Trinity Church to, cancelled, 222; resolutions on, 406

- General Convention of 1832, 150; of 1835, 194; of 1841, 233; of 1847, 318; of 1850, 366; of 1853, 380
 Geneva College. *See* Hobart College
- Haight, Benjamin I., D.D., elected Assistant Minister, 409; assigned to charge of Trinity Church, 417; his work in the Parish, 418; assigned to charge of St. Paul's Chapel, 463; sketch of, 530
- Higbee, Edward Young, appointed Assistant Minister, 178; leave of absence granted, 293; assigned to charge of Trinity Chapel, 417; sketch of, 492
- Hobart, John Henry, ordered Deacon 227; elected Assistant Minister, 409
- Hobart, John Henry, D.D., last illness, 87; reaches the house of Rev. J. C. Rudd, at Auburn, 87; death of, 88; letters from J. C. Rudd giving account of the Bishop's last days, 88-94; funeral of, 95; resolutions by the Vestry, 97; letters of condolence, 99; action of Standing Committee of the Diocese, 99; monument to his memory, 101, 154; criticisms on the monument, 485; eulogy on the Bishop, 102; letter from Bishop White, 103; funeral sermon by Dr. Berrian, 104; reminiscences of Chancellor Matthews, 106; Bishop Coxe, 107; home of the Bishop at Short Hills, 111; appreciation of, by Rev. Dr. Lowndes, 113; annuity granted to his widow, 126; portrait of, 239; monument moved on erection of new church, 253
- Hobart's Correspondence.
- Part VII. From his return from Europe to March, 1827.
- Letter from Seth Hart, 2; to *The American*, 3; from Bishop Croes, 4; Thomas Bold, 5; H. H. Norris, 6; Serjeant Sellon, 16; to H. H. Norris, 18, 19; from H. U. Onderdonk, 21; to Bishop Luscombe, 23; from Steam Navigation Company, 24; J. Adams, 25; Evan M. Johnson, 26; Henri Péneveyre, 27; Alonzo Potter, 28; Bishop Skinner, 30; F. S. Key, 32; Bishop Bowen, 34; William Meade, 36; William E. Dunscomb, 40; Richard F. Cadle, 40
- Part VIII. From May 1827 to his death.
- Letter from Abraham Beach, 43; Robert Troup, 44; C. Griffin, 44; Edward K. Fowler, 46; J. Smyth Rogers, 46; Joseph B. Youngs, 47; Bishop Inglis, 47, 48; H. U. Onderdonk, 49, 50; Benjamin T. Onderdonk, 50; Bishop of Quebec, 52, 53; Bishops of Nova Scotia and Quebec, 55; Horatio Potter, 56; G. W. Doane, 57; Benjamin T. Onderdonk, 59; Bishop Whittingham, 61; to H. H. Norris, 62; from Dr. Lacey, 63; Floyd Smith, 64; J. Adams, 65; C. C. Trowbridge, 66; Commodore Chauncey, 67; William J. MacNeven, 67; L. P. Bayard, 72; L. Huntington Young, 73; John H. Hopkins, 74; William J. MacNeven, 76; Thomas Swords, 77; E. Williams, 79; T. & J. Swords, 79; Bishop Brownell, 81; J. C. Rudd, 82-85; Daniel W. Kissam, 85; L. S. Ives, 85
- Hodges, Edward, appointed organist, 205; resignation of, 457
- Johnston, James T., elected Assistant Minister but declines, 187; letter from Colonel Greene on, 500
- Lowndes, Arthur, D.D., letter to, from Miss Annie H. Norris, 17; appreciation of Bishop Hobart by, 113
- McIlvaine, Charles P., election of, to bishopric of Ohio, 151
- Memorial from pew-holders of St. John's Chapel, praying for appointment of permanent Ministers to each chapel, 133-137; fresh memorials, 160, 166
- Memorial from St. Paul's congregation praying to be set off as a separate parish, 206, 211, 502
- Monroe, James, death and funeral of, 138
- Nashotah House, grant to, 373
- New York City Mission Society, founded, 140; work of, 141

- Norris, Miss Annie H., letter to Dr. Lowndes, 17
- Odenheimer, William Henry, elected Assistant Minister, 409
- Ohio case, the, 151
- Onderdonk, B. T., elected Bishop of New York, 121; consecrated, 128; sets forth special prayers during cholera epidemic of 1832, 147; impeached, 263; action of General Convention of 1847, 319; death and funeral of, 474; monument to, 479
- Oratorios, 144
- Parks, Martin Phillips, elected Assistant Minister, sketch of, 526
- Potter, Horatio, D.D., election and consecration of, as Bishop of New York, 404; sermon at Consecration of Trinity Chapel, 410
- Provoost, Bishop, portraits of, 358
- St. Cornelius's Chapel, 307; inscriptions on Shields in, 529
- St. John's Chapel, alterations in, 183; repairs made to, 192; enlargement of, 447
- St. John's Park, description of, 235; sold for business purposes, 237
- St. Luke's Hospital, commencement of, 366; terms assented to by Trinity Corporation, 369
- St. Paul's Congregation, petition to set it off as a separate parish, 206; which is refused, 211; text of memorial, 502; repairs to, 290
- Schroeder, J. F., D.D., remonstrance of in connection with precedence of clergy, 199; publishes pamphlet entitled *Documents*, 202; resigns position as Assistant Minister, 203; grant to, 204
- Sharpe, John, plans the City Library, 533
- Society for the Propagation of the Gospel, Jubilee of, and services in Trinity Church in connection with it, 349-356; Dr. Wainwright sent to England to represent the American Church, 357
- Society Library, note in correction of statement relating to, 533
- Sunday-schools of the Parish, 133; memorial from pew-holders of St. John's Chapel, on 133-137; methods of instruction in, 146; fresh memorial from, 160
- Trinity Chapel, lots for site purchased, 346; plans adopted, 359; Richard Upjohn selected as architect, 360; contract for stone given, 361; consecration of, 411
- Trinity Church Parish, grants an annuity for Mrs. Hobart, 126; offers contribution to Episcopal Fund, 127; makes an allowance to the Bishop for travelling expenses, 128; resolution relating to grants to country churches, 143; Albany street extension opposed, 156; collegiate system of, 158; formation of Educational and Missionary Society, 160; special assignments of clergy proposed, 161; Committee on the State of the Church, 162; relation of Parish to the Episcopate of New York, 163; grant made to Episcopal Fund, 165; aid to Geneva College, 166; report of Committee on State of the Church, 166; report on the associate system, and tenure of the clergy, 169; election of Dr. Wainwright as Assistant, 170; duties of Assistant Ministers defined, 171; status of the Assistant to the Rector, 172; resolutions on duties of Assistant Ministers, 173, 488; grant to Dr. Hawks towards collection of church records, 181; resolutions of Vestry on death of Bishop White, 183; action taken on residence for the Bishop, 186; secular functions in churches ordered discontinued, 189; report on qualifications of electors, 191; new organ ordered, 192; burials prohibited within city limits, 193; contribution to the new Diocese, 195; conflict as to meaning of term "Senior Assistant Minister," 197; the Schroeder episode, 197; appointment of Edward Hodges as organist, 205; memorial to set off St. Paul's Chapel as a separate congregation, 206; is refused, 211; repairs to Trinity Church ordered, 214; report on state of the building, 215; new church decided on, 216; the Rector's right to the Communion alms, 218; leave of absence granted to Dr. Berrian, 222; appointment of Dr. Wainwright as Assistant to the Rector, during Rector's absence, 223; act of

Trinity Church Parish (*Continued.*)

Legislature passed to validate Dr. Wainwright's acts, 225; return of the Rector and resignation by Dr. Wainwright of position of Assistant to the Rector, 225; alms chests ordered to be set in the Parish church and its chapels, 226; corner-stone of new Trinity Church laid, 227; contents of corner-stone, 228; appropriation to Episcopal Fund cancelled, 232; St. John's Park sold, 237; resignation of William Johnson, as Comptroller, 237; election of William H. Harrison as Comptroller, 238; collection of portraits belonging to Corporation, 238; the new cemetery, 241; establishment of music scholarships, 242; proposed setting off of the chapels, 245; reported against 247; report of Judge Furman on the Bogardus claims, 248; the Carey ordination, 249; completion of the new church, 252; loan to City Mission Society, 255; ordinance regulating qualifications of voters, 257; additional services to be provided for in new church, 261; Parish attacked for changing its legal title, 265; memorial to Legislature of 1846, 267; "Remonstrance" issued by Parish, 268; Corporation ordered to make a full return of its property, 271; no action taken by Legislature, 272 (for pamphlets and extracts relating to this attack, see 510); consecration of new church, 273; new church opened for divine service, 285; mission in McCullough's salesrooms, 288; return of old Communion plate by Christ Church, 289; monuments in churchyard repaired, 291; leave of absence granted Dr. Higbee, 293; renewed attack on the Corporation, 294; resolutions of condolence on the death of Mrs. Hobart, widow of the Bishop, 300; finances of the Corporation, 302; grants to Geneva College, Church of St. George the Martyr, St. Cornelius's Chapel, Church of the Holy Evangelists, Church of the Epiphany, 304; report of Dr. Berrian on organization of new parishes, 312; renewal of proposal to extend Albany Street,

313; the Choral School at St. John's Chapel, 315; final decision in favor of the Corporation in regard to the Bogardus claims, 316; report on the Communion plate of the Parish, 317; discontinuance of Mission in McCullough salesrooms, 320; report of Rector on the condition of the Parish, 323; report on finances of the Parish, 325; resolutions introduced by General Dix, 326; arrangements made with Church of St. George, the Martyr, 328; endowment of Geneva College, 330; passing of the Parish clerk, 331; removal of St. George's Church from Beekman Street, 333; request by Calvary Church to be taken into Trinity Parish as a chapel, 341; offer declined, 345; lots purchased for site of Trinity Chapel, 346; death of Dr. John D. Ogilby, 347; services in connection with the Jubilee of the S. P. G., 349; resignation of General Laight as Warden, 359; plans for Trinity Chapel adopted, 359; Richard Upjohn selected as architect, 360; resolutions on death of General Laight and Adam Tredwell, 363; conditions of endowment of Geneva College, 365; erection of St. Luke's Hospital, 366; terms of conditions assented to by Trinity Corporation, 369; grant to Trinity College, Toronto, 372; grant to Nashotah House, 373; Albany Street extension opposed, 373; consecration of Bishop Wainwright in Trinity Church, 375 sermon by Bishop Fulford, 376; election of Morgan Dix as Assistant Minister, which he declines, 377; revival of Anneke Jans's claims, 377; leave of absence granted to Dr. Berrian, 379; death of Dr. Parks, 380; General Convention of 1853, 381; deposition of Bishop Ives, 382; sermon by Bishop Medley, 383; resignation of William H. Harrison of his office of Comptroller, 385; extension of Albany Street, 388; revival of Anneke Jans's claims, 390; resolutions of General Dix on church extension, 393; status of the Preacher and Assistant to the Rector, and of the Assistant

Trinity Church Parish (*Continued.*)

Clergy, 395; report of the Rector on status of the Assistant Clergy, 395; Assistant Clergy divided into Senior and Junior Assistant Clergy, 397; death and funeral of Bishop Wainwright, 400; election and consecration of Bishop Horatio Potter, 404; resolutions on Episcopal Fund, 406; attack in the Senate on the Corporation, 406; resolutions affecting Assistant Ministers, 407; election of John Henry Hobart, Sullivan H. Weston, Benjamin I. Haight, D.D., and William Henry Odenheimer as Assistant Ministers, 409; and election of Morgan Dix and other additional Assistant Ministers, 410; consecration of Trinity Chapel, 410; renewal of attack in Legislature on the Corporation, 416; assignment of clergy to the churches in the Parish, 417; resignation of Dr. Tuckerman as organist, 417; assignment of Junior Clergy, 418; attack in Diocesan Convention on the Parish, 420; publication of *Facts against Fancy* by Dr. Berrian, 421; resignation of William H. Harrison as Junior Warden, 422; sale of St. John's Park refused by the Rector, 423; Rector's report on condition of the Parish, 425; renewed attacks in Legislature on the Corporation, 430; action of the Senate, 433; report of General Dix, 435; enlargement of St. John's Chapel, 447; monument to Revolutionary soldiers erected, 448; Albany Street extension again proposed, but defeated, 449; services in connection with laying of Atlantic cable, 451; resignation of Dr. Hodges, 457; report on finances of Corporation, 457; status of Assistant Rector, 459; election of Morgan Dix as Assistant Rector, 461; anniversary service of Trinity School, 463; address by Dr. Berrian, 467; fiftieth anniversary of

Rector's ordination to the Diaconate, 469; services on occasion of visit of Prince of Wales, 469; introduction of the surpliced choir, 534; death and funeral of Bishop Onderdonk, 474; death and funeral of Dr. Berrian, 475; election of Morgan Dix as Rector, 476; his sermon in memory of Dr. Berrian, 476; consecration correspondence, 517

Trinity College, Toronto, foundation of, 371; grant to from Trinity Corporation, 372

Trinity School anniversary service, 463

Upjohn, Richard, selected as architect for Trinity Church, 215; of Trinity Chapel, 360

Vesey, William, does not plan the City Library, 534

Vinton, Francis, D.D., assigned to charge of St. Paul's Chapel, 417

Wainwright, Jonathan, D.D., appointed Assistant Minister, 170; declines, 178; is re-elected, and accepts, 187; appointed Assistant to the Rector during Rector's absence, 223; resigns position on Rector's return, 225; sent to England to represent American Church on occasion of the Jubilee of the S. P. G., 357; election as Provisional Bishop and consecration, of in Trinity Church, 375; work of, 399; death and funeral of, 400

Wales, Prince of, visit to New York, and services in connection with it, 469

Weston, Sullivan H., elected Assistant Minister 409; assigned to charge of St. John's Chapel, 417

White, William, D.D., death of, and resolutions by Vestry of Trinity Church, 183

Whittingham, Mrs. W. R., letter to, from Dr. Berrian, facing p. 474

Whittingham, W. R., appointed preacher to Trinity Church, 131



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